WB 880 C188L 1880

33910280R

NLM 05162184 1

NATIONAL LIBRARY OF MEDICINE

NATIONAL LIBRARY OF MEDICINE
Bethesda, Md.
U.S. Department of
Health, Education,
and Welfare, Public
Health Service

Yours for

Health, Knowledge, Power, and Immortality,

JOHN BUNYAN CAMPBELL.

LIFE!

PHYSICAL AND SPIRITUAL,

And the amazing powers of the cultivated and developed

HUMAN SOUL

By which it performs the most wonderful Occult Phenomena and reveals the deepest mysteries.

THE ALL-ABSORBING AND PERPLEXING QUESTION

SETTLED AT LAST.

SCIENTIFIC ANALYSIS OF THE WHOLE SUBJECT OF SO-CALLED

MODERN SPIRITUALISM,

Explaining its Human Methods and Manifestations and its *pretended* MATERIALIZATIONS,—

THE FALSE AND THE TRUE.

The different Processes and Secrets Revealed and educating the Human Soul to unlimited powers,

By a Forty Years' Investigator.

DEVELOPMENT

Of new Human Faculties and Wonderful Powers, heretofore unknown, of vast importance in the Cure of Disease, Prevention of Death, and Promotion of Human Happiness.

ALSO,

Lessons on How to Get and Use the Power.

—— BY ——

PROF. JOHN BUNYAN CAMPBELL, M. D., V. D.

Founder of THE VITAPATHIC SYSTEM,
And President of THE AMERICAN HEALTH COLLEGE,
FAIRMOUNT, CINCINNATI, OHIO.

COPYRIGHT ALL RIGHTS RESERVED.

Annex
WB
880
C188L
1880

3375G

ENCYCLOPEDIA OF NATURE.

CHAPTER I.

LIFE.

That mysterious something! That unknown entity? What is it! Where did it come from? When did it begin? What has it done, and what will it yet do? Life is still a mystery! Does any one know or understand it? Can any one tell or describe it? Has any one ever found it out, or ever fathomed its deep abyss, or surveyed its boundless shore?

Has any one ever lifted the veil and looked within the arcana of Nature, and read its sublime lessons there? Oh! what is life! for we know there is life. To be is to exist, and existence is life. Did *something* produce life, or did it always exist; or where and when did Nature begin?

BEGINNING OF LIFE.

And if life began, when did it begin, and where did it commence first, and *how* did it begin?

We look within and without, below and above, to the right and to the left, everywhere, and constantly we see life. We examine earth, ocean, air and all space, and find all full of life—all Nature teeming with life. And then, to consider the millions of worlds floating in infinite space, all full of life, and that these living things have been accumulating and progressing through countless generations for untold periods of time, *may be*

386139

always, the imagination is lost in wonder and surprise.

WHEN DID LIFE BEGIN?

When we discover the beginning of life we will find what it began from; but to find when it begins is not necessary, for in the endless circle of eternity there need be no dates. But the more important question is,

HOW DID LIFE BEGIN?

Commencing with life as it is *now*, we can trace it back from man to lower and still lower forms of life, until we come down to seemingly nothing, finding there that life commenced from almost *nothing*, and commenced on the lowest possible scale, when there were no visible substance or intelligent principle. That substance we call matter was so *thin*, so near nothing, that it could not be seen or felt, and so light, that it weighed next to *nothing*. This substance, too inert to have life, and too thin to be visible, can be traced back no further. This invisible substance is condensed and changed into visible matter. But still this visible matter, on closer examination, is found to to be inert; powerless; cannot move itself; can do nothing. But as something is done, there must be *something* to do it. Then we have to look for another principle in Nature that is different from matter—that has power to move matter, and do all things.

This we find in some matter, as in the magnetic iron, and find that it is not in other iron; and find that this active principle can be separated from the iron and put into other iron that did not have it before, and can be taken away again, proving that it does not belong to iron, and is not matter. We find, further, that this active principle is in all

space, and may be collected and put into matter, and taken out at pleasure, and is not matter, teaching that this principle is everywhere, and that we can use it to move matter. Therefore, we learn what it is that moves matter. Then we have found matter, and the principle or power that moves it.

This principle may be called electricity, or magnetism, or, better still, it may be called spirit. But neither matter nor spirit, as far as is known, in their primary conditions, possess any intelligence, as there could not be intelligence without formation. And this is all that we can find in Nature, and, as far as we know, is the only cause of life. There could have been no intelligent first cause. But all life had its beginning in the action of nonintelligent spirit, acting on, or in, or through nonintelligent matter, and therefore need not have any other power, or cause, or intelligence; and as they were first, there could not be any other first cause.

The great question has been, can intelligence come from nonintelligence? That settled, we get at the beginning of life and its cause. We see and know that visible matter comes from invisible substance, and it comes gradually by degrees from the *thinnest* and lowest conditions of invisible substance progressively up to the solidest and highest forms of matter. So it is as easy and as probable for the lowest conditions of nonintelligent spirit to progress up through higher and more perfect forms and organizations, and thus producing intelligence by degrees as the organization becomes more perfect. One conclusion is as reasonable and correct as the other. And we know that visible matter does come from invisible substance, and we can as plainly see that intelli-

gence comes from nonintelligence. And as life commences in the lowest and most nonintelligent forms, and produces and increases intelligence as these forms and organizations progress higher and higher, and this increased intelligence comes from, and is produced by, their own more perfect organizations, there can be no other power that produces it, nor is there any need for any other power or intelligence, as Nature, as described above, does the work itself. Each effort and each repetition of Nature is a little more perfect than the preceding, until the highest is reached, without any outside aid; and there is none to aid—there is nothing outside of Nature. No visible matter, nor any intelligent beings, until Nature produces them. Primary, invisible matter may always have been. Primary, nonintelligent spirit may always have been. Their union producing every visible and intelligent thing, and all forms of life.

Thus life began without any first intelligence. All Nature, all progress, prove this. It behooves all intelligent beings, therefore, to learn and understand life, so as to maintain it, and make it happy. There is nothing so

IMPORTANT AS LIFE.

And a correct knowledge of what it is is the only way to make it successful. All should know life in its deepest, and broadest, and highest sense. But heretofore we have known but little of life, because there were no intelligent beings to teach us. We had to learn by degrees as intelligence increased. Heretofore the intellect of man has not been able to understand life. But now the light begins to dawn, and we see as through a glass darkly, and then more clearly to a more perfect knowledge of life.

Mankind has not studied life sufficiently, though using and abusing it every day. Though it is within and without, above and below, and all are constantly in the midst of life, yet we know it not, and do not seem to care. Life, to most intelligent people, is still unknown. It remains to them the hidden mystery, the unsolved problem of Nature's power. They neither know nor value life. All prize friends, and home, and riches, and power, and fame, and happiness. But still life and its proper development, the *very* thing that would bring all they desire they entirely neglect. They are ignorant, and careless, and superstitious, and don't

KNOW LIFE,

Because they will not throw off their prejudices and bigotry, and study life as they should. If mankind would only study life as it is, how much wiser they would be, and how much more they would enjoy, and how much longer they would live. Might they not live forever?

Is it not possible that when mankind learns life, and knows how to maintain it,—as probably it shall in the brighter ages that are to come—that it can live on and on, and ever on? Paul, the great apostle to the Gentiles, when discoursing on the subject of physical death, and the change that would come over us when the mortal was to put on the immortal, and by which death should be swallowed up in victory, foreshadowed what is to come. For this great inspired apostle, speaking by the power of spirit and the eye of faith, with his prophetic vision looking far down the vista of time, says that we shall not all die, but gives us to understand that our physical bodies will become so spiritualized, that they will not decay, but live on, and ever on. This may be so, and from the

progress that organized life has made in the past, it is reasonable to suppose that, through refinement and further progress, all this may be attained.

St. Paul says that we shall not die,
This body shall be pure,
And be prepared to 'scend on high—
For faith and truth are sure.

But to accomplish this we must understand the

PHILOSOPHY OF LIFE,

So as to know how to improve and purify ourselves, and learn how to live. People are constantly told to prepare to die; but the most important thing is to learn how to live. Anybody can die, but only the wisest, and purest, and best can live, or *ought to live.* All should study how to live, and can only study it through the laws of Nature and science of life, assisted by an educated common sense. Knowledge will not come of itself; and as there is no higher intelligence than man to teach man, we have to seek the knowledge ourselves; we have to dig the precious jewel out of the mountain of Nature by hard labor and persevering industry.

Scientific instruction is what we need, and must have, to enable us to succeed. For, as the morning sun dispels the darkness and gloom of receding night, dispersing the cloudy mists of twilight, and illumining the landscape with its refulgent rays, giving light to all, so does science light up the gloom and darkness of the mental horizon, dispelling the ignorance and superstition of the people, giving knowledge to all, and illumining the pathway of progress with the soul's highest powers. Science is the torch that lights the human mind to grandest triumphs; science has led us on from the crude darkness and chaos of life's

early morning to the glorious light and liberty of this effulgent noon of the nineteenth century, and will lead us on to the fully ripe day of an endless immortality.

—o—

CHAPTER II.

In studying life further, we find it is the result of two separate and distinct things, the first of which we have called

MATTER.

But what is matter? Where did it come from? What does it do, or what is done with it? Matter, all say, is substance. But what is substance? Substance is primary, invisible matter, and matter is condensed, visible substance. In investigating this subject further we will need to analyze matter, and see what it is, and what it will do; and in doing so we will need the assistance of chemistry, geology, mineralogy, botany and physiology. Chemistry is the chief among the physical sciences. It is the key that unlocks the door to material Nature, and reveals its beauties to our view. It is the philosopher's stone, that turns all things into gold for the good of man. Chemistry, though young in years, is already a giant in strength. Chemistry tells us what matter is, shows us its different grades and qualities, and teaches us its composition and nature, and leads us back to its primary invisible inert condition, and shows us its primary unity and simplicity. Chemistry, aided by the other sciences, teaches us all we know about matter. By the aid of chemistry we can resolve matter back to its primary elements—to its original gases. Chemists claim many divisions of matter, four of which they call the principal gases, the

heaviest of which they call carbon gas; the next, and a little lighter, they call nitrogen; and the next, a little lighter, they call oxygen; and the next, and much lighter, they call hydrogen, which is as far as they have gone in tracing matter back to its beginning or lightest form. Hydrogen gas weighs so little (about fifteen times less than common air) that it seems the next step would be nothing; but as these lightest gases cannot be reduced lower, nor destroyed, chemists conclude that this form of matter always was. Matter is made heavier by condensation, and is changed into many varieties of matter by different degrees of concentration and purification, still it is matter. Matter has certain qualities by which we know it, however changed and varied may be its condition. Matter is inert, and cannot move itself; matter always weighs something; (solid) matter cannot go through (solid) matter; matter always occupies space; matter can be seen, smelt, tasted, heard, and felt.

A knowledge of all the above qualities of matter has been learned by observation and actual test, and therefore we know what matter is, and what it will do, and what it will not do.

If there is any thing done that we have reason to know matter cannot do, then we must look somewhere else for the power that does it, for we know that things are done, and there must be a power to do it; and this brings us to

CHAPTER III.

SPIRIT.

But what is spirit? That is the next question to settle. Matter has been, and is, pretty well understood; but spirit has been, and is, to most

men, still the great unknown; the unapproached and unapproachable. Learned men can talk fluently about matter and its many divisions, varieties, and degrees of refinement, and spend a lifetime of toil and labor to learn more and still more about matter and material things; and have published many books, and built many colleges to teach others all they know about matter, from its lowest to its highest development, and claim to know much about matter, and what matter will do in the production and maintenance of life, but know nothing about spirit. They spend all their time in that which is of lesser importance, while the study of that which is of much greater importance they entirely ignore, and even ridicule and persecute those who would study and teach the paramount importance of spirit. They have no knowledge of spirit or of spiritual things. Some of them, especially the christians, so-called, *believe* in spirit, but reject the proof. They love faith, but hate knowledge. Many know but little even of matter; and the little they *think* they know of matter is wrong —the poor, ignorant souls have not yet learned that matter is *inert*, and lifeless, and can do nothing of itself. They have not yet learned that there is a *principle* that is higher than matter, and that gives to matter all the power that it *seems* to possess.

But the greatest scientists and best *materialists* know what matter is, and know that it is moved and worked up into forms of life and beauty. But as they cannot *see* nor comprehend spirit, they suppose matter moves itself. They should remember that matter primarily is invisible. Though they cannot *see* it, they KNOW it does exist. Yet the evidence for invisible spirit is much stronger and more palpable than is the evidence for invisi-

ble matter. We see so many tangible manifestations of invisible spirit, as demonstrated in attraction and repulsion, sensation, instinct, reason, and intelligence, that none should doubt its existence, presence, and power. We know that all these powers belong to spirit, and not to matter, for they (or the spirit) can be removed from matter, and that the matter is still as it was—the same in shape, and size, and weight, and looks, and material condition as it was before the spirit was removed, only subject to decay and death, as all matter without spirit is. We find this principle we call spirit has no attributes or characteristics of matter; spirit does not weigh anything, does not occupy *exclusive* space, is not inert like matter, and is in no sense like matter. If it was like matter, it *would* be matter; but as it is every way unlike matter, it must be something else. Matter can be condensed and become visible, and can be formed and organized into many grades of material things Thus we have progressive grades and forms of matter, from the smallest atoms to the largest rock, from the lowest moss to the highest man. Matter is seen in all grades of development, yet it never developes itself. Matter furnishes material to form bodies out of, but cannot furnish either life or intelligence; matter furnishes substance to make forms of, but can do no more. Spirit furnishes *principle* to produce sensation, instinct, reason, intelligence, and immortality. But remove this spirit from ever so perfect a material body, and all life is gone.

Spirit is thus shown to be the all important part of Nature, for without it matter can do nothing. Then we see how necessary it is to study spirit, and learn all we can about it. We have physical scientists and physical philosophers, but we need

much more spiritual scientists and spiritual philosophers. We have physical chemists to tell us what matter is, and we must have spiritual chemists to tell us what spirit is. We commence the study of matter in its primary, invisible condition, and find that in that condition it is everywhere, and in all space. We commence the study of spirit in the same way, and find that it is everywhere, and in all space. We find that the law and nature of matter and of spirit is to spread everywhere, and to fill all space. And as matter is condensed into the different kinds and forms of material things, commencing at the atom, thence to rock, up to the highest mineral; thence to moss, up to the highest vegetable; thence to insect, up to the highest animal; thence to human, up to the highest man in the most perfect material body; so spirit progresses from the lowest sensation up to instinct, to reason, to intelligence, and immortality in the most perfect spiritual soul. Matter has its grades of fineness, up through atom, rock, tree, animal and human, up to perfected matter; so spirit has its grades and degrees of manifestations, from the primary spark to heat, light, electricity, and magnetism, up to vital spirit.

Material forms commence at the lowest imperfections, and progress up to the most beautiful and perfect forms. Spiritual intelligence commences at the lowest sensation, and progresses up to the highest wisdom.

Spirit, like matter, has many degrees of fineness and grades of manifestation, according to the amount of spirit and development of matter. Spirit and matter unite in different degrees of combination, the more matter in proportion to spirit, the lower and grosser the manifestation; the more spirit in proportion to matter, the higher and more

beautiful the form, and the more intellectual the manifestation.

Spirit being in everything, in proportion to the fineness of matter and the perfection of the form, we see it manifesting accordingly; we see spirit manifesting in the magnetic iron; in the effervescing chemical; in the stimulating vegetable; in the magnetic bush; in the electric eel; in the charming serpent; in the fascinating woman, and in the magnetic man. Spirit flashes in the air; sparkles in the mineral; blooms in the vegetable; *feels* in the worm; *thinks* in the animal; reasons in the human; and shines resplendent in the soul, full of love and wisdom, radiant with immortality and eternal life, the highest intelligence of the universe.

This doctrine produces a rational and *tangible* explanation of all things, and what all things are, and how all material and all intellectual life is produced and prolonged. Mankind need not go outside of Nature (for there is no outside) to account for what we plainly see Nature do. We can see Nature do what is done, and we know that it does it. We can see matter in all its tangible forms, and can *see* spirit in all its manifestations.

The whole process of Nature can be studied and comprehended, and all may know what spirit and what matter is, and what life is, from the least to the greatest. There need be no mystery about life in any of its forms or manifestations. All spirit, all matter, and all being is made plain by this true philosophy of life.

But to return to spiritual chemistry. Spirit, as diffused through matter, is distributed in different quantities and intensities. Thus matter, though originally the same, is changed and deversified, according to the quantity and intensity of spirit in it. This makes particles of matter to differ in chemi-

cal relations to other particles of matter, causing attraction, repulsion, effervescence, etc., changing the color and consistency of matter, modifying and determining its nature and uses accordingly.

This principle of spirit diffusion accounts for all varieties of matter, all development of forms and organizations, and all degrees of intelligence. And to ascertain the amount and *quality* of spirit in different kinds of matter, and their nature and uses in supplying the wants of human beings, constitutes the highest office of the spiritual chemist.

Commencing with mineral matter, we find but little spirit, and that in its lowest manifestations, —*no intelligence there.* Yet we do find considerable spirit in some kinds of matter; for instance, in magnetic iron, and enough to prove that something more than matter is there, for we find that it has qualities that do not belong to matter, therefore it is not matter, but is like spirit, and is therefore spirit, and furnishes further evidence of our theory of spirit and matter.

In the vegetable matter we see greater variety, and higher degrees of spirit; and in some vegetables, such as the magnetic bush, of Central America, that possesses so much spirit, that persons can feel the currents many feet off; and if they approach it *about mid-day*, and touch it, they are shocked and paralyzed on the spot. No birds or insects will approach near it. This power does not belong to other vegetables *and to this only in day time*, and is therefore clearly foreign to matter, and is only found in certain bushes under the equator that receive this power during the day, *and lose it at night*, still further demonstrating and fully proving that spirit or magnetism does not belong to matter, and is not matter. *Spirit is not matter, nor does it come from matter.*

Spirit, as I have stated before, is an imponderable vital essence, pervading all space, and filling all matter with its living power, and acting in and through all matter to do all things that are done. Spirit is the great positive vital agent that forms matter into shape and being, and gives it motion, sensation, instinct, reason, intelligence, and immortality, according to the development and refinement of each form of organized matter. Spirit is in the air, and envelopes us as a cloud, and surrounds us as the mists of morning and the dews of evening, and we take it in by breathing.

Spirit, like matter, may be dissolved back to its primary or original condition, but is never destroyed, nor ever loses its power to act through matter, and is always acting through something or some body.

Spirit is so light that it weighs nothing; so elastic that it can not be measured; so expansive that it reaches everywhere; and travels so fast that it consumes no time; and goes so far that it overcomes all distance; and continues so long that it lasts forever; and is so powerful that it can do everything; and is so full of life that it never dies. Spirit is the alpha and omega—the first and the last—the beginning and the end; the always was, and the always will be.

Spirit is condensed in the material body, and formed into a spiritual body, or person, or human soul, and gives life and immortality to all beings that continue to breathe it. All spiritual beings, however high they may be now, or will be, must have originated in the same way.

Spirit is eternal, and will last, and live, and shine in its own radiant glory and vitalizing energy, unconscious of decay or loss of power, after crowns, and sceptres, and empires, and kingdoms,

and hoary headed dynasties—*seemingly* entwined with the garlands of eternity—shall have passed away into everlasting forgetfulness. And sword, and spear, and shield shall have wasted away with the corroding rust of time ; and rocks and hills shall have melted away like snow-flakes at midsummer noon; and the planets and stars shall have dropped their glittering crowns, and dissolved away into primeval nothingness; and all gross material things be swept away by the devastating breath of ages ; and the heavens be rolled up as a scroll, and disappear amid the general gloom of chaotic matter; and the last loud crash of pealing thunder shall reverberate through the empty vaults of the universe, sounding the dying requiem of all mere material things. Then, even then, SPIRIT shall remain the same, unchanged and unchangeable, the ever-living, Almighty Power, throughout the ceaseless and never ending ages of eternity—still living on, and forever on, in its own fadeless and deathless immortality.

We have now explained pretty well what spirit is and does. It would be well to explain where it comes from, where is its central location, its chief embodiment and principal source. We find matter diffused through space, and principally embodied in certain locations—in planets, the world we inhabit, for *instance.* If we can find any planet or sphere that is different from matter, or is not matter, then it must be the other principle we call spirit.

How do we know that planets are matter? We see our own planet or world is matter,—it has qualities of matter—it is heavy, solid, opaque, don't throw out heat nor light, can't move itself (nor anything else). All other planets are in the same condition, consequently they are matter—

have qualities of matter. Let us see if there is any orb or sphere that has none of these qualities, but has qualities directly opposite to matter, and exactly like what we call spirit, then it must be spirit.

Spirit, then, as we might expect, has, like matter, an embodiment, or central location, which we can see, and feel, and comprehend. Has it? Yes, the Sun: matter embodied in planet; spirit embodied in sun. Then we have tangible matter, and tangible spirit.

Matter, concentrated into spheres, makes worlds.

Spirit, concentrated into spheres, makes suns.

Planets, true to matter, do nothing of themselves —*their motion and light is given to them from the* SUN.

The sun, true to spirit, moves, and lights, and gives life to all worlds.

Let us see if the sun does not do all that is done (with the assistance of matter), and all that is known that spirit can do. It is known that the sun acts electrically, and attracts, repels, moves, and controls all planets. Electricity is a manifestation of spirit. It is known that the sun lights up all worlds and all space where it shines; light is not matter; (light passes through matter like other grades of spirit does.) Spirit-light shines on particles of matter and illuminates them, making them reflect light to us. But light is clearly and grandly a spirit manifestation.

The sun throws out its heating power, and, acting on and through matter, warms all matter, and passes through matter, as matter cannot do, thereby clearly proving that heat is not matter, and must, therefore, be spirit, and comes from the sun, the only source of spirit.

The sun throws out its spirit electric power, and

magnetizes atoms, minerals, vegetables, insects, animals, and humans; and all these throw out their *received* magnetism in proportion to the amount received, and their *will* and ability to throw it out.

Spirit from the sun, acting through its *suitable* manifestations of heat, light, electricity, and magnetism, acts upon invisible, primary matter, attracting, heating, illuminating and condensing it by its own law of spirit power, thus condensing primary matter into atoms, atoms into nebula, nebula into comets, comets into spheres, spheres into planets, planets into worlds. Spirit acts on gaseous matter, and converts it into water, the most negative of all matter, thus making itself a proper mate—for it is not good even for the sun to be alone. Sun, the great positive spirit, He. Water (representing all matter), the great negative matter, She. Sun, the highest positive. Water, the lowest negative.

SUN AND OCEAN.

Sun, the all father. Matter, the all mother. Thus creation began.

The spirit, sun, shone on the moistened matter, earth, converting the surface of the hard, sterile rock into *living* soil; and out of this same living soil, by the power of spirit fructifying the vitalized matter, sprang into growth the lower forms of vegetable life, *scarcely in* degree above the mineral; and the same fructifying generating process of spirit went on vitalizing and refining matter, and thus gradually producing higher and more perfect forms of vegetable life, until the perfect tree, with its glistening leaves, perfuming flowers, and luscious fruit, proclaimed the perfection of the vegetable kingdom. There was life, perfect vegetable life, in all its magnificence and grandeur—there was life, and growth, and *perfection*. Still

there was no intelligence in all the boundless realm of Nature, because there was yet no organization competent to produce or employ intelligence. But Nature went on with its creative process of spirit power and unchanging law, that no intelligence could change, control, or subvert.

From the highest vegetable to the lowest animal life there is no bridge to cross, no gulf to span (no guiding intelligence is needed), for from the highest vegetable to the lowest animal there is no more stretch of power or change of progressive law than there was from rock to soil, or from soil to vegetable, but all are parts of the same creative process and manifestations of spirit power. Then from the lowest to the highest animal the process is the same as in the production of the higher vegetables from the lower. As all vegetable life is produced from the lower to the higher, so all animal life is produced from the lower to the higher through the working of the same natural law by the same unchanging, illimitable, and exhaustless power of spirit. Animal life commencing at the smallest and lowest form of sentient life, just one step above the highest vegetable that had fully paved the way and prepared for this next higher development in Nature's creative process. All come in harmony and in proper order; no "missing link" here, *nor anywhere.* We can plainly see the growth, development, and variety of vegetable life as it is produced by cultivation, circumstances, climate and soil, and that the many varieties of species, with their degrees of perfection, come from the one (or few) original stock low down in the scale of vegetable life, as in comparatively modern time we find that all varieties of apples, appricots, pears, quinces, etc., etc., came from the one original rose bush; so all cherries, plums, peaches, etc.,

came from one little, insignificant poisonous plum-peach of Persia. The growth, development, variety, and perfection of all vegetable life foreshadow, prepare, and proclaim the growth, development, variety, and ultimate perfection of animal life.

Animal life began without intelligence, and ultimated into or up to it by the same natural law of positive spirit acting through negative matter, commencing at the lowest forms of life, and developing up through the progressive grades of animal growth up to sensation, instinct, reason, and intelligence, crowning all at last with immortality.

CREATION,

Or natural generation, from the lower to the higher, by the power of spirit from the sun acting on matter, is further clearly proved and fully demonstrated in the actual and known process of production of vegetable and animal life. We see the effect of the spirit power of the sun on the soil, bringing forth vegetable life where there was none before. The little litchen does not come from seed, nor does it produce seed. And so with all the lower forms of vegetable life. They come into existence simply by the power of spirit acting upon the soil. This was better done when there was more heat and moisture, and when the state of the planet was in a condition for it, and made easy the production of vegetables. When that condition partially passed away, then the same power of spirit heat produced seed through and for the higher vegetable productions, and thus they were perpetuated. And in this day we see the same generating process go on to some extent, though the conditions are not as favorable or as necessary as they were, yet there are plenty of instances,

even now, to show the process clear and plain. For, clear up woodland, and burn the wood on the ground—in certain soils this will produce a new kind of weed never known before. This I have seen and known in my own experience. And I have known the burning of wood on other soils to produce other new kinds of weeds or plants never known there before. Butter weed, fly weed, fire weed, thistles, and many other kinds of vegetables are known to be produced in that way, even in the present day. And so with other kinds in this and other parts of the world. And it is plain that in hotter conditions of the planet, all vegetables, and the largest trees were produced in this same way, and in all varieties, according to condition, climate, and soil.

All this without any intelligence, or even instinct, by a law of spirit greater than all else besides. The spirit heat from the sun, without the assistance of fire heat on the earth, does the same thing, proving that it is spirit power from the sun that creates and generates. I have seen in my own lifetime, and as late as the year 1872, a large open common, that had a gentle incline southward, burnt dry by the heat of the sun during a very dry summer, so that all vegetation was destroyed, and not even a seed or living root left; and none of the old kinds made their appearance the next spring; but on the sunburnt ground there sprang up an entirely new and unknown weed, reaching about eighteen inches high, and fully covering every part of the burnt ground, occupying a space of many acres. This vegetable grew up luxuriantly, coming without seed, and producing none; dying out with the cold of winter, and appearing no more. This I have seen and KNOW. And thus we know how vegetable life is produced. Spirit and matter

do it all, and we see and know how they do it, making that part of creation plain. And we have examples enough to KNOW that all animal and human life was produced in the same way, *i. e.*, by spirit from the sun acting on matter. One process and result is just as easy as the other, and in harmony with the same progressive law. We know that even in our day the sun, shining on (pure rain) water, will soon produce animal (or insect) life—infusoria, wigglers, mosquitos, and many other living things are yearly produced in this way. Animalcula in air, trichina in hogs, grubs in cattle, and worms in human flesh, are still a daily production, all coming from *conditions*, not from progenitors; and all this in this cold, unproductive condition of our earth. And when this can be done now, how much more easily could the progenitors of all animal and human life be produced by the same creative powers of spirit, producing the lower order of insect and animal life, and developing them up to higher and better forms by cultivation, climate, and soil, the same as in the case of vegetable life. And we can see that animal life has progressed up from the lowest animal to the highest human, just as the perfect apple, apricot, pear, etc., came from the imperfect rose bush, and just as the luscious peach, etc., came from the little, nearly poisonous plum-peach of Persia. That animal life commenced low, and improved up to its present condition, is fully proved by the difference between the wild and tame animals of the same species; and to prove that human life has progressed up from the animal, we can observe their similarity of formation, nature and characteristics; all eat, and drink, and breathe, and bring forth offspring; all have eyes, and ears, and other senses alike; all have bones, muscles,

flesh and blood; all are subject to disease and death alike; all their material bodies decay, and rot back to matter or dust alike. Wherein is man better than the beast, only in degree; and all life is full of degrees, one above the other, yet the same. Ah! man! you brute, you; ah! woman! you sweet angel of love and mercy—Nature's last and highest production, what would man be without you.

Tracing animal life in its progress up from quadrupeds to quadrumana, and duomana up to humana, there is a gradual ascent and plainly marked line or lineage and unbroken chain; no "missing link," no unbridged chasm to be found. Nature is complete in all its works, from lower animal to dog, ape, baboon, monkey, orang, gorilla, chimpanzee, up to Terra del Fuegians, who are entirely without civilization or improvement—they don't even know enough to procure themselves the necessaries of life, and are most beastial in their habits. Scientific explorers have not yet been able to class them, whether with man or beast. After them come the Digger Indians, the Bushmen and the Andaman Islanders, then the Guinea negroes, then the higher grades of Africans, then the Indian, then the Malay, then the Mongol, then the different grades of Circassians, from the lowest ancient Briton to the highest modern American. And to further prove that the higher comes from the lower, we have only to refer to well known examples in modern history, commencing with the ancient Britons, mere wild Bushmen, living like animals in the woods, and see the improved condition, the high intellect, and exalted standing of their offspring, the British—glorious England's boast and pride.

But enough has been said, and there are plenty

of examples to teach and convince any intelligent person, and even to let the light into the dark souls of the most ignorant and superstitious. All can throw away their mythologies and mystical nonsense, and stand clear in the perfect light of noonday. All can see and know that all life comes from the spirit, sun, and progresses from the lowest forms to the highest intellect; but form must be before intellect. Form comes gradually as matter is refined, and intellect comes gradually as forms and organizations are developed and perfected, and spirit power concentrated and utilized.

And thus all things are created and gradually perfected, intellect being the last and highest result of Nature, and immortality the crown of perfect life.

WHERE DID LIFE BEGIN ON OUR EARTH?

Spirit, coming from the sun, reaches first and *most* those portions of our earth nearest under the sun, such as the regions about the equator. The first soil, the first vegetable life, first animal life, and the first human life began there, and still exists in greatest luxury and development. It is now well known the greatest amount of spirit is found there, and the most abundant life. We find there the richest soil, the strongest magnetic iron, the magnetic bush, (that is only magnetic when the sun shines on it, and the strongest in magnetism just after mid day, when the spirit heat from the sun is most powerful, and losing it at night, proving clearly that spirit comes from the sun.) The electric eel is found in the warm rivers of the equatorial sunny south; the most powerful electric magnetic charming serpents are found there; the most electro-savage animals are found there; the most wonderful men and the most wonderful magnetic

magicians are found there. The African Voudoo, the Hindoo Fakir, and the Persian Magi—these children of the sun—are found to far exceed in the wonder working subtle power of spirit all men of colder regions of the earth. And even these conjurers of the sunny climes, of the equatorial plains, lose their spirit power when they come to the north (like the magnetic bush when the sun is absent), and can do there, *or here*, no better than northern men. These spirit mediums, when they come to the north, wonder why they have lost their spirit power, and we wonder why they cannot perform the miracles we heard they could do in their own sunny homes. But this, and all like phenomena, is accounted for on scientific, spiritual principles, and proves that spirit power comes from the sun.

Nature's problem has been solved, and the secret revealed—we have discovered SPIRIT, the fountain of all life, intelligence and power; have discovered what it is, and where it comes from, and what it does, and how it does it.

Is there anything else to learn? Is there anything more to find out? Is there anything better to know? Nothing; nothing higher than spirit, no entity or being greater than the sun.

The mystery of Nature is unveiled, and all made plain by this only rational and true explanation of spirit and matter, and what they do and how they do it. The Indian chief was not far wrong when he spoke as follows, when met by the white commissioners around the council fires, the white brothers having appropriated all the seats, leaving poor Indian to recline on the ground, looked and said: "I am a child of Nature; my home is in the forest—the sun is my Father, and the earth is my mother." His body, being matter, came from the earth, mother,

and will go to *her* again; his soul, being spirit, came from the sun, father, and will return to *him* again, and his body to earth from whence it came.

Spirit and matter, thus refined, *worked* over into other souls and other bodies, further perfecting each animal generation, and each in their turn dissolving, and going back to their source again, keeping up the supply, and producing new generations in progressive rounds by the action of spirit upon matter, and each becoming a little more perfect, until perfection and individual immortality shall be gained, and Nature perfect its work. This is not speculation, but a demonstrable fact. There need be no more blind guesswork, nor bigoted superstition, nor religious mummery. The day for unreasoning faith, heathen and christian mythology, and dogmatic theology is passed, and common sense, science, philosophy and facts that can be demonstrated and known, take their place.

Sun, tangible spirit ! of life and power,
We see and feel thy presence every hour ;
Thou rulest and reigns in Nature supreme,
And makest all matter with life to teem.

DOXOLOGY.

All pervading spirit ! of life and love,
Within, without, around, below, above,
That fills all space, all time. all eternity,
And crowns *full* life with immortality.

———o———

CHAPTER IV.

HUMAN BODY.

Its origin, birth, growth, development, form, organization, individuality, personality, and preser vation.

BIRTH OF MAN.

Organized life, having progressed from moss to man, we may now describe the process of the reproduction of the species. Spirit, coming from the sun, is breathed into the *living* animal or human, and they being healthy and fully matured, are ready to reproduce their kind, and this the male and female do by copulation. The process and principle of action is about as follows:

Spirit is *generated*, or *liberated*, in the male parent (and to some extent in both) by friction, and passes, with the semen as conductor to the ovum or egg in the ovary of the female. This spirit vitalizes the egg and makes it grow into a being of its kind. The womb, to which it soon passes, is the garden soil, and the blood of the mother furnishes nutriment for it to grow and enlarge. And it forms its own soul when it is born and breathes. As the body grows so does the soul, until both mature, if they remain together so long. If not continued together long enough for maturing of the body, the soul grows on and matures its spiritual body, and lives on without a gross material body.

The better *is* the spiritual condition of the parents the better for the child; and especially the mother should have a good supply of harmonious spirit during the whole time of gestation and lactation. The loving *spirit* is best at all times.

Conception may generally be *controlled*. With the head of the bed South, or to the equator, all other things being favorable, conception is most certain, because the solar magnetism, passing toward the North pole, prevents the vital spirit from the male semen passing to the head of the female, but sends it to the ovary, and conception is most certain; and most likely a son would result,

because this condition is the most favorable. With the head to the North, or *from* the equator, the reverse condition would most likely result, or nothing, perhaps. With the head to the East, the vital spirit from the semen *going with* the solar magnetism *from* the equator toward the North pole (in our hemisphere), would carry the vitality to the right ovary, and a son would most likely result. And if the head was to the West, a daughter. With a little care families could regulate the production of children about as they pleased.

The matter to build up the body is derived from the food we eat. And the spirit to build up the soul is derived from the vital living spirit in the air we breathe.

It is of the utmost importance that we eat the proper kind of food, and the *various* kinds in proper quantity, to supply all the different parts of the body as is needed. And it is essentially necessary that we should breathe the proper quantity of pure spirit from pure air.

The soul, or life power, operates through the smaller [back] brain to perform all the physical functions of the body, and to carry through the blood material to build up the body, and every part of it, with the *kind* of matter needed for that part. This is called the involuntary or *continuous* action. And the soul acts through the larger [front] brain to produce intelligent action, which is called voluntary action.

The soul, or spirit, acts through all organs of the body to preserve life and maintain health. This life force can be directed by the will to any organ or part of the body, to keep up its healthy condition. And better still, the health and strength of any part of the body can be INCREASED by direct-

ing the vital force there; and better still, by applying the right hand to the place at the same time. And healthy magnetizers can direct their healing vital force to other persons in the same way. And the intellectual organs and faculties can be *increased* and developed in the same way. And, also, the too large organs and unruly passions can be *restrained* by the left hand treatment, and by directing the thoughts and will power to the opposite controlling organs and restraining faculties. And even the controlling and restraing will power may be exercised sufficiently to prevent the consciousness of pain in otherwise painful operations. This spirit-vital force may be applied to or put into medicines, food, drink, etc., and taken internally, for the health of the body; and also may be put into salves, plasters, bandages, papers, etc., and applied externally, for the cure of disease.

The human is composed of skeleton or bones, ligaments, muscles, skin, brain, and nerves, heart, and arteries and veins, and other organs and parts of the body, as is fully explained and illustrated in appropriate works and lessons on the subject, which we recommend the student to learn and understand, while we pass on with our special lessons to the more important part of the human being. This brings us to

—o—

CHAPTER V.

THE HUMAN SOUL.

These questions will arise: What is a soul, and what is it like? What is its origin and destiny?

As mankind came up from the lower animals

without consciousness enough to *feel*, or intellect enough to comprehend, they did not know what Nature was *making* them to be, but as the body becomes more and more developed and perfected, and intellect increased, the soul took on more power and greater permanency. As matter went in by the mouth to build up the body, so spirit went in by the nostrils to build up the soul.

Thus the body grows in refinement and power, and the soul grows in intelligence and wisdom. And as the body goes on to greater perfection, so will the soul, until finally, after repeated and successive generations, each succeeding one becoming more perfect, materially and spiritually, until the matured human, spiritual soul, clothed with the essence of matter, becomes fully developed and perfected, reaches immortality, the grandest result and highest power of spirit, when sickness and decay shall be no more, and death itself be swallowed up in victory.

WHAT IS THE SOUL LIKE?

The body and the soul, being built up together, (though out of different *material*), are in shape, and size, and looks exactly alike, and each has its organs alike—whatever material organ the body has the soul has a spiritual organ to correspond. The soul has spiritual bones, ligaments, muscles and external coverings, spiritual brain, nerves, heart, arteries and veins, and all spiritual organs to correspond with and fill every material organ of the body, and for the same uses as the material organs, only in a spiritual sense. This spiritual soul fills the material body, and adapts every material organ to every spiritual organ, making the dual man, or complete

CHAPTER VI.

HUMANITY

Are fully developed beings, with material bodies and spiritual souls, one *within* the other—constituting perfect life. The body we see and know, and the soul we can see and know as well. Some doubt the existence of the soul, because *they* cannot see it. They may as well doubt the power in the magnetic iron, or in the electric magnet, or in the magnetic bush, or in the electric eel, because they cannot see it; but we know it is there by the power manifested, and so we know the soul is *there* by the intelligence it manifests. But *we* can *see* the soul (clothed with spiritualized matter *essence*) as well as *they* can see the material body, and the one is in looks exactly like the other.

The soul being spirit, can live without this matter essence, and can put it on or lay it off, or take on other, as the physical body does its clothing. When the soul puts on this matter essence, it is visible in proportion to the amount of this essence used. Thus the soul can make itself entirely visible or invisible to mortal eyes as it chooses, and as circumstances permit.

The soul itself, being a complete entity, can leave the body, temporarily, when conditions are favorable—leaving the body to breathe on and live on until the soul returns, while it goes a *visiting* to please itself, or on errands of mercy.

This visiting soul can be, and often is, seen by living persons—men, and women, and children, and even animals see them sometimes. These traveling *disembodied* souls are not only seen, but they are heard and felt. They employ power and intelligence to demonstrate their presence. They convey information that could not be conveyed to

such a place in such a time in any other way, and even anticipate time by telling us of occurrences yet to take place. Such souls are not only omnipotent, but are omniscient as well, and, having gained such perfection, and power, and wisdom, must be immortal. Though bodies should decay, and all gross matter die, the perfected spiritual soul may live forever. But even matter may become so refined and spiritualized as to form a living body for the spiritual soul, making a complete angel, some of which, in the order of progression, may become the highest Lords and greatest Gods, [for of such is the kingdom of heaven.] The highest, wisest and greatest beings that live in and govern the universe had their origin in the same way, *i. e.*, were born a human soul in a human body, and progressed up, and still progress. And what they have done we may do. All power is theirs (ours). We can use it and make ourselves good and great, and carry out the work, and power, and destiny of the human soul. This will be fully explained, and the process made plain, and success made certain in our concluding chapter of this book—THE KEY!

—o—

CHAPTER VII.

HUMAN TEMPERAMENTS.

In studying the human being, the most important part is his temperaments or conditions and development of brain, and general shape and structure. And as man is a dual being,—both matter and spirit, both body and soul—we must study his temperamental condition in relation to

both, and to do so properly we will commence with the

PHYSICAL TEMPERAMENTS.

There are two physical temperaments, the positive and the negative. As there is heat and cold, light and darkness, day and night, spirit and matter, male and female, so there is positive and negative in everything. So in man's physical nature there is his positive and negative condition to determine and understand. And this knowledge is of great importance and use in reading man's character, condition and health, and especially to read and understand his natural diseases and physical condition, and pointing out the proper remedy and treatment for disease, according to temperamental condition.

Temperament relates to shape, and condition and characteristics, but not to color of hair or complexion; temperament is shape, formation, and size, not color.

INDICES OF TEMPERAMENT.

The positive physical temperament is known by large base of brain; large, full and broad lower forehead; wide across the eyes; broad head; wide between the ears; large, deep and broad back head and lower part of brain; big neck; wide face; projecting cheek bones; broad shoulders; deep chest, and large stomach. The larger these conditions as described, the more positive the temperament; and the less these conditions are, of course the less positive the temperament of the person will be; and some persons may be less and less in positive condition, until the smallest or extremest opposite condition may be reached, then the temperament becomes, or is, negative, in proportion to its opposite conditions, as described, as

belonging to the positive temperament. There are extreme positive and extreme negative temperaments, with all the grades filling up between (and the middle *between* would be a *balanced* condition).

CLASSIFICATION OF THE PHYSICAL TEMPERAMENTS.

There are two divisions of the positive temperament, the bilious-positive and the sanguine-positive, with their shades, grades, degrees and varieties.

The positive-bilious temperament is known by its

BILIOUS COMPLEXION,

Black or brown or sallow hair, and bilious, sallow skin. While the color of the hair does not control temperament, it does control complexion, shows condition, and gives character to disease.

The sanguine-positive temperament is known by its

SANGUINE COMPLEXION,

Red, auburn or golden hair, and florid skin, showing the sanguine or inflammatory condition, which gives character to disease in proportion to the degree and intensity of the governing temperament.

(Temperaments are indicated by size, shape and formation, not by color of hair or skin).

There are two divisions of the negative temperament, the nervous-negative and the lymphatic-negative, with their shades, grades, degrees and varieties.

The negative-nervous temperament is known by its narrow head; long neck; thin chest; long arms and slim fingers; small body and thin, slim legs. A person having this shape will be nervous-negative in temperament, no matter what the color of the hair or skin may be.

Persons of this temperament are weak and negative in proportion to the extent and intensity of this nervous temperament, which is known by size and shape, and will be nervous and weakly in proportion to the extent of diseased conditions. Persons of this temperament, though not stout or robust, yet in health are very active, and endure a great deal, and can do a great deal of light, active work, and much mental labor. They are our thinkers, and are the most sensitive and most loving, though it may be Platonic.

The lymphatic negative temperament is known by its round head; full face; large, round body; large neck; large breasts; large arms; large abdomen; and large legs; with soft, moist, cold skin, and general dropsical condition. This is the weakest of all temperaments, often prostrating the patient and rendering them helpless. Though being fleshy, they generally look well, while they are indeed feeling bad, and get little or no sympathy, when they really need the most. The color of the hair and skin does not regulate or control this temperament (as color does not control any temperament), yet light haired and fair skinned people are most liable to be lymphatic, and generally females are more liable than males. This is the dropsical or water temperament, and is therefore the most negative; while the hot, dry, sanguine temperament is the most positive of all.

The bilious temperament is shown by complexion, and gives bilious character to disease in proportion to the positiveness of the temperament. The sanguine temperament is shown by complexion, and gives inflammatory character to disease in proportion to the positiveness of the temperament.

The nervous temperament is shown by shape and

condition, and gives nervous character to disease in proportion to the negativeness of the temperament. The lymphatic is shown by shape and condition, and gives character to the disease in proportion to the lymphatic negativeness of the temperament.

COMPLEXION

Shows the condition, no matter what the temperament may be. Any temperament may be bilious or sanguine in some of its shades and varieties, and governs disease accordingly, and requires proper treatment in accordance to the degree of temperament and shade of complexion. Temperament, complexion, sex and age are all employed in the diagnosis of disease, which will be fully illustrated in its proper place in the Vitapathic System.

COMPATIBILITY.

Compatibility of temperaments in couples who have to live together is of great importance in regulating their health and happiness, and that of their offspring, and in all business and all associations of life. All people, and especially the young, should study and understand temperament, and form their associations accordingly. I repeat, this is of the utmost importance to all.

Men are, or should be, positives, but some are very negative—real feminine (she) men.

Women are, or should be, negatives, but some are very positive—real masculine (he) women.

But whatever man is, his mate should be opposite in temperament to him.

And whatever a woman is, her mate should be opposite in temperament to her. And it is better for the doctor and nurse to be opposite in temperament (and sex) to the patient.

THE TEMPERAMENT GIVES CHARACTER TO THE DISEASES THAT THE PERSON MAY HAVE.

The sanguine form of the positive temperament gives inflammatory and scrofulous diseases.

The bilious form of the positive temperament gives liver complaint, fever, and consumption.

The encephalic form of the negative temperament gives brain, nerve and mental diseases.

The lymphatic form of the negative temperament gives dropsical and glandular diseases.

SELECTION OF PARTNERS.

A person who is all positive, or nearly so, should select a partner that is half, or a little more than half, negative, then they will be happy, and their children healthy.

A person who is mostly negative, should select a partner that is all positive, then all will be well.

ASCERTAINING THE TEMPERAMENTS FURTHER BY THE FEELING OF THE HAND.

In the sanguine-positive the hand is warm and dry.

In the bilious-positive the hand is hard and rough.

In the encephalic-negative the hand is smooth, slim and weak.

In the lymphatic-negative the hand is cold, moist and plump.

THE PULSE IN TEMPERAMENTS.

In the sanguine-positive the pulse is quick and strong.

In the bilious-positive the pulse is slow and full.

In the encephalic-negative the pulse is weak and tremulous.

In the lymphatic-negative the pulse is slow and easy.

With these plain directions any person can read temperament, and be guided aright in selecting

compatible companions for life, and understand and distinguish diseases.

BAD RESULTS OF THE INCOMPATIBILITY OF PARENTS.

A marriage with a person of the same temperament as yourself, no children would result.

If both parties are all of the positive temperament, there could be no offspring.

If both parties are principally of the negative temperament, their children will be dead-born.

If the parties differ but little in temperament, then their children will be few, sickly and short-lived.

If the sanguine-positive is overpowered by the encephalic-nervous negative in both parents, their children will die in infancy with dropsy of the brain, or scrofulous inflammation of its membranes.

If the bilious-positive is overcome by the encephalic-negative in both parents, their children will be rickety, idiotic and imbecile, or die in infancy with brain fever.

If the sanguine-positive is overcome by the lymphatic-negative in both parents, their children will die young of some scrofulous forms of disease. (N. B.—This is the condition that produces scrofula.)

If the bilious-positive is overcome by the lymphatic-negative in both parents, their children will die young with consumption of the brain, lungs, or abdominal glands. (N. B.—This is the condition that produces consumption, that scourge of our race.)

Incompatibility of parents is the MAIN cause of

weakly, sickly and dying children, and is the first cause of most of the sickness of matured life.

And these causes are increasing to an alarming extent, overwhelming our land in sickness, gloom and death.

Every person should make it the great aim of life to select a proper conjugal mate, *their true opposite;* then they themselves would be happy, and their children healthy and long-lived. And this can be done by a knowledge of this science. Those who are incompatibly married, can be benefited by the proper Vitapathic Treatment, and thus all can be happy and healthy.

PHYSIOLOGICAL CHART

Of the temperament of Mr.
Your temperament is
And you are subject to the following diseases,

and require treatment.
You should marry a person of
temperament, and of complexion.

SPIRITUAL TEMPERAMENTS.

In addition to the physical temperaments, as previously described, there are also spiritual temperaments, and degrees of spiritual construction and organization. As man is a dual being, composed of both matter and spirit, he must have temperamental correlations of both, and both (principally) represented by the shape of the brain, and as the material temperament is represented or shown by the base or lower sides of the brain, so the spiritual must be shown by the upper sides of the brain; and the temperament is spiritually

positive or negative in proportion and in accordance with the size of the *upper* sides and top brain.

The very spiritual positive temperament is known by long and wide brain at its *upper* sides and top. The upper front brain is large and *projecting* at the upper part of the forehead, and at the upper part of the sides and back of the head—giving large causality, humanity, benevolence, imitation, ideality, spirituality, sublimity, hope, approbativeness, self-esteem, and continuity.

A deficiency of any part of the upper brain would show a corresponding deficiency in positiveness and spiritual power of that part, or of the brain or faculty represented by that part, and would be spiritually negative in proportion to the smallness of this part of the brain.

Persons differ very widely in these respects, and this difference is always shown by the shape of the head.

Some persons may be both spiritually and physically positive; then they are powerful indeed. This double positive temperament and sanguine complexion is the most vital. Others may be both spiritually and physically negative, and then they are negative indeed—especially if the physical negative is of the lymphatic or watery character; then they may be said to be as weak as water. The lymphatic is the weakest of all negatives, though persons of this temperament generally look fleshy and stout; and they get no sympathy in their sickness, when really they deserve the most.

But, happily, persons are not generally *all* negative. Most persons who are spiritually positive are generally physically negative, and most who are physically positive are spiritually negative—both positives rarely ever, and perhaps both negatives never, coming together in the same person.

With a little study and some observation intelligent persons can soon learn to read temperament correctly; any observing persons can plainly see the difference in persons' heads, and can classify their temperament accordingly. These conditions also show plainly in animals, the strong, robust, ferocious lion, tiger, hyena, wolf, panther, bulldog, wild cat, eagle, hawk, etc., all have wide heads between the ears, are broad across the eyes, and are known to be physically positive; while deer, sheep, and other narrow-headed animals are known to be physically negative—timid and weak. And so with the human animal; they are in temperament and character in accordance with the shape of their heads as described above; and their diseases will be *ferocious* or *mild* in character in proportion to the person's positive or negative temperament, complexion, and condition (and the power and strength and nature of the remedy must be in proportion to conditions).

In reading human temperaments in full, we generally take into consideration the shape of the head, face, neck, shoulder, chest, and body. But we want it expressly understood that the lymphatic, watery, dropsical condition, though looking very big and apparently stout, is really very weak; and this condition will make the otherwise positive person very negative, and will require positive treatment to correct (but will need negative treatment at *first* to carry off the water). All these temperaments and conditions, etc., will be employed in our system of diagnosis, as given in a succeeding chapter. But as we will also need

PHRENOLOGY,

We will bring it in here, as it explains more fully the general divisions of the human brain. Each

part of the brain has its organs, faculties, and powers, and also their particular use as employed by the soul, within and through which it manifests itself. The size and activity of the organ regulates the kind and amount of the manifestation that passes through it. The lower front brain regulates perception; the lower back brain regulates power; the upper front brain regulates intelligence; the upper back brain regulates friendship; the top front brain regulates benevolence; the top back brain regulates selfishness; the lower side brain regulates animality; the upper side brain regulates spirituality; the center top brain regulates adoration. Thus each division of the brain has its faculty and use; and manifests power in proportion to its size and activity. A correct knowledge of their power and use is easily learned by observation and classification. All should study and know them—and to know them correctly is of the utmost importance to the Vitapathic physician.

There are still smaller divisions of the head, or convolutions of the brain, representing in detail the many cranial organs and faculties of the human soul. A knowledge of the location of these organs and the nature of their wonderful faculties are clearly represented by the

SYMBOLICAL HEAD,

To be found in nearly all works on phrenology, showing a properly developed head, with its organs named, and its faculties shown by a proper symbol of its action. All should study phrenology; they can learn it in the already published works on the subject, assisted by a few practical verbal lessons, and a chart filled out for themselves as a key and guide, with the names of the organs and their fac-

ARMY MEDICAL LIBRARY
WASHINGTON, D. C. U. S. A.

ulties ready marked, showing the size and power of each organ, ranging from 1 to 7.

The following is a chart, ready to be marked, showing the name, size, and faculty of each organ of the head of

1. AMATIVENESS.—Connubial love, affection. .....
A. CONJUGAL LOVE.—Union for life, pairing instinct. .....
2. PARENTAL LOVE.—Care of offspring, and all young.....
3. FRIENDSHIP.—Sociability, union of friends. .....
4. INHABITIVENESS.—Love of home and country. .....
5. CONTINUITY.—Application, consecutiveness. .....
E. VITATIVENESS.—Clinging to life, tenacity. .....
6. COMBATIVENESS.—Defense, courage. .....
7. DESTRUCTIVENESS.—Executiveness, cruelty. .....
8. ALIMENTIVENESS.—Appetite for food, etc. .....
9. ACQUISITIVENESS.—Frugality, economy. .....
10. SECRETIVENESS.—Self-control, policy. .....
11. CAUTIOUSNESS.—Guardedness, safety. .....
12. APPROBATIVENESS.—Love of applause. .....
13. SELF-ESTEEM.—Self-respect, dignity. .....
14. FIRMNESS.—Stability, perseverance. .....
15. CONSCIENTIOUSNESS.—Sense of right. .....
16. HOPE.—Expectation, anticipation. .....
17. SPIRITUALITY.—Intuition, prescience. .....
18. VENERATION.—Worship, adoration. .....
19. BENEVOLENCE.—Sympathy, kindness. .....
20. CONSTRUCTIVENESS.—Ingenuity, tools. .....
21. IDEALITY.—Taste, love of beauty, poetry. .....
B. SUBLIMITY.—Love of the grand, vast. .....
22. IMITATION.—Copying, aptitude. .....
23. MIRTH.—Fun, wit, ridicule, facetiousness. .....
24. INDIVIDUALITY.—Observation, to see. .....
25. FORM.—Memory, shape, looks, persons. .....
26. SIZE.—Measurement of quantity. .....
27. WEIGHT.—Control of motion, balancing. .....

28. COLOR.—Discernment, and love of color. .....
29. ORDER.—Method, system, going by rule. .....
30. CALCULATION.—Mental arithmetic. .....
31. LOCALITY.—Memory of place, position. .....
32. EVENTUALITY.—Memory of facts, events. .....
33. TIME.—Telling when, time of day, dates. .....
34. TUNE.—Love of music, singing. .....
35. LANGUAGE.—Expression by words, acts. .....
36. CAUSALITY.—Planning, thinking. .....
37. COMPARISON.—Analysis, inferring. .....
C. HUMAN NATURE.—Sagacity. .....
D. SUAVITY.—Pleasantness, biandness. .....

PHRENO-PSYCHOLOGY.

Sensitive, susceptible persons who have been psychologized by a strong, powerful operator, can be made to act out the propensities and faculties of the phrenological organs of the operator, or even to think and feel and do as the operator does.

PSYCHOLOGY,

Or the science of the soul, is yet a new process to most persons; but to those who know it it opens up a wide field of research, and psychology places in their hands a wonderful power—it is the power of intelligent spirit or soul over passive matter; and such power, when properly known and fully used, is absolutely invincible.

The psychological state may be described as a peculiar condition, in which one individual so loses his powers of reason, judgment, and discrimination, as to receive, involuntarily, any impression that may be made upon him by another. Hence he may be controlled, and becomes what is called a *Subject*, while the person who controls him is called the *Operator*. So absolute is the control which may be acquired over the subject that he

becomes a mere machine, and his motions, actions, thoughts, and inclinations may be temporarily directed as the operator pleases.

SECRET CONTROL, OR UNKNOWN PSYCHOLOGY.

A good psychologist can influence persons whom he meets without their being aware of his psychological control; this can be done by speaking to them, or looking them in the eyes, and better by touch. When you shake hands with any one you can press your fingers into the palm of their hand, and press your thumb on the back of their hand, just above the knuckles, giving a good, strong, positive, friendly squeeze, and look them strongly and lovingly in their eyes—desiring to influence them; hold steady, and gaze intently into their eyes until they feel the influence and lower their gaze or drop their eye-lids (and some will seem to shudder a little), and yield passively to your control, then they will be your subjects in proportion to the extent of that control, or their impressibility. This can all be done on easy subjects in less than one minute, and in others by longer and more repeated trials.

If they don't *know* you are controlling them they will yield and not know it; and it is best not to let them know, or you cannot control them without their consent and much effort; don't let them know that you have, or are using, any power—use your own powers quietly and secretly, and you can accomplish wonders. Keep your own secrets, and don't speak of your success or powers.

LOVE CONTROL, OR PSYCHOLOGIC ATTRACTION,

Consists in mind attracting mind by its own volition, aided by the animal magnetism of the system, and a concentrated, determined purpose and

desire of subjecting the person to the will and wishes of the party performing the experiment. The knowledge of being in possession of this latent power will enable the person performing the operation to acquire the necessary controlling, positive mind, while the one on whom it is to be tried, and whose affections or whose confidence you wish to gain, being ignorant of the operator intending to subject them to this mighty influence, is, as a matter of necessity, quite passive, and easily controlled, receiving any impression of love, esteem, awe, confidence, or respect, as also fear, distrust or envy; whatever feeling, in fact, the concentrated purpose of the positive mind desires to instill into the passive mind, can be instantly placed there by the effort of a strong, determined will. The conditions necessary to inspire love and confidence are as follows: You must first love and esteem the person you wish to be loved and esteemed by in return, as you cannot give to another what you do not possess yourself; hence, if you love a person, you may, by this power, make that person love you in exact proportion. As the concentration of the rays of light, with the aid of a camera, instantly produces a photographic likeness of any object, however intricate, so, in like manner, the steady concentration of mind upon mind, with a determination to win the affections and create love, will instantly produce a corresponding feeling of love on a mind passive and negative.

PROCESS.

In order to make you familiar with the principles here laid down, I will presume that you are acquainted with a person whose affections or confidence you are desirous of gaining. The operation is performed as follows: Take one or both of the

person's hands in your own, gently pressing the palm till you feel the pulse beat; be particular to find this pulse, as it connects with the sympathetic cords leading direct to the heart, this being the conductor conveying the magnetism of love from your mind to the other. (You may easily determine the exact place and pressure of the pulse by feeling for your own in a corresponding place.) Then look steadily and earnestly into the eyes, instantly concentrating your mind on theirs, mentally offering your entire love and affection, or any other emotion you wish, at the same time desiring, with a violent effort of the will, that the person shall love you in return. Let your determination be firm and positive to command their affections, feeling confident that you can inspire them with a sincere regard and love for yourself, making their wishes and desires the same as your own. All this can be accomplished in a few minutes.

The best time to choose is the evening, as the mind and the muscular action of the body are more passive and impressible then, though it may be successfully performed at any other time. Any place will suffice, provided you can be collected and easy, observing the usual modes of etiquette, salutations, etc., which will not interfere in the least with the success of the operation. One or two precautions, however, are essentially necessary; never hint, before or after, that you are acquainted with this power; if you were to mention you intended to subject a person to this influence, their mind would become positive, and antagonistic to your own, and the operation prove a failure. It is only by keeping the person passive (which they will be if they do not suspect your purpose) that success is possible. Take your leave as soon as

you can conveniently do so after the operation is performed, as it will be the best means of making the person feel the loss of your society, and a desire to see you again. A kind of restlessness comes over the mind of the person influenced, who will seek every opportunity to become better acquainted with one who will in future occupy much of their thoughts, having no suspicion of the real cause why they are so interested in you.

PSYCHOLOGICAL CONTROL.

This psychological condition is *not* only produced in the subject by the operator, but it must be produced by the subject *himself*, whether he does so consciously or unconsciously. But the operator can take full advantage of it when it is produced, or, in other words, *operate* as he pleases upon the subject.

Many modes have been used by which persons have produced a psychological condition in themselves. Two of these modes are here given:

First Mode.—A piece of coin, a button, or other bright object is put in the palm of the left hand of the subject, with his right hand around it, and he is directed to look at it steadily for a minute or two, yet not so intently as to render the gaze painful to the sight, then closes his eyes under control, while the operator makes passes down over his head and body.

Second Mode.—The person who is to become a subject is requested to take the thumb of his left hand between the thumb and fore-finger of his right hand, to press the thumb just hard enough to feel the pressure, and sit quietly with his eyes closed.

In both these modes the persons are required to sit a shorter or longer time, as the operator may

deem necessary. The usual time required is about fifteen minutes. If the first sitting fails to procure a subject, a second one may be had, and a third, and so on.

Either of these modes, or anything of a similar character, is sufficient to produce a psychological condition in many persons. The principal necessity appears to be to secure a quiescent state of the mind of the person who is to become the subject. The steady gaze at an object, or slight pressure of the thumb, serves to direct the attention and thoughts of the person to one object, and hence that quiescent condition of the mind which is required is the the more readily secured. While the sitting continues, the person sitting must of course remain quiet: but this is not necessary for the operator. He may mildly and earnestly speak upon the subjects of psychology and mesmerism, and discuss their effects and tendencies. This often serves to help the person sitting to collect his thoughts and fix them upon one point.

Different modes have also been used to ascertain whether a person, after he has been sitting, is in a psychological condition, but the following has generally been the favorite one, and perhaps it cannot be improved upon:

The subject is directed to close his eyes. The operator then places his left hand, or the tips of the fingers of the left hand, upon the fore-part of the subject's head, so that the thumb may be brought on the subject's forehead, in a line with the nose, and touch a point a little above the eyes. Next, the operator, with his right hand, takes hold of the subject's left hand in such a manner that the operator may, with his thumb, press upon the upper joint of the subject's large or middle finger. Then the operator, with his thumbs, makes mod-

erate pressure upon the forehead and finger-joint of the subject, and says:—"Now you cannot open your eyes," or words of corresponding import. The pressure upon the forehead and finger-joint should be made simultaneously, and the words should be spoken in the most decided and positive manner, just as though the operator was absolutely certain that the subject could not open his eyes. Certain it is that if the person be psychologized he cannot open them, and the operator has then a subject upon whom he can operate at pleasure.

When the psychological condition is produced it is a very simple thing to operate upon the person psychologized. He becomes subject to any impression directly made upon his mind, however ludicrous or absurd it may be, and may be directed at the will of the operator. Any one may then operate upon him. A subject may be passed from one person to another, and many may successively operate upon him in the course of an hour.

However simple the modes of securing a subject and the manner of operating upon him may be, it yet requires considerable experimenting and practice to become a good operator. Many have tried with little or no success, many have only partially succeeded, and a few have been highly successful. As in all other things and arts practised by men, those who excel are comparatively few.

It may sometimes be difficult to secure a subject. While it is assumed, and no doubt correctly, that all persons, whatever may be their temperaments and mental peculiarities, may become psychological subjects (and in fact have many times during their lives, though unconsciously to themselves, been in a psychological condition), some are much more easily psychologized than others.

Some will be psychologized at a single sitting of fifteen minutes, or in much less time standing; while others have been known to sit daily for upwards of one hundred times, and then, at the last sitting, become excellent subjects. Some rare cases are found of persons in whom the psychological condition is ever present, or in whom it seems to be natural, and, of course, these are always easily controlled.

MESMERISM,

So called because Dr. Anton Mesmer revived and utilized this wonderful human power. But discoveries, or sciences, or systems should never be called after persons, but after its own nature and use. *Mesmerism* requires certain processes to produce certain results, which will now be fully explained.

Mesmerism has been pronounced an advanced stage of psychology, or rather as simply a psychological condition to which the name of mesmerism has been given. When the psychological condition has been produced in an individual, the mesmeric sleep can be brought on almost instantly. The mode by which it is done is simply this: The subject is seated upon a chair, and the operator passes the tips of his fingers over the subject's eyes, and requests him to "go to sleep." It is usual to put the subject to sleep by passes made downwards from his head, and to bring him out of the sleep by passes made upwards. Or mesmerism may be induced directly, in which case all that is required is patience and a proper disposition in both parties. Let the subject sit down in the easiest and most comfortable position. The operator should be seated in front and take a hand of the subject in each of his own, looking steadfastly in

the eyes of the latter, and allowing their feet and knees to come in contact. The room should not be too light and everything kept quiet; no persons coming in or going out, and those who are in must sit still and quiet. The subject should keep his eyes fixed on those of the operator and yield himself unreservedly to his influence, and should shut his eyes in a minute or two and keep them closed. If this course is persevered in for from ten minutes to one hour, some effect will generally be observed in that time. As soon as the subject's eyes begin to close, and he manifests symptoms of drowsiness, the operator should make downward passes over the forehead and temples of the subject, and he will soon be sound asleep. Then you may make them do any thing you please, and even perform surgical operations. If this effect is not produced the first trial, daily sittings, of a half hour each, will, in time, overcome the most obstinate disposition.

In most subjects this sleep is simply quiet, and no further experiments can be made while it continues. These persons must be talked and manipulated into better control.

APPLICATION OF MESMERISM AND CLAIRVOYANCE IN SURGERY AND MEDICINE.

From what has already been said of the physiological action of mesmerism, it becomes evident that it may be made to play an important part as an anæsthetic agent during surgical operations. In its favor we have safety and a total paralysis of the nerves of sensation; its disadvantages are the length of time required to mesmerize a new subject, and the general ignorance of its action and uses by medical men. When we consider its advantages—which we are sorry we cannot discuss in detail—and its few disadvantages, we think,

when comparing it with the anæsthetic agents now in general use, that it has decidedly the fewest objections. Thus we have instances of teeth being extracted, cancers removed, and arms amputated without producing the least pain. Another decided advantage is that patients may be kept in this state for several days at a time, without the least apparent danger, or bad effects, thus giving time to change the first bandages after an operation before the patient is aroused.

As treatment for many diseases the mesmeric state has alone succeeded admirably. We have a number of reliable cases on record where persons in the first stages of consumption have been cured by being kept in the mesmeric condition for from one week to two months. The power of equalizing the circulation and allaying the fever is also of a remarkable character. It is equally useful in most all diseases when properly employed

[Editorial statement from the Allegheny, (Pa.) Reform Journal, Jan. 8th, 1852.]

Mesmerism.—This occult science seems to be gaining ground everywhere, and is now made use of, with great success, it is said, in many, perhaps all, of our Eastern cities, as an exclusive remedy for every species of disease that does not require a surgical operation; and one instance has been brought to our notice, with every reasonable appearance of its authenticity, in which a tumor or wen, of large dimensions, was removed by the mere operation of magnetism, employed only for the purpose of paralyzing the senses preparatory to a surgical operation. This new and wonderful medical agent has been lately introduced into practice in this City by Dr. J. B. Campbell; and we are informed, from various re-

putable sources, with astonishing success. The following Reports and certificates, are entitled to much weight, as they come from respectable citizens of this city and vicinity, who have had ample opportunity of testing Dr. Campbell's skill and success in the science of mesmerism when applied as a remedy for diseases. We also embrace this occasion to add our testimony in favor of that gentleman. We have known him intimately for a number of years, and have consulted and employed him as a physician, in various cases of sickness, and can say with perfect truth and sincerity, that we regard him as a gentleman of talent and strict integrity—unremitting in the investigation of subjects connected with the science and practice of medicine, of courteous bearing, and honorable in his intercourse with the world; and, as far as we can judge from results, a skillful physician.

A number of certificates and testimonials, of like character with those below, have been crowded out for want of room.

MESMERISM OR PATHETISM AS A REMEDIAL AGENT. BY DR. J. B. CAMPBELL.

Allegheny City, Dec. 27, 1851.

We, the undersigned, being appointed a committee by Dr. Campbell's class, to examine and report on the magnetic phenomena produced, and the diseases cured, as well as the utility of the science as taught by him, feeling the importance of the post we occupy, we will with candor report —that we do know what we have heard, seen, and felt. Dr. Campbell, during a course of lectures at Quincy Hall, in this City, ably demonstrated this intricate science. He explained this occult

science, so that a person of but common information can understand it. His method has been different from other lecturers on this subject. He has accounted for the phenomena on natural principles; whereas others have tried to mystify it. He has indeed reduced it to a science. In justice to the Doctor, we would say, that he gave every opportunity to our citizens to test the reality of the startling phenomena produced by him. He produced entire insensibility to pain in his patients, and controlled the nervous and muscular powers of persons awake or asleep. He controlled their taste, smell, feeling, hearing, and sight, rendered persons entirely deaf and blind with their eyes open, and them in the wakeful state; and forced persons at a considerable distance from him to rise from their seats, and stand on the floor, perfectly rigid, against their will, and in the wakeful state. He could relieve pain instantly, and produce it artificially as quick. But it is on account of the great utility of the science as a means of curing disease that we would recommend it to our fellow men everywhere, and to the afflicted in particular; and for breaking up the destructive habits of indulging in the use of intoxicating drinks and tobacco.

The Doctor has succeeded in curing a number of cases of diseases that medicine had failed to cure, and destroyed the taste for intoxicating drinks and tobacco. His great success in curing disease seems to be in the chemical change he produces, or effects in the fluids or secretions of the systems of his patients, and the vitality he imparts, which restores nature to its proper balance, and the return of health is the consequence. From what we have seen and heard, and from what we know—having taken lessons from the

Doctor, and having become acquainted with the science, and having used it ourselves in the treatment of disease with success—we can cheerfully say from experience, that we KNOW it to be a successful remedy for disease.

We would here state that we had no faith in the science before it was so practically improved by Dr. Campbell. The Doctor is a resident of this city, of good standing, and enjoys a good practice.

Dr. Thomas R. Brown,
David Croft,
Christian Stover,
James Vanhorn,
James M. Moore.

CLAIRVOYANCE.

Or clear-seeing, or clear-voyage, is the seeing of things near or distant, physical or spiritual, and is natural to some persons. Some are made clairvoyant by peculiar conditions of the brain, which occur sometimes in sickness and certain diseases of the brain; other persons are made clairvoyant by proper mesmeric treatment—I have produced this condition in a great many persons.

Clairvoyance has been pronounced another stage of psychology or mesmerism. It is, however, much more difficult to attain than any of the previous stages. Some subjects are found who, after being psychologized, and then put in the mesmeric sleep, become immediately clairvoyant.

Clairvoyance is said to be dependent upon a peculiar condition of the nerves and brain; and although not necessarily incompatible with health, it is more frequently manifested in persons of apparently weak or sickly constitutions. It has been regarded as a natural gift to some persons, and this may be said to be true in so far as such

persons always are physically and constitutionally in a condition approximating it; but it may also be attained by all—that is, it is possible to all organizations. With some it requires great effort and unceasing trials. Most persons who attempt to reach clairvoyance fail because a few unsuccessful trials discourage them in their great anxiety for results. In many cases it requires the utmost attention, patience, perseverance, and a resort to numerous agencies.

Different modes of attaining the clairvoyant condition have been given, depending upon exterior influences and agencies, but to define these properly, and so as to be comprehended would require a small volume. The following mode is the most generally practised and the most likely to prove successful.

The person desiring to become clairvoyant first becomes a good psychological subject, and brings himself frequently into the psychological condition. When this condition has become easy to him, he next renders that of mesmerism equally so. His mind and thoughts should be constantly directed to the end he aims at.

After having been repeatedly psychologized and mesmerized the clairvoyant condition is often gradually developed, and it is even contended by many conversant with the subject that persistence in this course will develope it in all cases. Persons who are easily psychologized or mesmerized are also found to be more apt to become clairvoyant than those in whom the psychological and mesmeric conditions are produced with difficulty. Many persons have been known to serve as psychologic and mesmeric subjects for a long time, and then become excellent clairvoyants. One condition gradually developes the other, and per-

haps no better course to pursue can be recommended than this—Practice psychology and mesmerism with the single end and aim of developing the clairvoyant stage, keeping the mind and thoughts constantly directed to the object desired to be attained. "Keep your design constantly before you, and your inner senses will make grooves for themselves, and continue to move in them as cars on rails, or wheels in ruts." Another way: have the subject count until he goes to sleep while you are passing him in, and then you may speak out loud and count him in by saying, when I count seven you will be asleep, and be clairvoyant; and when you want him to see anything tell him NOW you shall see it, and he will see it. This may be repeated several times until you have counted him in good. This course, perseveringly persisted in, will, unless there are special physical drawbacks, be almost certain to succeed in the end.

When this course fails, a more careful inquiry must be made of the physical condition of the person. In some cases it is necessary that he should "live down," as it is called, to the point required to become clairvoyant; and in others that he should "live up" to it. That is, in the former cases, his diet, habits, and mode of life must be changed so as to be less luxurious; while in the latter it must be changed to be more so. In this particular it is impossible to give directions which shall be universally applicable, but it may be stated, as a rule, that the more simple the diet of the person desiring to become clairvoyant, the more correct and regular his habits, the more uniform his mode of living, and the more even and undisturbed his mind and temper, the more readily can he be made clairvoyant. It should always be

remembered that fear, doubt, nervous agitation, coarse habits, bad intent, and similar influences, will retard his progress, or render his effort totally worthless.

There are many phases of clairvoyance, and it may be stated that the phase which first manifests itself should be encouraged. Other phases may follow, but that which first appears is the one for which the person is generally the best adapted, and to which he should especially devote his attention.

With the foregoing outline of what is necessary to be done all may become psychologists and mesmerists. Some may also become speedily clairvoyant, while most, if not all, may attain that point by perseverance. Good operators can make good clairvoyants of good subject, and good subjects may make themselves clairvoyants, and employ it in many ways, which we will explain in our lessons on the diagnosis and treatment of disease.

Clairvoyance, though not yet common, nor formulated into a science, is nevertheless an established fact. Thousands of instances might be cited to prove it, but I will only take time to reproduce an account of one as it comes from a sceptical source, and is well authenticated, and is as follows:

CLAIRVOYANCE APPLIED TO THE PRACTICALITIES OF LIFE.

It appears, from the *Daily Republican*, from which we glean the fact, that the truths of clairvoyance have been vindicated at Winona, Minn., through the mediumship of Mrs. Francis Cone. It appears that John Smith had been drowned, but his body could not be found, and at the time Mrs. Cone had been present at several circles in Winona.

On one occasion she had a premonition of some one drowning, she herself feeling as if being suffocated by water. Finally, Mrs. Cone, under the influence, visited the locality, took a stone in her hand, throwing it into the water to indicate the spot where the body was. As the boats approached the spot Mrs. Cone closed her eyes and went into a trance, her right hand moving somewhat nervously, as if making passes over the water. Presently something was touched like the body. Mrs. Cone motioned with her hand that it was going down stream. Her directions were followed in a direct line from the boat in which the medium and her companion were seated, and the hooks soon fastened upon the body and brought it to the surface. The position of the body was partially upright, corresponding to the description as seen by Mrs. Cone in her trance on Friday. She had also seen, while under the influence, that his heavy rubber boots were filled with water and weighed him down. Mrs. Cone felt all of the drowning sensations experienced by Mr. Smith, the drowned man, and the struggle was very hard. Several times during the search the clairvoyant remarked that the grapnels touched him, and that they would get him. The search was at length successful, and the body was taken aboard the ferry-boat and taken to Winona.

Yes, I will give another one—one of my own experiments, which was published in a local paper at the time.

CLAIRVOYANCE TESTED.

This communication was published in the *Allegheny Daily Enterprise*, in May last (1852):

"MESSRS. EDITORS—Being in your city, and hearing a good deal about mesmerism and clairvoyance,

I proposed testing it for myself, and accordingly I went, in company with the Rev. F. Hull, to the office of Dr. Campbell, of your city, an entire stranger. While there the Doctor put a boy, ten years old, into the clairvoyant state, and *sent* him in his mind a distance of near 90 miles into Venango county, to Cooperstown, my residence. Neither the Doctor nor boy had any knowledge of the place whatever; but the boy found my house and described it in every particular: the kind of house; how painted; told the number of doors and windows; described the porch, the banisters and fence; told the shape and construction; the number of chimneys, and where placed; he told the number of rooms and beds; described the furniture; told the number of persons in the house; described my wife; told the color of her hair and eyes, and a peculiarity about one eye; told what she was doing, etc.; he described my boy, and told how dressed; went into the yard to my shop and described it, and told what was in it, and many other particulars he described exactly as they were. This description was spontaneous; we did not ask him "were it so and so," nor prompt him.

E. T. Waterman.

Witness—Francis Hull, *Pastor of the Wesleyan Methodist Church.*

I could furnish hundreds of clairvoyant tests in my own experience, but will only add one here to show that I am not a bad clairvoyant myself.

Burnet House, Cincinnati, Sept. 12, 1859.

We take pleasure in stating that we visited Dr. J. B. Campbell, the celebrated natural clairvoyant, of whom we had heard much before, and had him examine us for disease, and on business, and for

absent friends; and we must say, though we were entire strangers, that his descriptions were perfectly correct, and both satisfied and astonished us.

THOMAS HAYMAN.
MARIA LOUISA HAYMAN.

All the above wonderful faculties and powers of the human soul, whether they be called psychology, or psychometry, or mesmerism, or clairvoyance, and all forms of mediumship, are parts and varieties of human magnetism, properly so called; and all will be fully explained and clearly taught and illustrated in our chapter on magnetism in its proper place in this book.

SELF CONTROL, OR STATUVOLENCE.

We have explained to you the nature and process of psychology—one soul controlling another (each in its own body); and we have explained the nature, process, and uses of mesmerism—one person controlling another; also clairvoyance, or clear-sight. We now will explain the nature, process, and use of statuvolence—self-control, or one's own soul controlling his own body. This is done by making the body passive and the soul active, and is brought about as follows: The person wishing to control himself (or wishing his soul to control his body) prepares and makes proper conditions; he should make his body as passive as possible, and his soul calm and strong by its own will power; then sitting down in a quiet and comfortable place (*and it is better to face the south*), putting his feet *separate* on the floor, and his hands laid separate on his knees; then close his eyes, and commence and *continue* to think of some distant object or place on the earth, or he may *think* of the moon, or some distant planet, and continue looking and *going* towards it until he sees

it plainly; he must not remove his thoughts from that place or thing, but must think of that and nothing else until he forgets all about his body, and is not conscious of any hurt or injury done to the body—then any surgical operation can be performed without pain; or if he, in his thought and will, isolates an arm or leg, or any part of the body from the rest of the body, that isolated or controlled part can be operated upon or amputated without consciousness of pain, and may be kept in that condition by some renewals for many days, or until the injured part is healed up and well, without pain or discomfort, while the rest of the body has its full feeling and use.

This is a remarkable power over *self*, and is fully accomplished by an active soul with a strong will, and may be employed to control any pain and cure any disease. And by this process of statuvolence the soul may leave the body in a healthy, passive condition, and soar away without it, and go where it desires, by concentrating its thought on that place, WILLING to go *there*, and may see and describe any person or thing he may see, and thus become a *near* or *far*-seeing clairvoyant, and make such wonderful revelations as a human soul only can make. And who can limit the capacities of the human soul?

To do all or any of these things a person may have to sit several times, or once a day for several days, a half hour or more at a time.

It is wonderful what the human soul can do, and see, and KNOW, while yet inhabiting and controlling the human body. It not only lives temporarily in the body, but can live temporarily out of the *living* body. But that the soul can live permanently without the material body is yet an unsettled question. As far as we know, the spiritual soul can not remain

permanently organized without a living, physical body. If spirit depends upon matter for its organization, and matter depends upon spirit for its life, the death of one may be the dissolution of the other. This certainly looks reasonable, and must be accepted as truth until proved untrue; and this has not yet been done to the satisfaction of all intelligent people. Who knows, or who can *settle* the all

IMPORTANT QUESTION—

If the physical body dies, will the spiritual soul continue to live? The question asked by Job, four thousand years ago: "If a man die, shall he live again?"—or rather shall he continue to live after the death of the body? has hever been fully answered. Some people believe in the immortality of the human soul, and some do not. Immortality, or future existence, was not taught by Moses, the great law-giver and supposed inspired teacher, but the inference from all his teachings and that of the prophets is, that physical death was the end of all living beings, and all rewards and punishments were in this life. Moses and the prophets did not know of a future life. Immortality is a heathen doctrine, and in the days of Jesus some of the Jews believed it, and some did not. The sect that Jesus belonged to learned it from the heathen philosophers, and believed it; but Jesus did not seem competent to prove it, nor has any person since him been competent. So mankind is still in doubt. Even modern manifestations do not prove it to the satisfaction of investigators. Some *try* to believe, because they desire it to be so, but they don't KNOW.

That many wonderful things are done, even aside from the tricks and frauds, seems well attested,

but what or who does them is the question. That there is a human soul living in the human body is well understood; and that this soul is very powerful and intelligent, and can do many wonderful things, in or out of the body, and of which the bodily life is not cognizant, and of which the soul itself does not seem to be at all times cognizant. The somnambulist's soul does things that it does not remember; and the soul may do wonderful things while temporarily out of the body that the soul itself does not remember. We *know* the human soul can do wonderful things, and we don't know of any other intelligent spiritual being that can. In fact, we don't know of any other intelligent being, high or low, but the human soul; and why should we believe in or talk about something or anything that we don't know exists at all. Why do we, or what is the use of running into the imaginary and *unreal* when we have the *known* and REAL within us and of us?

We simply know the (human and the) human soul as the highest product and result of Nature; and we must learn what the human soul can do through its own *living* body, and thus seek the true cause of all intelligent phenomena.

Sensation, feeling, instinct, reason, intelligence, memory, love, hate, discovery, invention, science, and philosophy are clearly human faculties; and the soul may have many more faculties and powers that we now know not of. We may find that the intelligent human soul performs all intelligent acts that are done throughout the universe.

Modern manifestations demonstrate that there are raps, tippings, levitations, writings, speakings, trance, clairvoyance, independent writing, trumpet and independent speaking, materializations, all manifesting intelligence and know-

ledge. Admitting that all this, and much more, is really done, what is it that does it, or how is it done?

It seems always to be necessary in spirit manifestations that there should be a human being (a medium). Then the medium may do all himself, as the somnambulist does, though he don't know it. It seems reasonable that a soul could do best through its own body, therefore we conclude that the body is the medium for its own soul, and that this embodied human soul produces all the manifestations, some of which may be unknown to itself. Somnambulists do wonderful things, unknown to themselves. Clairvoyants say, and do, and see things unknown to themselves—see and describe things and circumstances that neither they nor the questioner knew, and even prophecy of future events not known before. Clairvoyance, which we know to be a human faculty, does all these and many more wonderful things; and as the human soul can go out of the body temporarily, and can see, and be seen, and can speak and be heard, and can do many things while outside of the body, it can therefore do all that is or has been done in the so called spiritual manifestations. And as the soul can and has been seen outside of the body, it therefore can materialize, and does *therefore* do the materializing. As the human soul is known to be able to change its size, and color, and language, and apparently its age and sex, it is no doubt able to do all kinds of materializing that is done. And as it has been known to, and can, obtain knowledge of persons and their friends, and can therefore personate them in looks, language, and knowledge, just as well as the clairvoyant can see and describe, and give names and circumstances—give communications and revela-

tions, and all this without any disembodied soul being there, but that of the medium only—just as clairvoyance describes souls that once lived in human bodies, but as the human body which they describe and name is not there *then* to be seen, neither is its soul; the body has died and dissolved away, so may the soul be. Thus the spiritual manifestations, so called, being human, are no evidence of the soul's existence after the death of the body. As yet there is no evidence that the soul lives and maintains its individuality after the dissolution of the body, at least it is not sufficiently proven.

But it seems clear and plain that all supposed spiritual manifestations are performed by the human soul during its lifetime in and with the human body. The powers of the human soul are indeed wonderful. See what progress it has made from infancy to manhood; and what the soul *has* done is an *earnest* of its ability to do more.

If mankind would throw off their belief and dependence on other real or imaginary beings, and would rely on themselves, and improve their own faculties, and employ their own powers, they could control all matter, all spirit, and all life, and they themselves live forever, and become the greatest power and highest intelligence in the universe, could employ their power to prevent and cure all diseases, and preserve all perfect life. Then immortality would be a fact.

PSYCHOMETRY,

Soul measuring, or reading and describing the characteristics of the soul, diseases of the body, and the qualities of any thing, and doing it while the psychometrist is seemingly in the normal condition, and while the subject to be read or examined is present or absent. This is truly a

wonderful faculty of the human soul, possessed by a few persons, but might be developed in many by proper culture and soul training; and is more common to persons living in the south, near the equator, than anywhere else. I have had the faculty, to some extent, from my youth up, and have done, said, and described many things that would be attributed to disembodied souls or spirits, or to mediumship, when I know I did it myself. At first I could not tell how, but I studied it out, and soon understood it, and how it was done. Leading me to learn and understand the process, the power, and the PERSONAGE of all supposed spiritual manifestations, and to employ this wonderful power in reading character, describing persons and circumstances, and in diagnosing and curing diseases and preventing death.

GENERAL PROCESS.

If the person to be read is present, sit down quietly with him in a quiet place, take his right hand in your left hand, (because he throws out his magnetism and *guide* to his condition with his POSITIVE right hand, and you draw it from him with your NEGATIVE left hand; thus you get his emanations, and read his character and condition, and tell many wonderful things about him. The qualities, nature, and effects of medicine, and other things, can be felt and described by holding them in the left hand; and the import of sealed letters, etc., may be read in the same way, or by holding them against the forehead with the right hand. It is better to close the eyes in all these examinations.) After you have taken his right hand in your left, tell him to sit passive, and as soon as you both are passive and *en rapport*, with the current flowing from him to you, you begin to feel

mentally his condition, character, and diseases; now do not think or form any opinion from any previous knowledge or acquaintance with his case, but just remain perfectly passive, don't speak, but let it speak *itself*, like the boy did that was chided for whistling in school, who said it whistled itself. Be passive, then speak out the words as you are forced to. Tell all you *feel* about his character, condition, and disease, or any other information about him or his business, or of his family or friends, that seems to come to you. Let the speaking go on bravely as long as the speech comes. A little practice in this way will soon perfect the psychometric powers of persons who have the talent. All persons with large perception, intuition, and passivity, have the proper psychometric faculties.

If the person to be read is not present, you must have a garment or handkerchief, something they have worn lately, and that has not been washed, nor handled by others; or have a letter that they have recently written, and unhandled by others; or a piece of brown paper that has been held in their hand for some hours; or a lock of hair cut fresh from their head and sent to you. Whatever you have from them hold it in your left hand, and sit passive as before described, and speak or write down with your right hand whatever comes.

Example.—Nineteen years ago Mr. M., a prominent druggist of this city, then a stranger to me, came into my office one Sunday morning, and stated that he wished me to examine an absent person. He handed me something rolled up in a piece of paper. I took it in my left hand and sat passive a few minutes; then I said to him, this is something from a negative person (the current was weak), I think from a female—yes, it is from a woman, of about forty five years of age; she is

middling tall, and quite slim; negative temperament, sanguine complexion; has light pale reddish hair and blue eyes; she is in a very nervous condition; unsteady in her vital condition (the current from her fluctuated very much). I said, she is just passing the turn of life, and is becoming mentally deranged; she will go crazy — you will have to take her to an asylum. She will not recover for two years, and never fully; and will not live eight years. All was fulfilled to the very letter as I told it. This is a sample of many cases that I have examined and read.

Before going away Mr. M. unfolded the paper I had held in my hand, and unrolled and showed me a lady's nightcap that belonged to his wife, whose case I had read and described so correctly, and predicted so discouragingly of

ANOTHER WAY,

Without touching the person or holding anything in the hand.

Thirty four years ago I was traveling, had arrived within twenty five miles of my home in the afternoon of a rainy day, and had come to the house of Salmon Tozer, an old acquaintance of mine, and stopped. While sitting in the reception room a stange young man came in (the house was a kind of country inn), and I supposed that he wanted to stop for the night. But just as the stranger came in Mrs. Tozer called me to supper, and as I went I met Mr. Tozer and Mr. Hurd, his partner in business. After skaking hands with them I told Mr. Tozer there was a traveler in the sitting room, just come in, that I supposed wanted to stay overnight. Mr. Tozer went and spoke to him, and brought him in to supper. Mr. and Mrs. Tozer sat opposite to me at table, Mr. Hurd to my right, and the

young man to my left, on the same side of the table. *I was between them.* Now as to Mr. Hurd, and thereby hangs a tale. He had been there in business with Mr. Tozer for many years. He told all he was a bachelor, and had no family or friends, and was from Maine. That was all Mr. Tozer or any one *else* knew; but now he sits at table on my right, and the strange young man on my left. I said to Mr. Hurd, "Uncle Hurd." "Well," he says, "what is it?" I then said "Do you *know* that this young man is your son?" "No," he says. "I said," "Well, he *is*," and said it with such emphasis, that Mr. Hurd began to *believe* it, and looked over across past me to the young man and asked him, "Is it Henry?" "No," says the young man. Then again Mr. Hurd asked, "Is it Lewis?" "Yes," said the young man, as the big tears started in his eyes. There, then, the cat was let out of the bag, and the story all told, and father and son introduced, and their relationship revealed by psychometry.

How wonderful are the powers of the human soul! This is the way it was done. I sat passive, and the young man projected the intelligence to me up my left hand or side (without contact), and I handed it over to Mr. Hurd through my right side and hand. It was clearly a human performance, and all the revelations were true to the letter.

Explanation.—Mr. Hurd had married in Maine, some twenty five years before, and had two sons to his wife, then they separated. The wife took the two children and went to Canada, married Mr. S., and raised the boys there as Mr. S.'s sons. Mr. Hurd came to the wilds of Clearfield county, Pa., and played the bachelor splendidly. The son, on going into Maine, heard the facts of his parentage

for the first time, and heard where his real father was, and, without letting him know, came to hunt him; and hearing me speak to him, and call him Mr. Hurd, the young man coucluded that this man must be his father that he was hunting for, and thought so strongly about it that his soul controled me (I being between him and his father), and caused me to communicate the fact to his father—and it was done without my knowing how or why it was done—it whistled itself.

I have officiated in many similar occurrences in my very eventful life.

PSYCHOMETRICAL CLAIRVOYANCE.

ANOTHER EXAMPLE, still more difficult and mysterious, in which one of the parties was many miles away, and entirely unknown to me.

On our wedding visit myself and wife visited her aunt, Mrs. F.; and while sitting at the table Mrs. F. remarked to my wife that they had not heard from her uncle B. for a long time. I had never heard of this uncle before, but I began to speak psychometrically, and said, Mr. B. is but my wife's step-uncle. Yes, says Mrs. F. and my wife, that is true, but how did you know? I told them I had just found it out now, but stranger still, I described the uncle, and gave his age and occupation; and stranger still, I told the number of children in his family (three step-daughters); and stranger still, I said that the uncle, Mr. B., and the second step-daughter, had left home in a two horse carriage that morning, and would be *here* to visit this aunt (Mrs. F.) by to-morrow noon. I described the horses and carriage, and gave other particulars. Aunt said he had no such horses; but I told her Mr. B. had traded brick for them a few days ago. Every-

thing was accurately and correctly described, and the uncle, Mr. B., and the daughter as named, came the next day at noon, as I had stated they would, with the carriage and horses as I had described. This was all done while I was seemingly in my normal condition, and I know I did it *myself;* and what I have done others can do and have done. This is but a small part of what I and others have done, and we have every reason to believe that the human (embodied) soul can and does do all the wonderful things that are done in the name of spiritualism, and this fact may furnish a full solution to all supposed spiritual manifestations. Then the perplexing problem is solved, the greatest of mysteries revealed, and the door opened to the human soul, to learn all wisdom and employ all power both in the material and spiritual realms.

As the human soul goes on in learning and wisdom and power, until it knows all things and can do all things that are done, and finally it may learn self-preservation, and discover methods of perpetual existence, and thus become immortal and live forever. But to do this it would either have to learn how to preserve its own physical body, in which it first lives and grows and matures, and thus make its mortal immortal, or else it would have to collect finer and more durable and vital essences from somewhere, out of which to build itself a finer body that would be indestructible and withstand the waste of time, for the soul, being spirit (*not matter*), must have some kind of a body to live in, so as to contain it and maintain its shape and form and being, individuality and identity, whenever it went out of its physical body, whether that be for a short or long time. And now, if a vital essence has been discovered sufficiently fine and spiritual and vital to be indestructible and eternal, and if

the soul has learned how to generate, produce or collect this vital, indestructible essence, and can make or grow itself an indestructible body; or if such a body can be formed for the soul from any source or by any power whatever, and if it can be demonstrated that the soul has such a body, or can have such a one, or any kind of an indestructible body to live in after it leaves the physical body, and if it is proved that such is the fact, then immortality is certain, and death is swallowed up of life. This is the all-important question, and is the perplexing problem that mankind wants solved. If human souls have been seen outside of their physical bodies, even for a short time, then this vital, spiritual body is proved, and immortality is a fixed fact, but immortality does not necessarily prove eternal life; but if the human soul is seen in its vital body in full form and shape and being after the physical body is dissolved away, and its dissolution permanent, then it is reasonably proved that the soul can live eternally in its spiritual, vital body.

Then we can hold our jubilee,
And with great Joy can sing—
Oh! grave, where is thy victory?
Oh! death, where is thy sting?

Yes, this vital, spiritual essence has been found, and its nature and source and power have been discovered, and from its nature and use in maintaining perpetual life we call it VITA—the life principle.

Vita is a self-living and self-preserving power, higher and beyond all other powers, and heretofore unknown to mankind, yet it is easily understood, quickly learned and conveniently employed by all who seek to know and possess its power.

SOURCE OF VITA.

The sun being the fountain of spirit, throws out its spirit essence into the earth's atmosphere, and, changing into electricity, penetrates our earth; then going from the equator to the poles it changes to magnetism, and then becoming negative from having used up and lost its vital spirit, it goes back to the positive sun in rivers of magnetism, there to be re-vitalized and changed into vital spirit again, thus keeping up a constant supply of spirit and thus keeps on unexhausted and inexhaustible forever. This vital spirit of life in the air is breathed into humans through their lungs into their blood, vitalizing it and making a finer, more vital VITA in the human blood, and forms the pure living vita which is composed of the highest spirit and finest spiritualized, humanized matter in the blood. This vita, being composed of spirit and matter both, is double, and is both positive and negative in itself, and is therefore all-living and all-powerful, and is the living protoplasm from which the vital body is made for the ever-living, intelligent, spiritual soul to live in, here and hereafter, independent of the physical body. All persons begin to build up this vital body within them when they first begin to breathe and eat, and by learning how to breathe spirit sufficiently and eat properly, can build up their vital body faster and better and stronger, and thus provide for a full immortality, and for a stronger, more intelligent and purer soul. The soul being composed of spirit and not substance, has to have a body to live in to give it form and individuality, otherwise it would dissolve and go back to the fountain of spirit and lose its individuality, and be no more a sentient, conscious being.

The soul, having supplied itself with an indestructible vital body, can live in it forever with or without the physical body, making its immortality complete and eternal.

The soul itself and its vital body is in size and shape and looks like its physical body; "they all know as they are known." The soul while in the body lives in the blood, and extends to all parts of the body in and through the blood. The soul's centre and throne is in the heart, and extends to every part of the body through the blood, giving life to all parts, and from vital blood builds up all parts of the body, but when there is no vital blood there is no physical life, but the soul may live on in its own vital body forever, and may go out of the physical body under favorable circumstances and return again.

NATURE AND POWER OF THE SOUL.

The soul is flexible and elastic, and may increase or diminish its size at pleasure, and may change in appearance its color and sex, and may, in its vital body, leave the physical body and go long distances or anywhere, and do almost anything, leaving the physical body behind breathing in more spirit and vitalizing the blood, and making more vita to renew the strength of the soul when it comes back; and generally the soul has to come back often to regain power as the souls of materializing mediums have to do. The soul generally leaves the body in a deep sleep or trance, but can and does sometimes leave the body temporarily in a seeming normal or wakeful state, and when out of its physical body and in its vital one can and does do many wonderful things, which some attribute to disembodied souls or spirits.

The soul in its vital body leaves from the heart,

its central seat and blood home, through the left side, and passes off leaving a vital connection, like a silver cord seen by clairvoyants, and as I have seen many times. This vital silver looking cord keeps up the soul's connection with the body so that it can come back again, otherwise it could not come back, and the separation would be final. The soul, when out in its vital body, can make itself visible or invisible by increasing or diminishing the density of its vital body, and can make itself resemble any person or animal, large or small. The soul being the epitome of the universe and the highest of intelligent beings, can represent anything and everything it chooses, and can do everything that is done, and can be seen and heard and felt and made known, and, being a spirit in its vital body, can and does, no doubt, produce all the various spiritual manifestations and materializations known at the present day, and can represent other spirits and make himself look like them, and can see and describe, and name them, and can collect and convey much intelligence about them. The soul, fully developed in its vital body being the highest product of nature, can do everything that is done.

Who can limit the powers of the human soul?

STRANGE POWER.

I, my soul in its finer vital body, have temporarily left my physical body and gone many miles away and visited friends and patients, and administered to their health and spiritual wants. I have received many letters from persons at a distance (who had not expected me, so there could not have been any expectation or imagination in the matter), stating that they felt and saw and heard me *there*, and were conscious of receiving treatment of me. One instance I will relate: A lady

patient suffering with internal cancer, who was, at the the time, six hundred miles away, and was suffering intense pain in the cancer. Doctors there had been called in to relieve her, but all efforts failed, and they had left her at midnight to die. Just then, in her agony she cried out in the energy of her soul and said, "I wish Dr. Campbell were here to lay his hands on that terrible pain." Just then, as she and her attendants attest, in came Dr. Campbell through the bolted door, and was seen there in my vital body, and went to the bedside of the patient, and laid my hands on the pained place and removed it entirely, and the lady went to sleep and slept soundly until morning. The lady patient afterwards came to my Sanitarium, in Fairmount, Cincinnati, Ohio, and was cured entirely, and now lives healthy and happy.

ANOTHER CASE.

Old John Brown, of San Barnadino, California, who was very sick and supposed to be dying, had a letter written to his friend, Col. D. M. Fox, of Ottumwa, Iowa, requesting him to get me to send (or take him) my best vital soul treatment, or he would die. Col. Fox wrote to me immediately, requesting me to attend to his friend, John Brown, *three thousand miles away.* That same night I, in my vital body, with other souls, went to John Brown, in California, and treated and cured him that same hour. John Brown, himself, wrote to his friend, Col. Fox, and to me, about this circumstance; that on a certain date, and which date corresponded with the date of my answer to Col. Fox, in which I promised that I would attend to his sick friend that very night; and at that time our promised visit there was unknown to both Col. Fox, (one thousand miles away) and to John Brown

(three thousand miles away), for my written answer had not left my office yet. But we went to John Brown that *same* night and healed him, and John Brown himself writes afterwards to Col. Fox and to me that he had seen and heard and felt us, and that we treated him and restored him to health that same hour. He got perfectly well and still lives. A partial account of this wonderful cure was published afterwards by Col. Fox, in his weekly paper, and read by thousands (and I have visited and cured hundreds in this way); but will not take up your time with further accounts of my soul visits to patients and friends, far and near, but will now relate some visits that other human souls have made, for your further consideration. It is a matter of veritable testimony that not long since a certain sail vessel was crossing the Atlantic, on its way to New York, and when in near mid-ocean, a strange, pale, sickly looking man was seen in the Captain's room, about 8 o'clock in the morning, writing on the Captain's order slate (to the steersman) on which the strange spiritual looking man wrote these words, "Steer north-west," and then vanished out of sight. The vessel was sailing in a different direction, but the Captain concluded to obey that strange order and sailed north-west, and in about three hours they came to a disabled ship, on which were crew and passengers in a starving condition. They sent boats and brought the almost famished people on board, and among them they saw the same strange, sickly man that had been on their ship that morning and had written that order on the captain's slate. But the strange man himself did not know of his wonderfnl feat, and it was ascertained that he had been asleep in his own berth on that disabled ship at that time in the morning. The captain of the rescuing ship en-

gaged the strange man in conversation, and got him to write on the other side of the slate "Steer north-west," then he showed the strange man the *other* side of the slate, and the man was amazed that his hand writing in the same words appeared on both sides of the slate, as the one was an exact fac-simile of the other; and so the fact was demonstrated that the strange man's soul, in his vital body, had visited the other ship, and wrote the order to "steer north-west," so that himself and his suffering fellows might be rescued from death or starvation. And all this required no medium.

Wonderful is the power of the human soul. Another instance of a similar kind I will relate: Mr. W., a well-known citizen of Illinois, has a cousin, a Mrs. C., living in Canada, whom he had thought of visiting; but he was taken down with a long spell of sickness, and one morning as he was in bed sleeping, he, his soul in its vital body, visited Canada and called at his cousin's house, and rang the door bell, and was answered by one of the hired girls, who saw him and heard him speak, and inquire for his cousin, Mrs. C.; the girl told him that Mrs. C. had gone down town to do some shopping, and would be back soon, and for him to come into the parlor and wait. He did so, and the two girls saw him and heard him speak; but after waiting awhile, and Mrs. C. not coming back, he said he must go, he could not stay any longer, and told the girls to tell Mrs. C. that her cousin W., from Illinois, had come to visit her, but not finding her at home went back; with this he went to the door and vanished, both girls watching to the last, and saw him as he dissolved as it were into thin air *in their presence.* Soon Mrs. C. came back from shopping, and was told who had been there, and that he had vanished before their eyes.

The lady cousin was very much surprised, and thought that he was dead, and wrote to his family to ascertain. They answered back, that he was sick, but alive and surprised. But finally he did recover, and visit his cousin in Canada in his human, physical body, and found Mrs. C. at home; the girl who let him in this time knew him at once as the same man that had been there before, seemingly in spirit, and had vanished before their eyes. This time she invited him in and went and told Mrs. C. that the same Mr. W. had come again, and she hoped he would not vanish before Mrs. C. could see him. She came and saw him this time, and in his *real* physical body. Many other circumstances like this have occurred, some in my own experience, and some among my patients and pupils, and many persons have had nearly similar experiences in all ages, which all goes to prove that the human spiritual soul, in its own vital body, can leave its physical body and make visits in that capacity, and can be seen and heard, and felt and *known*, and return again to its body, and live as before. This has occurred so often that it is now a well-proved fact, further demonstrating the powers of the human soul. The testimony is so full and complete that no more need be added on that subject now.

But another instance I will relate, of a little different kind; a Mrs. E., a widow, living in the city of Elmira, New York, with her only daughter, a beautiful young lady, refined and accomplished, whom her mother very much loved, and the mother's love was returned with all the ardor of her young and pure heart. Finally the daughter got married, and with her husband went to California on their wedding tour. The mother grieved so that it made her sick. The young bride

and her loving husband had got as far as Omaha, and the bride, feeling tired and home-sick to see her dear mother, had stopped at a hotel to rest and went to her room, to rest and sleep, about the middle of the afternoon, and did sleep; while in the meantime her mother was sick at home and longed to see her much loved daughter, and said in her ardent love: "I wish my daughter was here." When just then her daughter's soul did come to her in all her tenderness and love, and spoke and said: "Dear mother, I have come to see you." The mother saw, and heard and felt her; they embraced and kissed each other in all the tenderness of their soul's warmest love. The mother was cheered and revived, and her grief and sickness disappeared, and she was happy; finally the daughter said she must return to her husband and her body, and did; and awoke sobbing and in tears, and told her husband she had been to see her mother, and found her in bed sick, but added: "Mother is better now, for I have comforted her." The mother says she was wide awake and fully conscious of her daughter's visit, and so stated to persons who came into her room soon after. This account was published in the papers of that city, giving names and particulars, and I myself conversed with persons who know the particulars and certify it to be a fact. I know of other instances in the experience of some of my patients, and might relate them; but enough has been said and proved to establish the fact of the soul's wonderful powers, and its ability to leave its body and return again; and I have done the same myself in hundreds of instances, and know it can be done; and know that the soul while out of its body can change its size, shape, and appearance; and I could relate instances where human souls have appeared

in the shape of animals. There seems to be nothing too wonderful for intelligent, well-developed and elevated human souls to do, and some certainly do greater things than is claimed to be done by disembodied spirits through human mediums.

And sometimes the soul takes the physical body along with it, and goes to many places and does many wonderful things, while its body is entirely unconscious and don't know where it goes or what it does. This is called somnambulism, and is well verified to be true. Many persons have found themselves long distances from home when they awoke in the morning, and much farther than they could have gone in that time in their wakeful state.

One instance, that seems to be well verified, of a young man who had a dear young lady sweetheart, whom he much loved and wanted to see; after having gone to bed, at bed time as usual, at his home, was found at daylight, hatless and tired, sixty miles from where he went to bed at ten in the evening before; in six hours had gone that sixty miles with no means of conveyance but his own body.

Other somnambulists have got up at night and done many unaccountable things, unknown to their physical selves, and returned to their beds again without *themselves* knowing it. And these somnambulic persons often perform wonderful feats of strength, agility, and art, and intelligence, far beyond what they could do in their normal condition, and make wonderful revealments which are often attributed to disembodied spirits. Wonderful is the power of the human soul, *in* or *out* of the body. And the human soul is the same great, wonderful being, whether it is living in its physical body here on earth, or whether it has left its earthly body entirely behind and gone to live in the air

above the earth. The human soul is still the same through all the changes and vicisitudes of all life; it only changes in knowledge and power, and in holiness and happiness, as it progresses onward and upward in the scale of being.

There are all grades of human souls in the spiritual spheres as there are here on the mundane planes; some intelligent and some ignorant, some good and some bad; they are in all degrees and grades of conditions, just as themselves and the surrounding circumstances make them to be.

All disembodied souls are called Ghosts. Good disembodied human souls were formerly called Angels, and in heathen times they used to be called Sons of God; and in Abraham's time, and later among the Jews, they were called Lords and Gods, and it was supposed that they exerted either a good or bad influence over the lives of mankind, and each family and tribe and nation had, or believed they had, their ruling or controlling god; and some people and nations, like the Greeks, had, or supposed they had, many thousands of them, and had their oracles or mediums. And it is generally believed in these modern times that there are many good human disembodied souls that communicate with, and do much good to mortals. And that there are many low, ignorant, and vicious human souls in the darkness of despair in not having found the heaven of happiness they expected, that they feel like venting their disappointment in spite and injury on earth's inhabitants. These are generally called evil spirits, and they are supposed to have leaders as well as good spirits have. Their leaders are called satan, beelzebub, devils, etc., etc. And some of these are supposed to have much power, and are called in Scripture, "Prince of the power of the air (just what the "power of

the air" is nobody has told us). These poor, unfortunate human souls, called evil spirits, are not so evil after all; but they are ignorant and unhappy, and mourn over their mis-spent life, and would like to get back to better their condition, and they are to be pitied and helped.

There need to be schools and homes for them in the spirit world; and already these schools and sanitariums are being started for their benefit, both in earth and air, and have already been of much benefit to poor suffering souls.

Sometimes people are much annoyed with these so-called evil spirits, and they are therefore called devils, because their effects are evil. These tormenting spirits, these unhappy souls, can generally be made to leave—can be driven out, and this is called casting out devils; and here is manifested the wonderful power of the human soul while in the body. Some great and good men with great Spirit soul-power can make these ignorant troublesome evil spirits go.

These great feats of soul-power of great and good men have been performed occasionally for thousands of years, and are known to history, and we need not repeat them here. But I will relate a few instances in my own experience, by way of illustration and confirmation of many similar occurrences in olden times:

CASTING OUT DEVILS.

When I first came to Cincinnati to practice in 1857, I took board with Mrs. Lowrey at 257 (now) Central Avenue, until I could find a suitable office. I had been there but a few days unknown to anyone, until one night about eleven o'clock, a merchant living four squares further up street came and inquired if there was a man there by the name of

Dr. J. B. Campbell. The lady of the house informed him that she believed there was. He said he wanted to see me. He came to my bed and told me he had a sick niece at home that he wanted me to see. But I refused to go, saying I was a stranger here and was not ready to commence practice yet. Then he told me she was very strangely afflicted, and seemed to be possessed of devils; and they would talk through her and say many terrible things; and throw her into convulsions; at times for a little while a good spirit seemed to get possession of her and talk through her; and the family asked this better spirit if there was any way by which these evil spirits could be made to leave her, and this good spirit answered yes; and said there was a strange man in the city by the name of Dr. J. B. Campbell, who was powerful enough to cast out evil spirits, and told the place where he (I) was stopping; so this merchant came for me, as he said, at the good spirit's direction. I then concluded to go with him. When we arrived there we found the young lady lying on the floor in convulsions, and in great agony, and the evil spirits were saying all kinds of bad words through her. I immediately put the patient under my superior control and drove the evil ones out of her. She was immediately restored to health and happiness and freedom from bad influences, and all seemed safe, and I returned to my lodgings and bed. But in three hours' time the merchant came for me again, saying that the evil spirits had returned again. I went with him again, and before we got quite there an evil one spoke through her and said, we (they) must go now, as he (I) was coming. So they all left; and we met them going through the hall of the house, I saw them and counted them—there were thirty of them, all dark

vicious looking men, and they certainly were human souls. At this second visit to the patient I put on the power so strong that the evil spirits did not get control of her any more.

I have had many such experiences in my eventful life; but I have only time to mention a few, and this for the purpose of throwing some light on the nature of the control, and how best to manage and benefit the poor ignorant souls who, having lost their own bodies, try to get possession of other bodies, so that they can as it were live their earthly life over again, and perhaps improve their conditions, and may be make amends for their past life.

COAXING OUT ONE DEVIL.

A few years ago I was called into the country to see a man that was sick and crazy, as it was claimed. I was introduced to him. I sat down by his side and began speaking to him as to Mr. Green, (the name by which he was introduced to me). Immediately a strange sounding voice spoke through him and said, I (he) am not Mr. Green—this is Mr. Green in the bed, but I am using his body and he don't know it. I say to him, what is your name? He says, I will not tell you. Then I say to him, what are you here for? He hesitates and did not like to tell me anything. I say to him, let us get acquainted, perhaps I can do you some good, don't you need some help to better your condition? This seemed to touch him in a tender place, and he said yes, I do need help. So he and I had a long and friendly talk. He told me his name, and where he was born and raised, and how old he was when he passed out of his body, and how long since; so we got quite well acquainted. He told me about his unhappy condition and the cause of it. I asked him why he came to this particular man? He said

he had known this Charlie Green, as he called the patient, and that he had temperament and disposition very much like his own; and as Charlie was sick he got easy control of him. He said further that he did not make Charlie Green sick or hurt him in any way, and did not want to hurt him; he said he liked Charlie and Charlie liked him when he was in this world. I talked kindly to him and told him I thought he would do better away from Charlie, as he was a poor sick man anyway, and as he had told me all his troubles I would advise him what to do to be happy. He seemed pleased with my friendly advice, and said, he would take it and leave Charlie alone; and he did. And immediately Mr. Green seemed to right up mentally and be himself again. I gave him some vitalizing treatment, and in a few weeks he was well physically and mentally, and has never been troubled with the disembodied spirit since. This spirit was evil only because he was ignorant, and did not know better, and was getting worse instead of better, and was fast learning to be a possessing devil, until I instructed him and *saved* him. He often visits me since, and calls me his SAVIOUR. At his request I have never divulged his name. When he wants to make himself known to me, he says: how is "Charlie?" I have seen him clairvoyantly so often that I now know him by sight, by his peculiarly shaped forehead, light hair and blue eyes. He seems to be doing well and is happy, and I hope ever will be. He has my best wishes and kindest care; and really he is beginning to be of use to me, and seems anxious to help me all he can, and I appreciate it, too, and bless him every day.

I have driven out some evil spirits, and persuaded and instructed some to go; I have added persuasion and force, both, to some, and have always

succeeded to get them to go by some process or other; and their "name is Legion." In the last year I had more of this to do than formerly; and it seems easier for me to succeed, as I have had more experience. It seems that the whole Spirit world is laid open to me, and that I am known to all its inhabitants; they help me and I help them; and thus much good can be done.

OTHER POWERS OF THE HUMAN SOUL.

While yet an inhabitant of its physical body some people always seem to be in a kind of psychological condition, and are kind of natural seers. Others are made occasional seers, by being more deeply psychologized by some human or spiritual operator, and others are put into the hypnotic or mesmeric state by a strong and skillful operator and are made good subjects, and some are made

CLAIRVOYANTS,

and some persons operate on themselves and are put into a

TRANCE BY STATUVOLENCE OR SELF-CONTROL,

and thus control themselves, and greatly augment their own power, and don't know but what some other control does it all. The soul seems to lose its identity when in trance. Clairvoyance and trance, like other occult phenomena, is purely a faculty of the human soul. Some persons become clairvoyant from sickness; children often see clairvoyantly, and so do animals, all of which is a natural faculty. Some persons can be made good clairvoyants at one mesmeric treatment; I have made many good clairvoyants at one operation; others have been made so at many sittings; even the most hopeless may be made to see clairvoyantly and to hear clairaudiantly. I tell them "Perseverance will win," and these are all human faculties.

I began in my early manhood, some fifty years ago, to experiment on myself and on others; I had heard of the four year old boy that could mesmerize his younger brother, or, as he said, "*come the shines over bub.*" My father was a wonderful healer and seer; but he never went into a trance himself, it seemed to be all natural to him. He was always in his natural state and controlled himself, and he made more wonderful cures on both near and distant patients than any known to be made by mediums or trance healers. I have known him to cure the sick, stop the flowing blood from dangerous wounds, and revive the dying, seemingly in the last hours of life, when all else had failed, and when the patient was many miles away. No so-called healing mediums ever did better. Many of his cures might be called miraculous, but they were not, nor did he have any Spiritual help but himself. He often saw and described spirits, human souls, and recognized and conversed with many, by his clairvoyant and clairaudiant power, but he was not a medium so-called, nor did spirits help him any. The experiences of my life has been the same as his, but I will refer to instances in my own life only to elucidate further the wonderful powers of the human soul, and to illustrate the human sciences of psychology, psychometry, mesmerism, clairvoyance, and so-called spirit-mediumship, demonstrating all to be human faculties and human powers of the soul while yet inhabiting the mortal body. If these are all human faculties, and investigation shows they are, then it would be unwise to attribute their cause to anything else, or to beings that we don't know of.

Is the natural faculty of the human. and is exerted more or less *unconsciously*, both by the giver and the receiver, and can be employed advantageously by parents, teachers, merchants, tradesmen, bosses, generals, lawyers, ministers, lovers, and physicians, and so gently too that the recipient will not know it. It is a wonderful power, and much good can be done by it. Psychometry is still more wonderful, and so is

MESMERISM,

(So called from Anton Mesmer, who re-introduced its use in a very wonderful and successful manner.) It is the same kind of human influence, only much more in degree and power, putting the subject *in* much deeper, until some subjects lose all consciousness and feeling, so that their condition may be changed, and their diseases cured, and even some surgical operations can be performed without pain to the subject. I have frequently employed it in this way in my practice, and many other physicians have done the same. It, like all other powers, should be used to do good. I have also employed it in my public lectures, and performed many wonderful experiments on the audience by way of illustrating the wonderful power of "human magnetizm," which is its proper name. It has been stated that I have had as many as fifty mesmeric subjects under my complete control, all at one time on the hall floor, in the presence of admiring audiences. These subjects were people of all ages and sex—men and women of strong minds—and well-known citizens, who were completely subject to my will, and some of them entirely unconscious.

[See Editorials and Committee Reports page 60].

To illustrate further the power of the embodied

human soul, I will here relate a circumstance that was also published in the papers at the time. I was giving a course of lectures and experiments in Quincy Hall, Allegheny City, Pa., with wonderful results, using VITA in its highest sense and greatest power. There seemed to be scarcely any limit to its power. When finally the closing evening came, and it was given out that Saturday evening would be the last, the largest hall in the city was used and filled to overflowing, and hundreds turned away. This was the evening for the grand triumph. On previous evenings I had controlled all who came up to be operated upon; but this last evening I asked no one to come up; neither would I select those that had been my subjects before, but I took them as they came in, the last of the audience who sat or stood farthest off. The last one that came in was a young man known in the city. He had just entered the hall, and stood at the far end, because there were no empty seats or even standing room nearer. I called to him and said —hold your arms up over your head. He did so. Then I fastened them there, and with all his power he could not get them down. I then closed his eyes, and he could not open them, he was completely under my control, and all this time I was not within sixty feet of him. I then said to him—you shall come up to me on the rostrum, he seemed to be pulled by an irresistible power, and came *directly* to me with his eyes closed. The seats were old fashioned wooden settees, holding about six persons each, and all filled to overflowing, and to come to me he *had* to come in a straight line, *the power controlled him that way*, so he had to climb over the backs of all those forty seats, parting the sitters on each side to get to me, which he did, and climbed up on the rostrum to me, as direct and as unmis-

takably as the armature comes to the magnet, with his eyes shut, and he all the time unconscious of the shouts of the multitude. After this I operated on a number of gentlemen in a similar manner. Then at last I turned to the ladies, and told them it was not fair to slight the ladies so, and I now should pay my respects to them; I said I did not want to make any invidious distinctions, and would allow any lady or number of ladies to stand up and I would control them where they stood, no matter how far they were from me. But none rose up. Then I said, I will request the audience to select some one by vote. They tried that three or four times, but did not succeed. Then I said, will a number of influential ladies act as a committee to select and prevail on some lady, but they did not succeed. So I said at last, I believe I will have to select one myself, and I hope no one will be offended if I should select them. That was a trying moment, and a risk to run, for I might offend some one; but finally, I looked away down the hall under the bright light of the farthest chandelier, where sat a well dressed lady along side of Hon. Mr. Purviance, and I believed came in with him. I did not know who she was, but I thought if there was any offense my friend Mr. Purviance would make all smoothe. So I said, if the lady with light leghorn bonnet on, who sits to Mr. Purviance's right will rise up I will control her where she stands; but she refused. Then I said to her, as I see your face I can control you where you sit. Then she turned her face from me. Then I said, you cannot shut your ears, and I can reach you that way. I then said to her, with a loud strong magnetic voice, when I count three you will be obliged to rise up, and stand up immovable. I counted three with magnetic tone and power, and instantly she jumped up as quick as if

she had been shot from a cannon, and I controlled her perfectly while she was fifty feet away. Ladies went to her and examined her, and so did physicians; they pronounced her rigid and stiff as a rail. All this was done by the power of the human soul, without any other help, as spiritualists claim. Indeed spiritual mediums, so called, have never been known to do that much, with all their spirit help, as they claim. I released the lady subject, and after the evening's entertainment was over, I was introduced to her by Mr. Purviance, and found her to be an intelligent lady of an excellent family, but whom I had never met before, and she informed me that she had never been controlled, magnetically, before, and was greatly surprised at the phenomena, and at the perfect control I had over her. Many other wonders were performed that night, but we pass now to another scene and another occasion.

I was delivering a lecture on human magnetism and the power of the soul, in a Presbyterian church in East Liberty, Pittsburgh, Pa. It being my first evening there, I had to operate on new and strange subjects. After speaking awhile explaining the phenomena and its philosophy, I commenced throwing on the power, and influenced more or less the whole audience, and fully controlled thirty of that vast assembly, and made them my complete subjects, unconscious and insensible to pain, so that teeth were pulled from some of them. Doctors examined their pulse and heart-action, and their *insensibility*. Doctors held the pulse of the subject while I controlled the circulation of their blood, stopped and started their pulse at pleasure, or made it go fast or slow as I willed. I put them through all kinds of experiments, made them whistle, sing, dance, pray, swim, row, im-

agine themselves some one else—animals or great men—and make grand speeches, lift five-times their own weight; I made myself invisible to them; made them see *spirits*, and do many other imaginable things, till the audience exclaimed "Will wonders never cease?" Yet human soul-power did it all. Human magnetism and the higher vita can be employed by the human soul to do the most wonderful things imaginable, and there seemed to be no limit to such power. But its best uses is in curing the sick, elevating the soul, and building it a vita body to live in forever. But time would fail me to tell of the many wonderful cures of the sick and the dying that have been made through the power of human magnetism and the higher vita, especially when the vital spiritual magnetism is united into *vita*, the all-power, then all diseases can be cured, the dead raised to life, and man in his vital body made immortal. The cures already made and the lives saved by this human soul treatment surpasses those of any age claimed to have been made by other powers. It is all done by the advanced and educated human soul, through the power of VITA, as employed in the VITAPATHIC SYSTEM.

The performance of the many wonderful cures that have been made by this vital system of practice in this city, and elsewhere, is abundantly proved by our patients being still healthy and living witnesses of its power to cure, (some of these patients were cured more than thirty years ago, and though age has overtaken them they are still healthy and happy.) But not to take up too much of your time, we will introduce only a few veluntary editorials and unsolicited certificates as follows:

As a further evidence of the success of the Vita-

pathic system we will add some gratuitous editorials from prominent newspapers, etc.

Vitapathy—The New System of Medical Practice and Its Success in Our City.

Prof. J. B. Campbell, M. D., V. D., of Cincinnati, Ohio, the Founder of this New System of Health, President of its College, and Principal of its Health Institute, in Cincinnati, having had an invlid patient from Kalamaxoo (Mrs. Kate Coleman, who has been a helpless sufferer for eleven years, all treatment having failed,) taken to his Cincinnati Institute, and cured there in the most wonderful manner, and which made quite an excitement in our city, our citizens induced Dr Campbell, on his way further north for summer rest, to stop a week in our city and employ his skill, which he did on many of our best citizens with the best success, a few of whose names and cases we will mention :—

Dr. Grimes, who has been laying on his bed a helpess invalid for nearly eleven years, with inflammation, softening and decay of the spinal cord, extreme debility and paralysis, all physicians and systems having failed to even relieve him. But as a last hope he sent for Dr Campbell, who applied his vitalizing treatment, by which Dr. Grimes was so much benefited that he was enabled to get up and walk the first day, and is still improving, and now walks quite well, and says he feels like a new man, and has every prospect of complete restoration.

Mrs. Crane, who also has inflammation of the spinal cord and general inflammatory rheumatism of the worst kind, by which all her joints became, swollen and stiff, and many of the smals bones and joints drawn out of place, and the

whole body useless, and so sore that she could not be moved or even touched without producing the most excruciating pain, this condition remaining for two years and a half, all physicians and means having failed to give relief, until finally body and mind were wrecked by the agonizing sufferings. Mr. Crane took Dr. Campbell to see his wife. His correct diagnosis, and his advice and appropiate treatment commenced to improve Mrs. Crane's case immediately, and she too is in a fair way to get well.

Dr. Campbell has treated many others of our best citizens, telling their diseases correctly and benefiting every case. There is Mrs. Judge Rix, whom Dr. Campbell has enabled to walk without her crutches. Mrs. Henshaw, cancer of the stomach, is getting better. Mrs. Drake, Mrs. Waterman, Mrs. Cohn, Mrs. Manvel, Mrs. Williams, Mrs. Mills, Mr. Horace M. Peck, Mrs. Burrows, our Congressman's wife, and many others from city and country, have employed Dr. Campbell during his short visit here with the best success. His correct diagnosis of each disease, and his success in treatment, has astonished everybody, and proves the superiority of the Vitapathic System of Practice, and the ability and skill of its founder.

It would be well for the people if there were more Vitapathic Physicians, and we are glad that Mrs. Dr. Gile, who is a graduate of that school of practice, is located among us.

Last night we had a call from Dr. Grimes, who was dressed up in his Sunday clothes and driving about town with Dr. Campbell. Dr. Grimes complained a little after arriving down town of being tired, but when he got home he said his tired feeling was all gone, and that he felt stronger than when he started. Dr. G. still continues to walk

about the house, receives his friends, shows them how he can walk, and escorts them to the door. Dr. Grimes says Dr. Campbell has done something almost unprecedented in his case, which is, to say the least, a fact. Dr. Grimes for eleven years has been helplessly paralyzed, though formerly a strong robust man. He had not had his clothes on for ten years until last evening, and when his silk hat and broadcloth coat were handed him, he remarked, " It has been ten years since I have attempted to put these clothes on." — *Kalamazoo Gazette.*

[Later from the *Kalamazoo Gazette.*]

The many friends of Dr. J. B. Campbell, of Cincinnati, Ohio, in Kalamazoo, will be pleased to learn that the Doctor has opened another boarding house for patients, and a hotel for those who prefer, so as to accommodate his many patients and students.

Dr. Campbell made many friends during his brief visit to Kalamazoo last summer, and the entire community would be glad if he could make it convenient to spend his next summer's vacation here. True skill and genuine success always have their reward.

Dr. J. B. Campbell, of Cincinnati, Ohio, who has been here for a few days, has certainly done wonders in curing many of our best citizens of heretofore considered incurable diseases; and his success in Dr. Grimes' case is most remarkable. Dr. Grimes has been a helpless, hopeless invalid for eleven years, but now, by Dr. Campbell's skill, he is literally able to " take up his bed and walk," and was down town with Dr. Campbell last evening. Our

old citizens were amazed to see him, and many exclaimed that it was like a resurrection from the dead.—*Kalamazoo Daily Telegraph.*

THE HIGHER VITAPATHIC TREATMENT CURES THE SICK AND SAVES LIFE WHEN ALL ELSE FAILS.

Extracts from long Editorials by Richmond C. Hill, Esq., of Friendship, Allegheny County, New York, in his weekly paper, *The Friendship Chronicle*, during July, 1880:

"A MARVEL, IF NOT A MIRACLE."

"Daniel Corbin, formerly principal blacksmith of our city, was nearly killed by sunstroke and by a fall from a building some eight years ago, injuring his brain and producing high inflammation and great pain, with intense heat in his head and freezing cold in his hands and feet, and the pupils of his eyes so dilated that they seemed to be *nearly* all pupil. These, with other interesting symptoms, continued during the eight years, increasing each summer, until life became a burden. All medical skill had failed even to give relief.

"Last Friday he was sitting in his accustomed place, out-door in the shade of his house, under a big awning, with blocks of ice around his head and hot stones to his hands and feet, his ever-faithful wife fanning him with a huge fan made of five palm-leaf fans, all hope having fled. Just then Judson H. Clark, the famous horseman, and proprietor of the Genessee Valley Stock Farm, of Scio, in this county, drove up in his fine carriage with his lady and a genial portly looking gentleman, whom Mr. Clark introduced as Prof. J. B. Campbell, M. D., V. D., of Cincinnati, Ohio, the President of the American Health College, and Founder of the Vitapathic System of Practice, now proving so superior in the

cure of disease. Prof. Campbell was pronounced by his gentleman and lady patients present as the most skillful physician and successful healer of any age or clime, and whom Mr. Clark had employed to come to Scio and treat his (Mr. Clark's) wife and father, and whom Dr. Campbell had already much benefited.

"At Mr. Clark's request, Dr. Campbell commenced treating Mr. Corbin, laying his hands on his head, in the peculiar and successful manner known only to Prof. Campbell and his pupils, removing all heat and pain, and restoring his eyes to their normal condition, and warming his frozen hands and feet, and enabling the heretofore helpless suffering invalid to get up and walk and enter his house, to the astonishment and joy of his family, and this was the hottest day of the summer, when 'Dan' was at his worst.

" So great was Dr. Campbell's healing power that the patient felt it as soon as the Professor laid his hands on his burning pained head. 'Dan' says that it flashed through his entire body, from head to feet, like a stream of electricity. The long suffering patient, who had been a care to his family for many years, was now restored to health, and he and his family were nearly beside themselves with joy.

" Since that fortunate Friday 'Dan' has been in excellent health, and now follows his horse-shoeing business as in days of yore. No more ice and hot stones or fans are needed, but 'Dan' is himself again. He and his family feel deeply thankful to Mr. Clark for his kindness, and to Prof. Campbell for his wonderful cure; and hundreds of astonished neighbors flocked to 'Dan's' house, to see, and hear, and know, of the miracle."

Another Wonderful Cure by Dr. Campbell.

"Mrs. Crandall, who lives a few doors south of Mr. Clark's beautiful home in Scio, has been a helpless invalid, confined to her room for eleven years with inflammation, softening of the brain, spinal weakness, severe pain, and difficult diseases of women, and so bad in body and mind that she required constant watching and care. Dr. Campbell was taken to see her by the same generous Judson Clark and his noble lady. Dr. Campbell, at their request, gave the helpless, hopeless invalid one of his successful vitalizing treatments peculiar to the Vitapathic System of Practice, which restored the suffering patient to health and strength of body and mind. She arose, dressed herself, prepared dinner, did up the work, went out visiting and shopping the same afternoon, bought dress goods, and went home to make it up. Her neighhors were astonished to see her out, *the first time in eleven years.*"

A week later the editor says,—"Corbin still continues well;" and three weeks later Mr. J. H. Clark reports that "Dr. Campbell's patients are all doing well—Daniel Corbin all right, and Mrs. B., who was confined for years as an incurable lunatic in Willard Insane Asylum, and whom Prof. Campbell visited in the asylum, and gave one treatment to her, is now cured and came home to her family, happy and well."

"These and other wonderful cures astonished everybody, and caused the afflicted to send for or come to Dr. Campbell in scores, and offered him the highest inducements to stay and treat them, but the Professor's extensive home practice prevented his remaining any longer among us. But

patients and students from our best families here will follow him to his Cincinnati Institute.

"There seems no limit to the power of Vitapathy to cure all diseases of body and mind. Every physician, no matter how much he knows, should yet learn this successful system, and practice it for the good of suffering humanity.

"Prof. Campbell's home is at Fairmount, Cincinnati, Ohio, where those seeking health must go."

☞ The above editorials were written and published unsolicited and entirely unknown to Prof. Campbell.

Prof. J. B. Campbell, M. D., formerly of this county, but now President of the American Health College, Cincinnati, Ohio, passed through this place this week on his way to East Mahoning, where he formerly resided, and where a large number of his relatives still live. The Doctor looks hale and vigorous as in the days of yore. He is the Founder of the Vitapathic System of Cure, and he looks as though he could spare enough "vita" to cure all the sick. Many persons from this county, having failed to be cured at home, have visited his Sanitarium at Cincinnati and have been cnred. He is a most affable gentleman, and takes enough of his valuable time to make an annual visit to his old home. This he missed last summer, as he was busy superintending the erection of his new college building, which is now complete. — *Indiana (Pa.,) Weekly Messenger.*

[From *The Banner of Light*, November 25, 1878.]

JOTTINGS BY HON. WARREN CHASE.

I recently stopped over a few days in Cincinnati with Dr. J. B. Campbell, at his Vitapathic Insti-

tute, and found him doing a large and successful business in his improved system of practice, and educating, graduating, and preparing for legalized practice the healers, mediums, and magnetizers who desire it. The Doctor is opening a new era in the great work of treating disease, by legalizing what has so long been treated with contempt, prejudice, and persecution by those who had a legal right to kill or cure under the old law.

The particular attention of all progressive, intelligent people is called to the American Health College, lately incorporated by the State of Ohio, teaching the Vitapathic System of Practice, which is said by its graduates to be greatly superior to all other modes of cure, and very highly recommended by many eminent physicians and scientific men. Fall session commences the first of October, instructing and granting legal diplomas to physicians, healers, mediums, lecturers, and ministers. Apply to or address with stamp, the President, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

[From the Cincinnati *Enquirer* July 9, 1878.]

Leprosy.

Nature of the dread scourge, which is appearing in America—Interview with Dr. Campbell.

In our supplement on Sunday we published an account of the ravages of leprosy on the New Brunswick coast. Yesterday we received the following note from a physician :

Cincinnati, July 7, 1878.

To the Editor of the Enquirer:

I see in your to-day's supplement a thrilling account of the dreadful plague leprosy on the New Brunswick Coast, and know-

ing of its increase on our Pacific and Atlantic Coasts, I wish you to publish in your widely circulating paper that a medicine properly prepared from the California root—botanical name, Berberis Aquifolium — internally administered, and a wash made from the leaves of the Australian gum-tree — botanical name, Eucalyptus Globulus—and externally applied, will cure the worst cases of leprosy, elephantiasis, scald-head, salt-rheum, etc. Please let the medical profession and the people know it, and oblige yours, truly, J. B. CAMPBELL.

INTERVIEW WITH DR. CAMPBELL.

"So you know something about leprosy, and are interested in it?" said an *Enquirer* reporter to Dr. Campbell at his office last night.

"Certainly. That article in the supplement to Sunday's *Enquirer* interested me very much."

"It used to be regarded as incurable, and is still supposed to be very obstinate."

"It is neither. Our graduates are curing it in California by the means I name in the letter I addressed the *Enquirer* to-day." (The Doctor is at the head of the "Vitapathic Medical Institute" in this city.)

"Do you know of its extent in this country?"

"I know it has been bad in California. The Chinese brought it there. It also made its appearance in Baltimore, Maryland, and Wilmington, North Carolina. I have heard of two cases in New York, but they were imported."

"Do you regard it as contagious or epidemic?"

"Would scarcely regard it as either. It is most likely to appear among uncleanly, illy-housed and badly-fed people."

"Then you see no cause for alarm about its appearance here?"

"None whatsoever, as it can be easily cured."

Vitapathic graduates become both physicians and ministers, with the highest offices and fullest rights of both professions, and constitute a grand brotherhood and sisterhood now spreading throughout the civilized world, having its incorporated society and chartered college, *its own buildings and property*, where this grand and superior system is fully taught, including the highest knowledge of Anatomy, Physiology, Phrenology, Psychology, and Psychometry; and employing the best uses of vital curatives, food, water, air, heat, light, electricity. magnetism, vital spirit, and VITA—the last, highest and best discovery and culmination of all POWER—to which is added special, quick, and sure modes of treatment. And, to complete all, this grand system is crowned with its own sure diagnosis, safe surgery, and easy parturition. All covered with the highest diploma and fullest protection to all Vitapathic graduates.

Cincinnati, Dec. 8, 1877.

I was sick twelve years with female diseases and neuralgia, and suffered all the agonies of death; nine doctors had failed to cure me, and there seemed to be no hope for me; but my husband employed Dr. J. B. Campbell, and he restored me to health in a few weeks, and I still remain well.

ABIGAIL SADLER, farm near College Hill.

I fully concur in my wife's statement.

DAVID SADLER.

CURED IN A FEW MINUTES.

Scott St., Covington, Ky., Nov. 19, 1870.

Nearly every week for twenty years I suffered the most excruciating pains in my head; all means had failed to cure me, and I was reduced to almost a skeleton and nearly a maniac, after which Dr.

Campbell cured me with his hands in a few minutes, and I have been perfectly well ever since, now more than ten years. MARY J. MILLER.

I fully corroborate my wife's statement.

HENRY MILLER.

CONSUMPTION CURED AND LIFE SAVED.

Cincinnati, March 14, 1874.

I tried inhalation, patent medicines, and many doctors, but all failed, and I was given up to die with consumption—I had made my will; but Dr. J. B. Campbell was called, and he cured me. That was three years ago, and I remain perfectly well.

THOMAS CARMAN,
Cor. Eighth St. and Central Ave.

CANCER CURED AND LIFE SAVED.

Cincinnati, Feb. 28, 1868.

I suffered with a cancer for four years; the best doctors and surgeons had cut and burnt it all to no purpose, it was eating in and discharging fœtid matter, and I was hopeless; but Dr. J. B. Campbell cured it in a few weeks. That was over three years ago, and I remain well.

SOPHIA S. COOK, 180 Linn st.

SCROFULA CURED.

Cincinnati, Feb. 28, 1878.

I had scrofulous sores on my right arm, which discharged a great deal of matter, and then my arm withered away, and the hand cramped up, and I lost the use of both; but I was induced to employ Dr. J. B. Campbell, whose cures are so remarkable, and after he had treated it a few minutes I began

to use it, and a few more treatments cured all perfectly. My son also had a scrofulous enlargement on the side of the face and neck. Dr. Campbell treated it but once, and it began to go away, and in a few weeks it had all gone, and he is well.

I know of many other cures of other diseases that Dr. Campbell has made among my own acquaintances. He cures every case, no matter how bad.

MRS. ANDREW CUTTER,

Then of 114 George St., Cin'ti, now of Dayton, Ky.

Dr. Campbell has made thousands of other cures in Cincinnati in the last few years, every one of which can be referred to, and he has a great many letters from patients, from a distance, of the most flattering character.

HOME PRESS.

A new and successful method of cure, in which electricity, water, magnetism, and vitality are employed, as suits the nature of the disease and temperament of the patient. Vitality, the crowning glory of all remedies, gives health and life when all else fails, and cures some disease in a few minutes, and others in a few days. Thousands of the most hopeless invalids have been restored to health by it in an incredible short space of time.

Prof. J. B. Campbell, M. D., of this city, is the founder of this new system of practice, and had it protected by United States copyright, and by Ohio State law. He also teaches and qualifies other healthy and suitable persons to practice the new system, and his students are in nearly every state of the union, and a few in Europe, and everywhere it succeeds well.—*Cincinnati Nat. Union.*

Dr. J. B. Campbell's new method of cure by electro-positive and negative remedies, and laying on of hands, is working wonders. Many of our citizens have been cured by him of the most difficult diseases in a few days' time, and the new system seems to be a complete success.—*Cincinnati Daily Enquirer.*

Dr. Campbell treated, in our presence, the following well-known citizens: Alfred Jones, Dr. Newton, John W. Free, Noble Newport, G. W. Grummond, Richard Henderson, Wm. L. Brady, and a number of others. Some had asthma, some rheumatism, paralysis, deafness, blindness, and other diseases; each one expressed himself to us as being benefited by the few minutes treatment he had received; and Mr. J. W. Free's ten years' blind eye was restored to sight almost instantly. During the week, we understand, the Doctor made many remarkable cures.—*Richmond, Ind. Weekly Humming Bird.*

Dr. Campbell has numerous letters of recommendation and testimonials of the highest order and most satisfactory character.

The doctor was called to Lebanon a short time ago, and cured the following persons: Henry White, (coroner,) deafness of twenty years' standing, in three minutes; Mrs. Davis, heart disease, in two minutes; Mr. James Moran, palsy, ten minute s; Miss Joanna Wise, a bed-ridden helpless cripple, went to her house, and cured her in ten min utes—she got up without help and walked through the streets the same hour; Mrs. Williamson, deaf, and nearly speechless from infancy (more than forty years), made hear and speak plain in three minutes; Henry Smith, nervous blindness for many

years, cured in one minute; Mrs. Anderson, forty years of age, rheumatism and mental derangement from youth, made well in body and mind in five minutes; Miss A. Miller, lameness, cured in three minutes. He also treated many other persons of other diseases, among the highest class of people in Lebanon—Mrs. Wm. Ritchey, Mrs. Conery, Mrs. Hinch, Mrs. Woods, Mrs. Benham, Mrs. March, and Mr. Corwin and Mrs. Sage of Governor Corwin's family, and many others, and was successful in every case.

Dr. Campbell's discourse on healing, in Philip's Hall, Richmond, Indiana, Sunday, November 24, filled that spacious hall to overflowing, at the close of which thirty promiment citizens came forward and were healed. Every one publicly expressed themselves benefited. [See Richmond papers.] And Dr. Campbell's lectures to females, in the same hall, on Thankgiving afternoon, drew out nearly eight hundred of the fair ones of that city, who expressed themselves as perfectly delighted with the instruction given; and at the close seventy-five ladies came forward and were healed of their infirmities in the space of an hour and a half. Besides in the city patients came from the surrounding towns and counties; and during the week Dr. Campbell treated six hundred persons, curing some, relieving others, and more or less benefiting all.

REMARKABLE CURE.

Richmond, Ind., Dec. 4, 1868.

I hereby cheerfully certify to Dr. Campbell's wonderful healing powers. I called him in a few days ago to treat my wife, who was suffering with one of her severe attacks of erysipelas, which generally lasted near two months with the best medi-

cal skill we could procure. This attack was more rapid and severe than any before, swelling the face out of shape, and closing the eyes in a few hours.

Dr. Campbell laid his hand on the red-hot swelled face, which acted like *a poultice or fly blister*, breaking through the skin, and drawing the hot water out in streams down her cheek, relieving the pain, reducing the swelling, and checking the disease in a few minutes; and to-day she is nearly well. We are all astonished and delighted with the Doctor's wonderful healing powers in this case, and in others of our citizens that he healed in the few days that he was here. And now (1870), more than four years after, she is still well. WM. L. BRADY, 68 MAIN ST.,
Saddle and harness manufacturer.

PROFESSIONAL ACKNOWLEDGMENTS.

Richmond, Ind., Dec. 5, 1868.

TO THE PROFESSION AND THE PUBLIC :

I hereby frankly admit my astonishment at the almost miraculous and nearly instantaneous cures effected here by Dr. Campbell, of Cincinnati. Several of the cases were my former patients, and I knew the hopeless nature of their diseases ; but Dr. Campbell cured them by a touch. There seemed no limit to his success. And the hundreds of poor people that he healed in the Public Hall, without money or price, prove him to be indeed an angel of mercy. L. D. WOODS, M. D.

Dr. Campbell has also cured Mrs. Kepler, 83 West Eighth street, of cancer in the face ; and Mrs. Myers, of 104 Front street, Covington, Ky., of long standing amaurosis, (partial blindness,) and cancerous diseases of the stomach ; and he cured

her daughter of a terrible St. Vitas' dance; and cured her son when he was dying of congestion of the brain. He has cured thousands of other persons of the most difficult diseases, after all medical skill had failed, all of whom can be referred to. And he has hundreds of unsolicited letters showing his complete success. Thus evidence is heaped upon evidence, the most overwhelming, until none can possibly doubt.

Battlecreek, Michigan, October 11, 1879.

DR. J. B. CAMPBELL:

Dear Sir — I have been waiting to see if my improved health would be permanent, I now believe it is. Thanks to your wonderful healing power and skill to cure the most difficult diseases after all else has failed. I often hear from Mrs. Lyon and your other patients. They are all enthusiastic for Dr. Campbell and Vitapathy! And that cure you made for Mrs. Coleman seems to be the greatest of all miracles.

Yours, ever gratefully, GRACE DUFFIE.

WONDERFUL POWER OF VITAPATHY.

Climax, Michigan, August 12, 1879.

DR. J. B. CAMPBELL:

Dear Sir — Your treatment is a success after all else has failed. My wife is improving very fast. Yesterday she walked for the first time. Please send what further is needed C. O. D.

Yours, truly, J. E. NICHOLS.

Climax, Michigan, August 26, 1879.

DR. CAMPBELL:

Dear Sir—I now undertake to write, the first

that I have been able to do for years. I can now use my arms and hands. The sores on my face have nearly healed, and those on my arms and feet are getting well. I am a great deal better than I was three weeks ago when you commenced treatment. The Vital Medicine you sent my sister acted like a charm.

Yours, gratefully,

MRS. J. E. NICHOLS.

Elk, Michigan, April 28, 1879.

PROF. J. B. CAMPBELL:

Dear Sir—The "Little Giant" arrived in good order, and I am doing wonders with it and your other remedies.

I find the Vitapathic System far beyond my expectations, although it had received the highest praise from your former graduates, "yet the half had not been told me." The New System of Health Practice, which you have originated and so ably perfected, is grand beyond description, and its success is complete.

I have and am now curing difficult cases of diseases in persons whom I failed to cure by the old practice. I now want your Vital Medical Distilling Apparatus. Please let me know the price.

Yours, fraternally,

C. W. GOFF, M. D., V. D.

Santa Fee, Maury Co., Tenn., March 10, 1879.

PROF. J. B. CAMPBELL:

Dear Sir—I am overwhelmed with wonder and gratitude for the sublime lessons and undying truths taught in your grand book, the "Encyclopedia of Nature and Full Vitapathic Practice." A book of wonders; the product of a superior mind. Thrice

have I read it through, but its glowing pages are still fresh and new, with immortal light and divine power. The culmination of all science and spiritual intuition! A book compiled from the two great kingdoms in nature—SPIRIT and MATTER! The key which unlocks the door to Health, Life. and Prosperity, and illuminates the pages of all bibles.

Yours, reverently,

J. T. JOHNSON, M. D.

DR. JAMES M. HOLLAND, of Salt Lake City, Utah, writes to his friend Dr. P. W. Poulson, of Council Bluff, Iowa, as follows:

I am building a large house for a hospital, where I will take patients and treat them with the full Vitapathic System, and will have conveniences to use all of the superior Medical Electric and Magnetic Apparatus, and Vital Methods of Treatment of the great Vitapathic System, originated by Prof. J. B. Campbell, M. D., V. D., of Cincinnati, Ohio, and I advise you by all means to learn this better system of practice, and get possession of all of Prof. Campbell's valuable discoveries—Books, Lessons, Formulas, and Special Modes of Treatment, now proving so wonderfully successful in the cure of all forms and stages of disease, and making the only complete System of Medical Practice yet known to the world.

You will find Prof. Campbell an eminent medical inventor, able teacher, and skillful physician, and a much esteemed and honorable gentleman, whom with his system of practice I can recommend to you in the highest terms and fullest confidence.

I remain your interested friend and well wisher,

JAMES M. HOLLAND, M. D., V. D.

May 14, 1879. Salt Lake city, Utah.

Prof. Campbell has many similar letters from

other prominent physicians, certifying to the great superiority of the Vitapathic System ; his references are the most ample, and of the highest character. *All can see them.*

WONDEREUL CURE.

THAT VITAPATHY IS THE TRUE SYSTEM OF HEALTH IS PROVED BY THE CURES THAT IT MAKES.

Cincinnati, O., February 26, 1879.

Mrs. Kate Coleman, the wife of my cousin, J. M. Coleman, of Kalamazoo, Michigan, was so severely injured by a railroad accident, eleven years ago, that her life was despaired of; her back was bruised and spine injured its whole length, and her body injured internally, bringing on uterine tumor and other difficulties. By the greatest care she was kept alive, but was still so sore that she could not move, or be moved, without increased pain and fainting away. Her lower extremities were paralyzed, and her head, neck, and whole body powerless. She lived on those eleven years more dead than alive, almost without food or sleep, until nature became exhausted, and all physicians failed. Her friends then heard of Dr. J. B. Campbell, and his wonderful cures made by the Vitapathic System. With great care, attended by both a physician and nurse, they brought her to Dr. Campbell's Health Institnte, in this city, where after two month's treatment she is restored to health and life, and walks unaided and alone, and, in the language of her friends, "the dead is alive."

She goes to Detroit this evening on the cars *alone and by herself.* All of which I certify to be true.

G. W. Coleman,
Sup't of Coleman Gas Works, 292 Main st.

I feel truly that I have come to life again by Dr. Campbell's kind and skillful treatment, and feel confident that no ne else could have saved me.

KATE COLEMAN.

Detroit, Mich., February 28, 1879.

DR. J. B. CAMPBELL :

Dear Sir — My wife arrived here yesterday all right. I am amazed and delighted to have her restored to health and life again.

Yours, gratefully, J. M. COLEMAN.

I am the physician who took Mrs. Coleman to Dr. Campbell's Institute on an easy portable couch, made for the purpose, and could scarcely keep her alive until we got her there. I am astonished and delighted at the success of the Vitapathic System, and think every physician should learn it.

M. E. GILE, M. D.
Kalamazoo, Mich.

EXTRACT FROM MRS. COLEMAN'S LETTER ON REACHING MICHIGAN FROM DR. CAMPBELL'S INSTITUTE: '

I arrived at Detroit feeling very well and happy in being restored to health ! My family scarcely knew me. I had changed as it were from death to life ! My daughter was so amazed that she could not speak, but wept tears of joy ! My husband was astonished and delighted. And all who knew about my great injury and eleven years of helplessness and intense suffering, think the cure is wonderful, and so do I.

Ever grateful, KATE COLEMAN.

The Michigan papers NOTICED the wonderful cure.

WONDERFUL POWER.

The wonderful power of the developed human soul in its faculty of clairvoyance and clairaudiance (some examples of which I have already referred to in former pages) is so valuable in many ways, and to make this marvelous human power more plain, I will relate some more well attested cases in my own experience.

Clairvoyance has been successfully employed to examine the human body of our patients, whether present or absent, and to accurately describe every organ and part of the human body, and to locate and diagnose the particular disease in the most complete manner, and point out the proper treatment, which when followed leads to complete success. Some persons can do this and call themselves mediums, and pretend to be assisted by disembodied *spirits*, when they do it by their own developed soul power (but may not know it). Clairvoyance is useful in finding things that are lost. To illustrate the use of this power more fully I will relate a few circumstances in my own experience. (I speak of occurrences in my own experience because I know them to be TRUE.) At one time I was treating a young man patient for epilepsy at his father's house one evening, and had *passed* him into the clairvoyant state. A young man traveler, who was staying there for the night (for it was a house of entertainmant), said to me, "Can the clairvoyant see and describe things that are lost?" I said I don't know but will try; and to the clairvoyant patient I say, "John, look and see what this strange young man wants." John spoke and said, "The young man has lost a silver watch," and described the watch and guard, and how and where it was lost; the young man

did not know when or how he had lost it, but he traveled many miles next day to the place that the clairvoyant had described and found his watch. (The clairvoyant had never been to the place.)

Just then another traveler came in and he wanted to find out something, so I asked John to look at this stranger that had just come in. John said "Yes; this man has lost a bag of buckwheat flour." "Why, how is that?" said the stranger. John said, "You have a grist mill at home and had ground a bag of buckwheat flour for a customer, and set it down to wait until the owner came for it." The stranger asked whose bag of flour it was; John said, "I see the name R. Hamilton on the bag," and then went on and described a man and his team who came to the mill for a grist, and in taking his he took this bag of buckwheat flour along with him also. The clairvoyant described this man and his team, and his house and family, so accurately that the miller found him when he returned home, and got the bag and flour. (Can so called mediums do better than that? Can they do as well?)

A LADY CLAIRVOYANT.

On another occasion, one winter evening, I was at this same house of Mr. George Smith, treating his son. The father said to John's sister, "Ann, can't you see that way?" She said, "I don't kuow, but would like to." So at her and her father's solicitation I put her into the clairvoyant state very easily and quickly. There was but one stranger there that evening on whom to make a test, and he had just come in. He said, "Have her examine me." I did so. Then the clairvoyant said, "You have a weak knee that hurts you sometimes." "Why, how did I get that?" said the

stranger. Ann said, "Well, sir, about thirty years ago, when you were thirteen years of age, you were riding a horse along a narrow path through the woods, and a bird flew up and frightened your horse, so that he jumped against a tree and hurt your knee severely; and it hurts you at times yet." The man seemed to take it all strangely, and said "What colored horse was it?" she said, "Iron gray." "What kind of a bird was it?" she said "A pheasant." "What kind of a tree was it?" she said "It was a pine tree." He inquired, "Can you see them now?" she said "Yes." "Why," he said, "the horse, and the pheasant, and the tree are dead and rotted all away twenty-five years ago, and how can you see them *now?*" she said "*I see them as they were* THEN." This wonderful revelation was admitted to be true in every particular by the stranger, who was entirely unknown to me or any of the Smith family. Can mediums, or ghosts, or hobgoblins beat that? Ann Smith did this all herself, after I had developed her clairvoyant powers, as I have done with hundreds of other persons.

This clairvoyant revelation opens the eyes of the thinker, and convinces him of one *overlooked* FACT, that is, that the person or thing seen and described, as being present at the time, need not be there at all. But if they had ever lived or existed, the impress of their forms *as living*, can be seen by the clairvoyant, same as if they were then and there present. This will open the eyes of many persons who go to mediums who describe their friends as being *present* when they are *not there at* ALL.

Clairvoyants often describe persons, and animals, and trees, and plants, and flowers that have long since passed away, and of course they are not *there* as claimed by mediums.

PSYCHOMETRISTS

Describe the conditions and surroundings of things as they were many years ago, the same *as if they were* present. Persons and things are described as they *were* when they lived, whenever that was, though that may have been thousands of years ago. But all this does not prove that they live or are present *now*. And when persons or things are described as being present *now* that have long since dissolved away into their original gases, we may conclude that no person of the past is present *now*, or at the time of sitting, although claimed to be so by mediums. It is describing things as they *were once*, but not as *now*. This settles the question of mediums calling up spirits in the *negative*, and disposes of that part of spiritualism, for this is allsynonymism.

Clairvoyants can describe persons and things without the person or thing being present; so when persons go to mediums to meet their deceased friends they don't meet THEM, they are deceived, their better feelings trifled with, and their money taken for naught; and it is time that people were getting their eyes open; and this fact is still further proved by

CLAIRVOYANCE,

Which is another human faculty, and does all that is done, aud all that mediums claim to do. Persons that I have developed as clairvoyants, psychometrists, and clairaudients, do all and more than mediums even claim to do. Clairvoyants *see* and describe things in the past; pyschometrists *feel* and describe things as they were in the past; clairaudients *hear* and describe and relate words and conversations that occurred long ago, as if they

had just been uttered; which goes a long way toward proving that the persons or spirits who uttered the words need not and probably are not present *now* (at the time of the seance), neither is it probable that they are *present* at the time as claimed by the mediums.

I developed one of my nieces to he a good clairvoyant and clairaudient; she could describe things that were done and words that were said years before that time, and I have tested the same with many others; and these are human, cultivated and developed faculties, and no spiritualism about it more than human spirits or souls *in* the body. These and many more wonderful things can be done by the developed and educated human soul, and far surpass all so called spiritualisms; and it is better to call things by their right names.

FINDING CRIMINALS.

A clothing merchant had a coat stolen from outside his store door, and after waiting and hunting for months without finding either coat or thief, he finally came to me for clairvoyance. I then had a young man student whom I had developed into a good clairvoyant. The merchant insisted on a trial and offered large sums of money. I put the young man into the clairvoyant state and turned his attention to the merchant. The clairvoyant described the coat and the man who took it, and told what the thief said to his wife when he went home, *as was ascertained afterwards;* finally the clairvoyant described the thief accurately, and told the merchant that he would find the thief many miles away at work with the stolen coat *on*, and with a pipe in his mouth. The merchant found the thief, and coat, and pipe, and work, and place the next day, exactly as the clairvoyant had described, and

got the coat and thief. Can so called spiritualism do as well?

I have had much such experience and such results; and by actual observation and test I have learned that all these results are accomplished by the cultivated and developed human soul, while yet living in its own physical body. "And greater works than these shall be done."

Then may not the human soul learn all and do all? This is the

GREAT QUESTION,

And who can settle it? It will not do to rely on old beliefs originated in the infancy of the race, when mankind did not know much and had nobody to teach them, and in their ignorance were not capable of either discovering or of comprehending the truth. It will not do to rely on supposed superior beings to teach us, for those supposed superior beings may not be a realty. Do they exist at all? That is the *first* question.

If we as intelligent human beings examine and analyze all nature from the finest ether (or next to nothing,) up or down through all grades and degrees of developement, through atom, rock, soil, herb, tree, animalcule, coral, crustacia, worm, fish, insect, reptile, bird, animal, up to the most perfect man — the genius homo — then observe the dawn of reason and watch its upward grade, from sensation to instinct, reason and intelligence, and the different grades and degrees and increase of intelligence; and then see how it commences at nothing in the new born infant; and see that intelligence is a thing of cultivation and growth.

These are still unsettled questions in the minds of some people, and perhaps no two think or believe exactly alike. That there is a power in nature

that does all things according to the workings of its own natural and unalterable law seems to be well understood by intelligent mankind. But this power (nor any kind of power) has no intelligence. It is a blind unconscious power that knows nothing. The sun's rays have power and do wonderful things, but no intelligence. There is power in the fleeting wind, and in the sweeping tornado, and in the destructive cyclone, but no intelligence. There is power in the lightning's flash and in the swelling flood, but no intelligence. There is power in the earthquake and in the volcano, but no intelligence. When the sun's electric attraction acts on matter forming atoms and worlds, there is power but no intelligence, neither was there any need for intelligence, as all operate by natural force and unalterable law, that no intelligence can control or change or manage.

Unalterable, blind, unconscious, all-sufficient power was first; and then gradually, by the operation of its own creative power, it finally, when it had produced the proper organizations, ultimated in intelligence in proportion to the completeness of the being and its cultivation and development.

In looking through the works of nature, in creation, it is evident that there was no intelligence employed in its production; no intelligence or wisdom manifested in making a world with hills and hollows, earthquakes and volcanoes, storms and floods, freezing cold and burning heat, light days and dark nights, sunshine and shade. An intelligent power could have made all warm and pleasant, and all light and beautiful. When it is said that it was said, "Let there be light," why was n't it so? Is there any intelligence coupled with power? All the works of nature proclaim that there was no intelligence in the power that

created all things, nor was there any need for intelligence. Neither is there any love manifested in the creative power. There is no love manifested in putting helpless infants on a cold barren world, surrounded with wild beasts, stinging insects, and deadly reptiles, and all manner of troubles, and want and sickness, pain and death; and at last, as the heathen scriptures say, at last make a lake of fire and brimstone to burn mankind throughout all eternity. Oh, no! no sensible person would believe there was any love there No intelligence; no love in creative power. We can submit to a blind unconscious power that makes us miserable, though it goes hard with us; but that an all-wise, loving, and intelligent all-powerful being did it is hard to believe.

PART SECOND.

THE PROBLEM SOLVED.

Ever since the dawn of recorded history, all down the ages, accounts have been given, stories related, and beliefs expressed of a wonderful power, uncomprehended and seemingly incomprehensible. In explaining more of this wonderful power, heretofore unknown, but which through the assistance of the higher sciences can soon be made fully known, and which is now practiced by some to a wonderful extent. As a further introduction to this power, we will use the first part of our Sermon on the Higher Vitapathy, heretofore spoken and published:

For there is a wonderful and all-sufficient power in nature, operating by its own occult law and living energy; as grand as it is mysterious; surpassing the knowledge of untutored intellect; as extensive as the illimitable universe. All space is full of this power, and alive with its omnipotent energy; all nature is full of its manifestations, and reveals its power and presence in everything—every moment of time. It is HEARD in the murmuring breeze, in the howling winds, in the roaring ocean, in the quaking earth, and in the pealing thunder; it ie SEEN in the shining sun, in the glistening stars, and in the flashing lightning; it is FELT in the balmy air, in the mineral magnet, in the perfuming vegetable, in the electric eel, in the charming serpent, in the magnetic man, and in the facinating woman.

This wonderful power has been employed to some extent by the learned, and wise, and brave

of all ages—by the African vou-doo, the Chaldean astrologer, the Persian magi, the Hindoo fakir, the Egyptian priest, the Hebrew prophet, and by the wonder-workers of all ages and climes. But it is only in modern times, and but very recently, that this vast and unlimited power has been known and employed successfully. True, wonderful results have been produced by it in former years, and by those who did not know or understand the power. Much good has been done with it, and some harm, for the vicious and selfish have used it for evil purposes; but the wise and good, the noble and the pure, have employed its sublime powers in doing good, in relieving the needy and distressed, in curing the sick, and in mitigating human woes, and this while its highest powers and the best methods of its application were unknown. It took a long time for humanity to progress up to the comprehension and fulness of the power. They did not nor could they understand the height and depth of this mighty power. It was too high for the limited knowledge of even modern philosophers; with all the light of the ages shining down upon them it was to them still a hidden mystery. Ancient sages and medieval philosophers strove in vain to solve the problem and find the power. It remained for the present day scientists, with their better knowledge, clearer light, and higher perception, to break the seal, unlock the door of nature, discover the power, and reveal its method of operation. This now has been done, making a plain science of what was an impenetrable mystery, and making its processes so plain that any intelligent man or woman can learn to employ its invincible power with wonderful success, excelling the marvels of the past as far as day excels night.

And greater works than these shall men do if they learn, and know, and use the power.

With it the learned, and faithful, and brave, can control the elements, suspend matter, overcome gravitation, organize worlds, produce and preserve vegetable, animal, and human life; control the human passions, govern subjects at will, develop the intellect, and expand the powers of the soul; cure diseases, prevent death, gain immortality, banish wrong, aad bring general happiness into the world. So sure as all in the past has been fulfilled so sure will the future be. And the good time coming, so long looked for, is sure to come, and is already close at hand.

The wonderful discoveries and rapid progress in learning and wisdom, and the many remarkable inventions that have been made in the last few years, and that are now being made, all proclaim its coming. The great progress that has been and is now being made in the use of electricity and magnetism proclaims its near approach, and prepares the way for a grander manifestation of vital power, that is close at hand and now coming. Its signs appear. The starry heavens radiate its glory; air and earth throb with its scintillations of living force; intelligent man feels its presence; all nature is ready for its coming, and why should we delay. Prophets have foretold it. Our souls yearn for the good time coming; and the people are looking with piercing eyes, anxious gaze, and longing hearts for the power about to be revealed.

Stand back you doubting, scoffing, unbelieving host — you dead weights of society — who would keep back the blessings in store for our race. Why would you hinder the car of progress, or stay the chariot wheels of power? You have kept it back lo, these many years How long, oh how long, will

you prevent its coming and full realization? You cannot prevent it much longer; you have done your worst. The power is now too strong; you cannot withstand it any longer.

But now, like intelligent men and women, admit its truth, accept its conditions, and prepare yourselves for its benefits, and listen while I explain to you its possibility, probability, and absolute certainty.

In calling your attention more fully to its nature, and power, and use, I need not lead you through the labyrinthine mazes of ancient myths or modern speculation. Books have been written and libraries filled with histories, of wonderful manifestations of an unknown power, which none could explain or tell from whence it came nor how employed. You need not look for it there. You need not wade through the ignorance of the past; nor search through the musty tomes of ancient or modern lore. *It is not there.* Yet to know what the people in the past thought of it, and to know their different opinions, may be interesting; and we sometimes profit by others' failures. Mankind, commencing low down in the scale of intellect, had to commence low in their conceptions. They thought first that the power came from certain minerals and precious stones; some thought that it was the power of certain vegetables, gums, balsams, oils, and perfumes; some thought that it was the power of the elements, fire, water, earth, and air; some thought that it was the power of certain animals, and worshiped them accordingly; some thought that it was the power of certain gifted humans, or as they supposed more than humans, and they deified them accordingly; some thought *and think* that it is the power of invisible, intelligent beings (perhaps

once in the flesh) that do wonderful things for those who subject themselves to their influence; some think that it is the power of some immaterial, eternal, omnipotent being, that does all things according to his own will.

As mankind did not know what this power was, or what the real power is, they supposed it to be almost everything else but the right thing. Thus all systems of religion have been founded on these false notions of what the real power is. They supposed that there were higher beings than human souls. That there were spiritual beings of some kind and from some source was generally believed, for they were seen and heard; but none knew from whence they came or where they belonged to; some called them by one name and some by another; some called them geni, some called them angels, and some called them gods. Abraham sometimes called them men, and sometimes angels, and sometimes lords, and sometimes gods. The Egyptians called them gods, and so did the Greeks, who believed there were thousands of them, and they built temples for them. Moses claimed to have one particular one, he called him sometimes lord, and sometimes god, and often by other names; and having different attributes—some of love and some of hate. As some of these spiritual beings were supposed to be good, they were called gods, and the supposed evil ones were called devils; and often the gods seemed to be worse than the devils, in character and actions, until mankind became so unsettled in their minds that they did not know what to believe, or who to trust, and

STILL THE MYSTERY DEEPENED,

Until finally some supposed they might be a kind of human souls or half-way angels, and called them

sons of god. It is said that when the three captive Jews were confined in the fiery furnace that a fourth person was seen with them, like unto a son of god (or disembodied human soul). At one time a number of spiritual beings (or human souls) met together and their meeting is recorded in this way, —"The sons of gods met together," (and it is said the devil met with them and had quite a friendly chat with the leading god, who allowed him to rob and plunder and afflict old Job, just to please the devil), but what the sons of god did at this meeting history does not inform us further. I suppose the devils and sons of devils had their meeting too, and whether the gods or sons of gods met with them or not we are not told; but I expect they did; and it seems that the gods used these devils, "Lying spirits," to bring suffering and death on mankind. It is recorded in a supposed truthful book that the chief of the gods wanted to have Ahab king of Israel killed, but he did not know how to accomplish it, so the *sacred* book says there was "Silence in heaven for the space of a half-hour" to think of some method by which Ahab could be killed.

And now the question may be asked, are there any intelligent beings in the universe except human souls that were once in the flesh like us? Nature has only one method of producing intelligence and intelligent beings, and that is through physical forms, by graded development up from the lowest atoms to the highest man. This we see going on, and know that it is done that way. What we see nature do we *know*, and there need be no foolish guess work or blind belief about it, and there would not have been if there had been any intelligence to start on. Human thought began in ignorance and therefore their conclusions were erroneous. They did not even know that the earth

was round; or that the sun was the source of heat, light, and life; they did not even know the ingredients of the air they breathed, or the water they drank, or the food they ate. They knew scarcely anything, and what little they did seem to know science demonstrated to be wrong.

A Human Soul Traveling Through the Air a Thousand Miles while its Body is at Home Alive.

By Gen. Edward F. Bullard.

In December, 1854, with my first wife, I made a visit at the residence of Gov. Talmadge, in Fon du Lac, Wisconsin. After a few days I accompanied the Governor to Philadelphia and New York, to aid in procuring the publication of the "Healing of the Nations," a book in which we took a great interest. My wife remained with the Governor's family, a distance of over one thousand miles from New York city.

While in New York, one forenoon, we made a social call upon Judge Edmunds at his parlors, then on Fifth avenue, near Thirty-second street, and there met the Judge, his daughter Laura, and Dr. Dexter. While conversing upon the subject of spiritual communications, Miss Edmunds went into a partial trance and described my wife as being present, standing by my side. Miss E. had never seen her before, but Gov. Talmadge pronounced her description correct. Miss Edmunds said Mrs. Bullard was anxious to talk with me, but as she could not do so without other parties hearing, she withdrew.

In a few days by regular course of mail I received a letter from my wife, stating that at the very time in question she was anxious to consult with me, and was told by her angel friends if she would

consent they would take her to me. She obeyed, and apparently traveled through the other world, and, as she passed along, she met many old acquaintances who had been several years there; some happy and some in darkness. They all spoke to her as she passed hurriedly along, and in a few moments she was in my presence. As I had not the power to see or hear her, and she could only make herself known to the clairvoyant, she declined to converse with me on the subject about which she was anxious. After my return she fully corroborated her experience upon that occasion, and gave me many interesting particulars, not important to relate, in regard to her conversations with the spirits with whom she conversed on that excursion.

As she passed to spirit life in February, 1859, and has often returned since, I thought it might be important that such well authenticated facts should be put upon record for the instruction of the public, and to excite further investigation as to the great powers of the mind or spirit while yet in the body. On other occasions, when I would return from a few days absence, no matter how distant, she would frequently repeat to me conversations which I had held with persons miles distant from her, with perfect accuracy.

The public ask: What good to know that these things occur?

When persons fully realize that their every act is open to the vision of their living friends, as well as to those on the other side of life, it can readily be imagined what the influence will be upon human conduct.—*Journal of Man.*

This statement of General Bullard fully corroborates the previous historical accounts which I have related a few pages back, and, like them, this visit

of Mrs. Bullard to her husband a thousand miles away is of the same kind of human phenomena that the others before referred to were, and the same as many incidents in my own experience. And I know it was all human, and performed by the human soul while its physical body was yet alive. It is all human power; the human soul does it all. Wonderful is the power of the human soul, and "greater wonders than these shall thou do" when you have learned *how:* but no plan could be devised in all the wisdom of heaven. Then an evil spirit, a devil, proposed a plan that was accepted (devils in heaven; yes, that is history) after the leading God had inquired of the devil how he would do it. The devil said he or they would go and be lying spirits in the mouths of all the prophets and entice Ahab to go up to Rameth Gilead to battle and get killed. God was pleased at that proposition and said to the devils, "go and succeed." And it is further recorded in that same book of books that the devils did go and did succeed. The Gods don't seem to know much or have much power, but that the devils are wise and powerful. But who are the

GODS AND DEVILS?

For a long time mankind believed these so-called good and evil beings to be of a different order of intelligence from human souls, *indeed*, mankind did not know that these were human souls separate from the human body, and supposed that at death *all* died together. Moses and the prophets all seemed to believe and teach that way, but finally the Greeks and other so-called heathen nations made

THE GREAT DISCOVERY

By seeing these spirits in their own human forms,

and concluded that they were human souls. And at last intelligent people began to understand and believe that these spiritual beings were *really* disembodied human souls, whose bodies had died and mouldered back to dust. Then the

LIGHT BEGAN TO DAWN

On the minds of mankind that all the evil and good spirits, all the devils and all the gods, were disembodied human souls, and only differed in good and bad qualities, as human souls do here while in the material body. That being settled immortality began to dawn. But then the question arose: What kind of bodies would these human souls appear in in the future? Finally some thought in the *old* body, and thus originated the idea of a physical

RESURRECTION,

And the Egyptians and other nations proceeded to embalm the bodies of their dead friends so as to preserve them for them for the *resurrection morning.* Other nations doubted, and did not know what to think or do, and so did nothing. The Jews were divided; the Pharisees believed in a resurrection, and the Sadducees did not; and so with other nations and people, some believed and some did not, and some are still waiting for clearer and fuller proof. It is a pity that mankind never had any proper teaching on this all-important subject.

But finally a fuller spiritualism dawned on the world and claimed that these spiritual beings are not only disembodied human souls, but are those of *our* own departed friends, whose physical bodies we have laid in the grave; but later spiritualists claim more: they claim that they can hold communion, under suitable conditions, with the souls or

spirits of these departed friends. If their claims are true it clears away all doubt and misapprehension as to who the spiritual beings are who inhabit the spiritual world, and establishes at once the truths of

SPIRITUALISM.

Then it is settled that human souls live after the death of their physical bodies, and friends once parted may meet again. *What a comforting thought,*

BUT IS IT TRUE?

Almost every person would like to know, and many would give fortunes to know for certain. The day for faith is past. People ask *now* to

KNOW,

And they are determined to KNOW, and will not rest short of absolute knowledge, therefore, they resort to so-called spiritual tests, and our desire to know the truth prompts us, in the light of reason, science, and common sense, to analyze the whole subject, and examine the varied so-called spiritual manifestations, and discover how the different kinds of spiritual phenomena are produced.

To get at the truth, in our inquiry and investigation, we will go back to first recorded history, in order that we may find out what spirits first did, and how they did it. Moses tells us that an evil spirit conversed with Eve under the apple tree (in the bushes); and that a good spirit *called* to Adam in the cool of the day, but just how either spirit conversed or communicated Moses does not tell us; nor how Noah received the command to build the Ark. Abraham communicated with them, but *how* we are not told. Moses himself learned to communicate with spirits or human souls while he was a student in Egypt, and became

an adept in occult phenomena, even excelling some of his tutors, the Egyptian priests; but still he did not tell, in all his numerous writings and many books, how it was done. Sometimes, he claimed, it was by writing on tablets of stone, and sometimes by the lightning's flash, thunder's peal, and by Sinai's roaring volcano, and other natural phenomena.

Moses did not claim to have seen these spiritual beings, though he did say that he had seen the hinder parts of one once; but he could not tell whether it was black or white, good or bad. But Moses did condescend to tell us that he made an ark (cabinet) to facilitate communications with spirits, and that part of the performances was produced in the dark; and he employed what is now called mesmerism to prepare his subjects (mediums), and he tells us that he thus prepared Joshua to be the chief leader (and medium) for the children of Israel after his death. It is said that Moses prepared Joshua for this important office by *striking* his hands on him. (Making strokes or passes same as is now done by mesmerists.) And this trance state was commonly used among the priests and prophets of Israel as Moses had learned it in Egypt, and taught it to Aaron and his successors.

Elijah, the prophet, had a school of this kind in Jericho, and his students were called "Sons of the Prophet," among his best graduates was Elisha, the prophet. They all professed to communicate with spirits, some good, some evil. It was said at one time, that four hundred of these prophets were frauds, and Elijah laughed at them when they failed under "test conditions" to do anything. He taunted them, and told them to "call louder, so that their god could *hear*, as perhaps he was asleep or on a journey." But still they did not succeed,

and false prophets and false mediums never have *succeeded under test conditions*, unless they were as smart as Elijah was, who by chemical processes ignited his wood under his (leg of beef) sacrifice.

Science and tricks do wonderful things, falsely claimed to be spiritual, yet there seemed to be some truthful and honest prophets and mediums, and perhaps the (clairvoyant) woman of Endor was one; by her clairvoyance she discovered who King Saul was, although he came to her disguised, and clairvoyantly *saw* Samuel as he *was when* put in the grave; and presently she read the future and told the fate of Saul and his son at the next day's battle, and represented to Saul as if Samuel had said it. At any rate the communication was true, and her prophesy was fulfilled to the letter on the next day. If that was spiritualism it was good and true, and proves her to be a true medium, so called, though the prophets in power did want to kill her off, as old school medical doctors want to do now with younger and better school doctors. As it was then so now, the false generally wants to kill off the true. Wrong for a time triumphs over right; "but ever at last, the right comes uppermost" "The mills of the Gods may grind slowly, but they grind exceedingly fine." As time passed on there were many mediums through which the people believed they communed with their friends once supposed to be dead. The Greeks had their medium oracle in every temple, through whom they supposed, at least, they held communion with departed human spirits or souls; and it was said that many of these *disembodied* human souls were seen in the streets of Jerusalem, and that they looked so natural that their living friends supposed they had "rose from their graves." The Apostles saw human spirits, and one looked so grand, and

bright, and glorious to St. John, the divine (as he was called), that he supposed he was some supernatural being. But the glorious being told John that he was a *disembodied* human soul, one of the old prophets, and a brother human with John himself.

From that time on it is supposed that human souls, commonly called spirits, have been seen and communicated with in all parts of the world; indeed it is a belief among all the people, and this brings us to the main question,—

DO SPIRITS, SO-CALLED, COMMUNICATE?

and, if so, how; Is there any true and reliable mode of communication between disembodied human souls and their friends yet on earth, or is it all *humanism*, the workings of human souls yet in the body. That human souls yet in the body can do wonderful things has already been shown, but to prepare your minds to decide properly we will insert some newspaper accounts of wonderful things done, some by the works of nature and some by human beings, and which may lead the way to clearer thought on this all-important subject:

MAN'S SPIRITUAL DOUBLE.

In an article by G. C. Wittig, on "General Ernst von Pfuel as a Spiritist," in a recent number of *Psychiche Studien*, is to be found a highly interesting account of a Finish sorcerer who possessed the extraordinary faculty of entrancing himself and sending his double out into the world long distances, and conducts himself in that state like a real man; who in one instance actually purloined the wedding ring of the wife of a certain Swedish bishop, presenting the husband—who had been a

skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again on the return of the bishop, who had gone all the way to Finland to ascertain the truth of the many wonderful accounts in circulation about the magicians of Finland. The strangest part of the narrative is what the bishop's wife has to say when trying to account to him for her lost wedding ring,—"I missed the ring," said she, "since such-and-such a day," naming the exact date on which the bishop witnessed the magic performance of the Finn, "and I have a suspicion that an old Finn, who had come into my kitchen on that day while I was cleaning some fish, has stolen the ring, although I do not know how he could have done so. The strange conduct of the man made me suspect him; the sudden appearance of the man without any previous announcement, his peculiar look and countenance—as if I were looking a dead man in the face. Thinking the man was destitute, and perhaps sick, I went to the chest of drawers for some alms, but when I turned round to give it to him, the man had disappeared and my ring too."

A Remarkable Scene.

Thought-Reading and the Detection of Crime Before a London Audience.

On Saturday evening, at the Hotel Victoria, Mr. Stuart Cumberland gave illustrations of thought-reading as it might, he suggested, be applied to the detection of crime. The company included magistrates, diplomatists, lawyers, authors, novelists, etc. Mr. Cumberland prefaced his experiments by stating that there was no such thing as a power of read-

ing a person's thoughts by looking into the mind and seeing what was passing there, but that what he termed thought-reading was the observation of the involuntary physical indications which correspond to the thought or feeling that was predominate in the mind. With this explanation the experiments were proceeded with.

Mr. Vaughan, the well-known magistrate, was then asked to take the chair, and in that capacity he forthwith became accessory before and after the fact to a series of as startling crimes as were ever perpetrated before a drawing-room gathering. Mr. W. Lumley communicated to Mr. Vaughan his intention to murder Mr. Milner, Mr. Cumberland being out of the room at the time, and then Mr. Cumberland, blindfolded and holding Mr. Lumley's hand, walked about among the company, and shortly fixed upon Mr. Milner as the gentleman who had been designated. It should be said that Mr. Lumley was requested to concentrate his thought during the search upon the person whom he had selected. The next thing was the representation of a murder with robbery, Mr. Cumberland being out of the room as before, and blindfolded during the search. Mr. P. Callan was good enough to slay Sir W. Charley, and a gentleman from the Russian Embassy took and secreted his watch. Mr. Cumberland, holding the hand of the supposed criminal, soon selected the victim from among the company, and though the discovery of the watch was more troublesome, it was at last satisfactorily accomplished. After this Mr. Cumberland found out which of three suspected men —Mr. W. S. Gilbert, Mr. B. L. Farjeon, and Mr. T. Lumley—had committed a sham assassination. It should be added that not only did Mr. Cumberland discover the imaginary victims, but that he

repeated the manner in which the pretended crime had been committed, pointing a dagger to the same part of the body, and in one case this was remarkable, as the original deed was a make-believe stabbing in two places. Miss Julia Neilson was requested to fix her mind on some article worn by any person present, and, after it had been discovered, to bestow it in imagination upon some other person. Mr. Cumberland, holding the lady's hand, had no difficulty in finding the owner of a ring which had attracted her notice, and in ascertaining that she had mentally transferred that article to Mrs. W. S. Gilbert.

All the experiments were perfectly successful, though some appeared to present more obstacles than others. At the conclusion Mr. Vaughn expressed the thanks of the company to Mr. Cumberland, and said that what he had witnessed had certainly presented the subject in a new light.—*London News.*

The Delusions of Hasheesh.

An Experiment with the Transitory Affections Produced by Psychic Poisons.

A. M. Field has recently recounted his experience under the influence of hasheesh. He smoked the hasheesh until he felt a keen sense of well-being, and then put the pipe aside. After a few minutes he seemed to become two persons. He was conscious of his real self reclining on a lounge, and of why he was there; his double was in a vast building, made of gold and marbles, splendidly brilliant and beautiful beyond all description. He felt an extreme gratification, and believed himself in heaven. This double personality suddenly vanished, but reappeared in a few minutes. His real self was undergoing rhythmical spasms throughout

his body; the double was a marvelous instrument, producing sounds of exquisite sweetness and perfect rhythm. Then sleep ensued and all ended. Upon another occasion sleep and waking came so rapidly that they seemed to be confused. His double seemed to be a sea, bright and tossing as the wind blew; then a continent.

Again he smoked a double dose, and sat at his table, pencil in hand, to note its effects. This time he lost all conception of time. He arose to open a door; this seemed a million of years. He went to pacify an angry dog, and endless ages seemed to have gone on his return. Conceptions of space retained their normal character. He felt an unusual fullness of mental impressions—enough to fill volumes. He understood clairvoyance, hypnotism, and all else. He was not one man or two, but several men living at the same time in different places, with different occupations. He could not write one word without hurrying to the next, his thoughts flowing with enormous rapidity. The few words he did write meant nothing. This experience admirably illustrates the close relationship between states of real insanity and transitory affections induced by psychic poisons.—*Science.*

Notes On Hypnotism.

Results of a Detailed Study of the Memory in the Hypnotic State.

Dr. A. Dichas, writing in the *American Journal of Psychology*, has made a detailed study of the memory in the hypnotic state, and summarizes his main conclusions somewhat as follows: (1) During the hypnotic sleep the subject remembers the experiences of his waking life as well as of previous hypnoses. (2) In hypnotism there is often an exal-

tation of the memory, and at times a change in its contents, leading to the assumption of a foreign personality. (3) The memory of what has been going on during hypnoses is usually lost, it can often be revived by a simple suggestion, and at times the memory of a suggested hallucination may linger on and influence the waking condition. (4) The operator can, at his will, have any of the acts of the hypnotic state remembered or forgotten by making this a part of a suggestion. (5) Suggestions seem to be largely explicable as unconscious memory. Dr. Cybulski has studied the power of hypnotic subjects to hypnotize themselves. He finds that such subjects strongly imagine for a minute or less that the operator commands them to go to sleep, and the desired result ensues. Furthermore, if the subject, on going to sleep, imagines himself controlled by a certain person, then, even though another sent him to sleep, he will be subject to the former, and not to the operator. These observations show the importance of the subjective, elements in the process of hypnotism and indicate the method by which the subject unconsciously takes suggestions and acts upon them. Dr. Berkhan has applied hypnotism to the amelioration of the hearing of the deaf. He tested the hearing of nine deaf boys, and, after hypnotizing them, spoke to them, and had various noises made before them. The hearing of four of them was found to be improved, and the improvement is reported as still persisting after eighteen months.

Conjuring In India.

Celebrated Feats whose Performance is indeed a Mystery.

Indian jugglers are famous not only for their tricks, but for the apparent ease and openness with

which they perform them. Dr. Norman Macleod describes his own futile attempts to discover how one of their most celebrated feats was accomplished.

Through one of my friends I asked for the well-known Mango trick. I am told that many intelligent young men profess to know how the trick is done, but whenever I made inquiries I have found, to my regret, that at that moment they have always forgotten the secret.

While the tom-tom was beating and the pipe playing, the juggler singing all the time in low accents, smoothed a place in the gravel three or four yards before us. Having thus prepared a bed for the plant to grow in, he took a basket and placed it over the prepared place, covering it with a thin blanket. The man himself did not wear a thread of clothing except a strip round the loins.

The time seemed now to have come for the detective's eye! So just as he was becoming more earnest in his song, and while the tom-tom beat and the pipe shrilled more loudly, I stepped forward, with becoming dignity, and begged him to bring the basket and its cover to me.

He cheerfully complied, and I carefully examined the basket, which was made of open wicker-work. I then examined the cloth covering, which was thin, almost transparent, and certainly had nothing concealed in it.

Then I fixed my eyes on his strip of clothing with such intentness that it was not possible it could be touched without discovery, and bade him go on, feeling sure that the trick could not succeed.

Sitting down he stretched his naked arms under the basket, singing and smiling as he did so, then lifted the basket off the ground, and behold a green plant about a foot high.

Satisfied with our applause, he went on with his incantations. After having sat a little, to give his plant time to grow, he again lifted the basket, and the plant was now two feet high.

He asked us to wait awhile that we might taste the fruit! But being assured by those who had seen the trick performed before that this result would be attained, I confessed myself "done" without the slighest notion of the how. I examined the ground, and found it smooth and unturned.

Apparently delighted with my surprise, the juggler stood up laughing, when one of his companions chucked a pebble at him, which he put in his mouth. Immediately, the same companion, walking backward, drew forth a cord of silk, twenty yards or so in length, after which the juggler, with his hands behind him, drew forth from his mouth two decanter stoppers, two shells, a spinning top, a stone, and several other things, followed by a long jet of fire.

Indian Jugglery.

Wonderful Performance of a Jossakeed, at Leech Lake, in 1858.

The feature of the evening at one of the late meetings of the Anthropological Society, in New York city, was a paper by Colonel Garrick Mallory, on "Algonkin Glyphs on Bark and Stone." The paper dealt briefly with some related subjects, and will form a part of the annual report of the Bureau of Ethnology. The following is a brief chapter on "Indian Jugglery," extracted from this paper:

"Paul Beaulieu, an Ojibwa of mixed blood, present interpreter at White Earth agency, gave his experience with a jossakeed, at Leech Lake, about the year 1858. The reports of wonderful perfor-

mance reached the agency, and, as Beaulieu had no faith in the jugglers, he offered one hundred dollars, a large sum, then and there, against goods of equal value, that the juggler could not perform satisfactorily one of the tricks of his repertory, to be selected by him (Beaulieu) in the presence of himself and a committee consisting of his friends. The wager was accepted with the result to be described.

"A medicine lodge was made. Four strong poles were planted deep in the ground, rising to an elevation of at least ten or twelve feet; one of them having the branches remaining and rising a little beyond its fellows, this being the indication of a jossakeed as distinguished from a mede lodge. The interior diameter was less than four feet. The frame, which was inclined to the center, was then filled in with intertwined twigs and covered with blankets and birch bark from the ground to the top, leaving an orifice of about one foot in diameter open for the ingress and egress of spirits and of the objects to be mentioned, but not large enough for the passage of a man's body. At one side of the bottom wrapping a flap was left for the entrance of the jossakeed or shaman. A committee of twelve was selected to see that no communication was possible between the jossakeed and confederates. These twelve men were respectable people, one of them being the Episcopal clergyman of the reservation. The spectators were several hundred in number, but stood off, not being allowed to approach.

"The jossakeed then removed his clothing, until nothing remained upon his person but the breechcloth. Beaulieu then took a rope (of his own selection for the purpose), and first tied and knotted one end about the ankles; the knees were

then securely tied together; next the waists, after which the arms were passed over the knees, and a billet of wood passed under the knees, thus securing and keeping the arms down motionless. The rope was then passed around the neck again and again, each time tied and knotted so as to bring the face down upon the knees. A flat river-stone of black color—which was the jossakeed manedo or amulet—was left lying upon the thighs. The jossakeed was then carried to the lodge, placed inside upon a mat on the ground, and the flap covering restored so as to completely hide him from view.

"Immediately loud, thumping noises were heard, and the frame-work began to sway from side to side with much violence, whereupon the clergyman remarked that this was the work of the evil one, and it was no place for him; so he left, and did not see the end. After a few minutes of violent movement and swaying of the lodge, accompanied by loud, inarticulate noises, the motions gradually ceased, when the voice of the juggler was heard telling Beaulieu to go to the house of a friend near by and get the rope. Now, Beaulieu, suspecting some joke was to be played upon him, directed the committee to be very careful not to permit any-one to approach while he went for the rope, which he found at the place indicated, still tied exactly as he had placed it about the neck and extremities of the jossakeed. He immediately returned, laid it down before the spectators, and requested of the jossakeed to be allowed to look at him, which was granted, but with the understanding that Beaulieu was not to touch him.

"When the covering was pulled aside the jossakeed sat within the lodge contentedly smoking his pipe, with no other object in sight than the black stone of manedo. Beaulieu paid his wager of one

hundred dollars. An exhibition of similar pretended powers, also for a wager, was announced a short time later at Yellow Medicine, Minn., to be given in the presence of a number of army people; but at the threat of the grand medicine-man of Leech lake bands, who probably objected to interference with his lucrative monopoly, the event did not take place, and bets were declared off * * * So remarkable and frequent were these performances of jugglery that the French in 1613 called the whole body of Indians on the Ottawa river, whom they met at a very early period, 'the scorcerers.' They were the tribes afterward called Nipiseing, and were the typical Algonquins. No suspicion of jugglery in the sense of deception appears to have been entertained by any of the earliest French and English writers."

SPOOKS.

Spooks seems to be another name for disembodied human souls. Accounts of haunted houses, ghosts, and spooks that are supposed to have been seen, open the question, Do disembodied human souls, commonly called sprits, really go about and show themselves sometimes to certain persons? I know this is a common belief, but where is the evidence. People are always imagining something or other, and they have many strange notions that when fully examined are found to be erroneous. The foundation of nearly all systems of religion may be classed in this category. Then is spiritualism based on any better foundation? Though millions may believe it to be true, it may be, like other systems of belief, found to be false. And right here let me say, I have no beliefs to uphold, nor any to tear down: I shall tell only what I believe to be true, and tell it without fear or favor.

I have been investigating spiritualism and other systems of belief for more than forty years, and as there was a power manifested, I sought to find it out and utilize it for the good of mankind, and especially that I might use it in my profession to more effectually cure the sick and mitigate the woes of suffering humanity; and I think I have succeeded to a wonderful extent, as the thousands of persons cured by me are living witnesses of the healing power I used. We will now analyse spiritualism itself, and put it in the crucible of scientific investigation, and we shall endeavor to do it thoroughly and impartially. We will review its history with care and moderation, seeking for truth, and to know more fully the powers of nature, so that we may employ them more beneficially than ever before in curing disease and restoring life.

MODERN SPIRITUALISM,

What *is it* and how is it *done?* Is it spirits or humans that do it?

In presenting the subject as fairly as we can so that all can judge for themselves, we will give the

HISTORY OF THE RAPS AND MODERN SPIRITUALISM.

"The times have come
That when the brains were out the man would die,
And there an end;—but now they rise again
With twenty mortal murders on their crowns,
And push us from our seats. This is more strange
Than such a murder is!"

"The first well authenticated history that we have of the sounds so unaccountable to those who have heard them, was in a house occupied by Mr. Michael Weekman, in a little village known by

the name of Hydesville, in the town (township) of Arcadia, Wayne Co. He resided in the house for abou eighteen months, and left some time in the year 1847. Mr. Weekman makes the statement in substance as follows: That one evening about the time of retiring, he heard a rapping on the outside door, and what was rather unusual for him, instead of familiarly bidding them "come in," he stepped to the door and opened it, He had no doubt of finding some one who wished to come in, but, to his surprise, found no one there. He went back and proceeded to undress, when, just before getting into bed, he heard another rap at the door, loud and distinct. He stepped to the door quickly and opened it, but, as before, found no one there. He stepped out and looked around, supposing that some one was imposing on him. He could discover no one, and went back into the house. After a short time he heard the rapping again, and stepped up (it being often repeated) and held on to the latch, so that he might ascertain if any one had taken that means to annoy him. The rapping was repeated, the door opened instantly, but no one was to be seen! He states that he could feel the jar of the door very plainly when the rapping was heard. As he opened the door he sprung out and went around the house, but no one was in sight. His family were fearful to have him go out lest some one intended to harm him. It always remained a mystery to him, and finally, as the rapping did not continue at that time, passed from his mind, except when something of the same nature occurred to revive it.

"They were at one time disturbed by a manifestation of a different nature, which might be thought more incredible than the former, had not facts proved that such occurrences were common in the

families where the first class of manifestations are heard. One night their little girl, then about eight years of age, was heard to scream from fright, so that the family were alarmed by her cries, and went to her assistance. This was about midnight. She told them that something like a hand had passed over her face and head; that she felt it on the bed and all over her, but did not become so much alarmed until it touched her face. It seemed cold, and so badly had she been frightened, that it was a long time before she could tell the cause of her alarm. It was several days before she could be induced to go into the same room to sleep.

"All this *might* have occurred, and been only 'the idle fabric of a dream;' and we should be inclined to the belief that such was the case, had we not had the most conclusive evidence that such manifestations were quite common, not only in that house, but in various other houses, where these strange occurrences have happened.

"We hear nothing more of Mr. Weekman being disturbed by the rapping or other manifestations, or of there being any thing of the kind with that exception, until after the house was occupied by the family of Mr. John D. Fox. It was reserved to that family to be the instruments of communicating to the world, or to this part of it, this most singular affair. They were the ones who first, as if by accident, found that there was an intelligence manifested even in this rapping, which at first appeared nothing more than an annoying and unaccountable noise.

"The family of Mr. Fox were well known in the neighborhood where they resided. Mr. and Mrs. Fox were connected with the Methodist Episcopal Church, of which they had for many years been exemplary members, and had sustained a character

unimpeachable for truth and veracity. No one who knew them had the least suspicion of their honesty or truthfulness. At the time these occurences first took place in the family there were living with the parents three daughters, the youngest about twelve years of age.

"There are, probably, few families in which such an occurence could have taken place, where it would have created a greater degree of surprise and fear than in this one. They were entirely unacquainted with the history of any similar occurence in the world, and brought up in the common routine of religious belief, they were, as in fact all the world really was and still is, entirely unprepared for such a development of the power of spirits to make themselves known to us by sounds or other ways.

"From the family we gather the following facts, which are in substance the same as those embodied in a pamphlet published just after the first manifestations at their house.

"They moved into the house (formerly occupied by Mr. Weekman) in the early part of the month of December, 1847, and first heard the sounds in the latter part of March, 1848. The sounds first appeared to be a slight knocking in one of the bedrooms on the floor. When the rapping was heard, they felt a tremulous motion or jar on the floor, and distinctly felt it while in bed. This feeling has been observed by most persons who have examined the subject and heard the sounds. The best idea we may be able to give of the feeling is to say that it very nearly resembles the application of a galvanic battery to whatever you stand upon. The jar seems more of that nature than that of a stroke from any tangible substance. The first time they heard it was in the evening just after

they had retired. The whole family occupied at that time the same room, and all distinctly heard the rappiug. They arose and searched with a light to find the cause of the noise, which continued all the time they were searching, and at near the same spot. It continued that night until they all fell asleep, which was not till nearly or quite midnight. From this time the noise continued to be heard every night.

"In the evening of the 31st of March, they concluded to call in the neighbors, the noise still continuing. At this time none of the family had ever noticed it in the day time. On the evening above alluded to (31st of March) they retired very early, as they had been disturbed and broken of their rest for several nights in vain attempts to discover from whence the sounds proceeded. They thought that this night they would not be disturbed by it, whatever it was.

"Mr. Fox had not retired when the sounds commenced. The girls who occupied another bed in the same room heard the sounds and endeavored to imitate them by snapping their fingers. The attempt was first made by the youngest girl, then about 12 years old. When she made the noise with her fingers, the sounds were repeated just as many times as she made them. The sound was not like that which she made, only the number of raps. When she stopped her fingers the sound stopped for a short time. One of the other girls then said in sport, do what I do; count one, two, three, four, five, six," etc., at the same time striking one hand in the other. The same number of blows or sounds were repeated as in the other case. As this slight manifestation of intelligence was displayed, she began to be alarmed, and desisted from trying any more experiments. Mrs. Fox then said count ten,

and there were ten distinct strokes or sounds. She then said will you tell the age of Cathy (one of the children) and it was answered by the same number of raps that she was years of age. In like manner the ages of her different children were told correctly by this unseen visitor. Mrs. Fox then asked if it was a human being that was making the noise, and if it was to manifest it by making the same noise. There was no sound in answer to this question. She then asked if it was a spirit, and requested that if it was it would manifest it by making two distinct sounds. As soon as she made the request she heard two raps as she desired. She then proceeded to inquire if it was an injured spirit and to request an answer in the same way, and the rapping was repeated. In this way it answered her until she ascertained that it purported to be the spirit of a man, and that he was murdered for his money. To the question how old he was there were *thirty one* distinct raps. She also ascertained by the same means that he was a married man, and had left a wife and five children; that his wife was dead, and had been dead two years.

"After ascertaining so much, she asked the question: "Will the noise continue if I call in the neighbors?" The answer was by rapping in the affirmative. They then for the first time began to call in their neighbors, to help if possible to solve this great mystery.

"At first they called in their nearest neighbors, who came thinking they would have a hearty laugh at the family for being frightened; but when the first lady that came in found that the noise, whatever it might be, could tell the age of herself as well as others, and give correct answers to questions on matters of which the family of Mr. Fox

was entirely ignorant, she concluded that there was something beside a subject of ridicule and laughter in those unseen but audible communications. These neighbors insisted on calling in others, who came, and after investigation were as much confounded as at first.

"The family being somewhat alarmed and much fatigued, left the house for the night. The next day the excitement began to spread, and the house was fllled with anxious seekers for the unknown and inivsible visitor. Through that day and up to that time there were no sounds heard in the day time

"On Sunday morning, April 2d, the noise commenced in the day time, and was heard all that day by all who could get into the house, as the crowd, which came from all quarters, was much greater than the house would hold. We have heard it estimated that at one time there were as many as five hundred people who had gathered to hear the sounds, so great was the excitement at the commencement of these strange occurrences.

"On Saturday evening there was a committee appointed to ask questions and report what the result was, and it was nothing of any importance differing from what is here related.

"As a confirmation of what we have stated as being related to us by the family, we give the following from the testimony of William Duesler of Arcadia, and an immediate neighbor of Mr. Fox at the time of the transaction. This statement was published in a pamphlet by E. E. Lewis, Esq. of Canandaigua, New York, which contains the testimony of many persons in the neighborhood. Mr. Duesler says:

"I live in this place. I moved from Cayuga County here last October. I live within a few rods

of the house in which these noises have been heard. The first I heard any thing about them was one week ago last Friday evening (31st day of March). Mrs. Redfield came over to my house to get my wife to go over to Mr. Fox's. Mrs. Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told us what she wanted us to go for, I laughed at her, and ridiculed the idea that there was anything mysterious in it. I told her it was all nonsense, and that it could easily be accounted for This was about 9 o'clock in the evening. There were some twelve or fourteen persons there when I got into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping which they had spoken of distinctly. I felt the bedstead jar when the sound was produced.

" Mrs. Fox then asked if it would answer my questions if I asked any, and if so rap. It then rapped three times. I then asked if it was an injured spirit, and it rapped. I asked if it had come to hurt any one who was present, and it did not rap. I then reversed this question, and it rapped. I asked if I or my father had injured it, (as we had formerly lived in the house,) there was no noise. Upon asking the negative of these questions, the rapping was heard. I then asked if Mr. ——— (naming a person who had formerly lived in the house,) had injured it and if so, to manifest it by rapping, and it made three knocks louder than common, and at the same time the bedstead jarred more than it had done before. I then inquired if it was murdered for money, and the knocking was heard. I then requested it to rap when I mentioned the sum of money for which it was murdered, I then asked if it was one hundred, two,

three, four, and when I came to five hundred the rapping was heard. All in the room said they heard it distinctly. I then asked the question if it was five hundred dollars, and the rapping was heard.

"After this, I went over and got Artemas W. Hyde to come over. He came over. I then asked over nearly the same questions as before, and got the same answers. Mr. Redfield went after David Jewel and wife, and Mrs. Hyde also came. After they came in, I asked the same questions, and got the same answers. * * I then asked it to rap my age—the number of years of my age. It rapped thirty times. This is my age, and I do not think anyone about here knew my age except myself and family. I then told it to rap my wife's age, and it rapped thirty times, which is her exact age; several of us counted it at the same time. I then asked it to rap A. W. Hyde's age, and it rapped thirty-two, which he says is his age; he was there at the time, and counted it with the rest of us. Then Mrs. A. W. Hyde's age, and it rapped thirty-one, which she said was her age; she was also there at the time. I then continued to ask it to rap the age of different persons (naming them) in the room, and it did so correctly, as they said.

"I then asked the number of children in the different families in the neighborhood, and it told them correctly in the usual way, by rapping; also the number of deaths that had taken place in the different families, and it told correctly. I then asked it to rap its own age, and it rapped thirty-one times distinctly. I then asked it if it left a family, and it rapped. I then asked it to rap the number of children it left, and it rapped five times; then the number of girls, and it rapped three; then the

number of boys, and it rapped twice. Before this I had asked it if it was a man, and it answered, by rapping, it was; if a peddler, and it rapped.

"I then asked in regard to the time it was murdered, and in the usual way, by asking the different days of the week, and the different hours of the day, learned that it was murdered on Tuesday night, about 12 o'clock. The rapping was heard only when this particular time was mentioned. When it was asked if it was murdered on a Wednesday, or Thursday, or Friday night, etc., there was no rapping. I then asked if it carried any trunk, and it rapped that it did. Then how many, and it rapped once. In the same way we ascertained that it had goods in the trunk, and that —— took them when he murdered him; and that he had a pack of goods besides. I asked if its wife was living, and it did not rap. If she was dead, and it rapped. I then asked it to rap the number of years the wife had been dead, and it rapped twice. In the same way I ascertained that its children were now living; that they lived in this State—and, after asking if in such and such a county (naming over the different counties), at last when I asked if they lived in Orleans county, the rapping was heard, and at no other time. This was tried over several times, and the result was always the same.

"I then tried to ascertain the first letters of its name, by calling over the different letters of the alphabet. I commenced with A, and asked if it was the initial of its surname, and when I asked if it was R the rapping commenced. We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet, and there was no rapping.

I then reversed the question and the rapping was heard. * * * There were a good many more questions asked on that night, by myself and others, which I do not now remember. They were readily answered in the same way. I stayed in the house until about twelve o'clock, and then came home. Mr. Redfield and Mr. Fox stayed in the house that night.

"Saturday night I went over again, about seven o'clock. The house was full of people when I got there: they said it had been rapping some time. I went into the room, it was rapping in answer to questions when I went in.

"I went to asking questions and it answered them. Some of those in the room wanted me to go out, and let some one else ask the questions, I did so, and came home. There were as many as three hundred people in and around the house at this time I should think. Hiram Soverhill, Esq., and Volney Brown asked it questions while I was there and it rapped in answer to them.

"I went over again on Sunday, between one and two o'clock, P. M. I went into the cellar with several others, and had them all leave the house over our heads, and then I asked if there had been a man buried in the cellar, to manifest it by rapping, or any other noise or sign. The moment I asked the question there was a sound like the falling of a stick, about a foot long and half an inch through, on the floor in the bed-room over our heads; it did not seem to bound at all, there was but one sound. I then asked Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover nothing, that there was no one in the room or in that part of the house. I then asked two more questions, and it rapped in the

usual way. We all went up stairs and made a thorough search, but could find nothing.

"I then got a knife and fork and tried to see if I could make the same noise by dropping them, but I could not. This was all I heard on Sunday. There is only one floor or partition or thicknes between the bed-room and the cellar, no place where any thing could be secreted to make the noise. When this noise was heard in the bed-room I could feel a slight tremulous motion or jar.

* * * On Monday night I heard this noise again, and asked the same questions I did before, and got the same answers. This is the last time I have heard any rapping. I can in no way account for this singular noise which I and others have heard. It is a mystery to me which I am wholly unable to solve. I am willing to testify under oath that I did not make the noises or rapping which I and others had heard; that I do not know of any person who did or could have made them; that I have spent considerable time since then, in order to satisfy myself as to the cause of it, but cannot account for it on any other ground than that it is supernatural. I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. I have understood from Johnston and others, who had lived there before ——— moved there, that there were no such sounds heard there while they occupied the house. I never believed in haunted houses, or heard or saw anything but what I could account for before; but this I cannot account for." (Signed,)

"WILLIAM DUESLER."

April 12, 1848.

"To the same effect is the testimony of the fol-

lowing persons, whose certificates are published in the work alluded to, viz.: John D. Fox, Walter Scotten, Elizabeth Jewel, Lorren Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clark, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Losey, David S. Fox and Mary Redfield.

"These are only a few selected from the immediate neighbors of Mr. Fox. The certificates of persons who have examined this matter up to this time would swell to hundreds and thousands."

The foregoing is the history of the rappings as they commenced in Hydesville, New York, on the 31st of March, 1848.

Now let us see what was done. There were raps that gave intelligent answers to questions; but what or who made the raps and gave the answers, and what were the answers? You will observe that the answers about the ages and family affairs were to persons *present*, who knew the answers to their questions. So it is plain to be seen where the information and intelligence came from. The other answers to questions to the supposed peddler might have come from the imaginations of the persons *present*, as the other answers came: but they could not imagine the name of the supposed peddler, so they got no name. If it had really been the peddler, or other murdered man, why could he not tell his own name as easily as to tell other things? So there was nothing definite or reliable about it. And the gentleman himself who investigated it most, and wrote the history of the raps, says, in concluding his *seemingly* impartial statement, that he could not account for the mysterious rappings. He and the other investigators with him all testify that they heard noises that they could not account for, and that there was intelli-

gence manifested, but that they could not tell from whence it came; and that the intelligence manifested in the answers was generally in harmony with their own knowledge of the questions they asked. Many other persons there and in other places examined the mysterious sounds, and came to the conclusion that they were made by the so-called mediums themselves; but still many believed that the noises were made by spirits—meaning disembodied human souls—some good and some bad, owing to the *condition* of the spirit communicating.

These, or similar raps, have been heard in the presence of certain persons all over the United States and the world; but the intelligence and answers were generally unsatisfactory, and seemed to have no higher source than the *medium* and other persons present. The rule, however, will work both ways; if certain human souls *in* the body can make raps and answer questions intelligently, so may *disembodied* human souls do the same, if there are such souls or spirits, and are near us; still it is reasonable to suppose that the human soul, *in* the body, could do it best, and they are the only ones that we *know* of as being present, and of course the *present* ones *do it.* But with what substance or force is it done? It is not wind, it is not water, nor steam, for there is none near the place. It is not electricity, for that has been tested by scientists with electrometers; neither is it magnetism, for that has been tested too. Is it spirit? I do not mean spirits or human souls, but spirit, a vital essence, as explained in former pages of this book. Spirit can vitalize and produce life, but spirit *alone* has never been known to make any kind of noise; but spirit united with matter, as in VITA, can make noises as well as light, heat, mo-

tion, sensation, instinct, reason, and intelligence, then vita can be used to produce raps and noises without intelligence in itself. Persons often hear raps, but can get no intelligence out of them. I myself have experienced this, and have tested it and know what I say about it. Vita then is the power used, but who or what uses it? That is the next question to be solved, and comes within my own experience. I, like thousands of others, generate large quantities of vita and throw it out from front brain and hands, and other parts of the body, sometimes by my will, and sometimes *involuntarily* and *unconsciously*, and sometimes can direct it to a suitable place *near by*. A number of persons sitting around a table, or in a circle, may do this, and do not know they do it. Some persons (so-called mediums) have this power largely developed from birth, but others have to go through a long developing process; same persons have still more remarkable faculties; some for mathematics, some for music, and some for mediumship, *so-called;* but these wonderful faculties are all *human*, and can be very highly *cultivated*, or *developed* as Spiritualists call it. Raps and noises of all kinds may be made by fraud or trick, and often supposed *spiritual* raps are made that way, as I have found by investigation and observation and know it to be so. Still there may be

HONEST RAPS,

And done by the medium *unconsciously*, as the somnambulist does many things that he is not aware that he does. Rappings are often made in this way, and more especially is table tipping done in this way, and so is manual or hand writing often done that way. I have tested all these ways, and know of what I speak. Forty years of investigation has settled my mind definitely on this matter,

and it is only after long study and experiment that I have come to this conclusion. But the believers may say they get intelligent answers to questions, yes, that is true, but you will observe that what is obtained is about what the medium or some of the circle know, and this points to the true source of information; so, even if some of the information imparted seems to be beyond the knowledge of some of the circle, it is no better than good guess-work. But even clairvoyants and psychometrists often revealed things that they nor any one else knew at the time.

My clairvoyant subjects have found things that were lost, and found persons that were drowned, when no person knew that fact; and many more wonderful things my pupils saw and described, and did, even excelling all spirit mediumship; and clairvoyance is a *human* faculty. But the believer in spiritualism may say that spirits may impart the information to the *medium;* but my experiments prove that the clairvoyant's own soul does it itself. To illustrate this I will give a case:

A strange man came to me to enquire for his brother who was lost or killed. I put my pupil into the clairvoyant state, and had her hunt for the lost man. Her soul seemed to go out of her body, indeed, I saw it go out, and know that it went to search for the lost man; finally she came to a creek, *describing it*, I told her to go down the stream, she did, and presently her body at home stooped down, with its head near the floor, for an *instant.* I said, "What are you doing?" she said, "I am going over a high dam, and as the water went down I went down too." This convinced me that she, *her soul*, was really *there*, and that clairvoyant souls do go and see, and make the revelations *themselves*, and no other spirits about it. She

went on down the stream and found the drowned body of the lost man; no other human knew that he was drowned, or where he was. That beats *spiritualism!* My developed human souls *in* their bodies can do more than all spirits and their mediums combined can do, and with all their tricks and fraud to help them.

But to make this clairvoyant experiment more conclusive, I will state that when I had restored my pupil to her normal condition she could remember and describe her journey, her finding the man in the water, and his clothing, and just how he looked; and the next day she led the way and went over the ground and down the stream, though she had never been there before in her physical body, nor had I, yet she knew the way and went right *to* and found the drowned man; saying that this was the same route that she came yesterday, only yesterday she followed the stream *on* the water, but to-day she walked on the bank of the stream. She was positive that she was *there yesterday*, and found the drowned man as she showed him to us *to-day* in her normal condition.

I have tested her, and many others of my clairvoyant pupils, and ascertained thoroughly that their souls could go to places where their bodies had never been, and could describe places and transactions that were then taking place many miles away, and where neither they nor I had been or knew of. These and hundreds of other experiments that I have made prove beyond a doubt the wonderful powers of the developed human soul, and reveal the true secret of supposed spiritualism, and lifts the veil of obscurity from human minds, and affords the key and opens the door to unlimited development of the amazing powers of the human soul.

But now we will look over our experience in *Spiritualism.* Commencing with raps, in 1850, in the presence of the Fox sisters; with them and with others, we sat around a table in a quiet upper room, for the purpose of hearing the raps; soon we could hear a distinct rap on the table or under it; it would rap when we requested it, and as many times as we requested; but the intellgence and information was obscure and seemingly of no higher source than that of the circle, and was very unsatisfactory. Then the sisters said *they* could produce the raps in other parts of the room, and stood up near a wardrobe and produced raps on the partly open door of the wardrobe; there was a distinct jar against this door, when neither the sisters nor anyone was touching it.

These raps were plainly made by the sisters—both their desire and energy were employed to produce the result. They did not make the raps with knee or toe joints, but it was plain to be seen that they did it with VITA from their bodies, with vital energy and their desire to do so. I have tested this process, and *know* that it can be done. I have thrown out my vital energy so strongly that I have hit and shocked persons several feet from me, and much stronger if I touched them. I have had dozens of persons join hands with me in a circle and all have felt *my* raps or shocks. I have investigated the raps in the presence of many mediums, and also when no professed mediums were present; but I never got any satisfactory answers to my questions, and I sought dilligently for many years, and I tried my best to believe in spirit communication. It is a pleasing belief, and I wish it was true. *There may be some truth in it* after all the fogs, and mists, and frauds are cleared away: I hope there is.

But next we examined

TRANCE MEDIUMSHIP,

And this seemed to be the old method in Bible times, and seems the most reasonable of all methods of spirit mediumship. To rap requires more mixture of physical force; but a disembodied human soul may use some other living body, instead of its own, to communicate through for a short while at a time, at least it seems possible. But what is trance? Some persons are so psychological that they can put themselves in trance and in clairvoyance; others have to be operated on magnetically, by a powerful human operator, and by repeated sittings be put into that state; some *easy* ones may be put in at one sitting; some *hard* ones may require twenty or more sittings with a good operator. Some persons try to put themselves in, and some sit daily for years then fail. Positive persons may succeed, but *negative* persons need a good, honest *positive* human control, or else evil spirits may take control of them. I have cast evil spirits out of many obsessed persons. *Negative persons should never sit alone.*

I have put hundreds of persons into the trance state and made them good clairvoyants, etc., and the best so-called mediums. But always remember clairvoyance, etc., is a human power and a human faculty. These

HUMAN TRANCE MEDIUMS

Often think they are controlled by some other spirit or soul than their own, when they are not. I have often made my trance subjects think they were some great orator, and actually made brilliant speeches, seemingly far above their own powers, whether that supposed control was alive or not made no difference with the trance subject.

If the *supposed* control had been that of a *dead* orator, the credulous would believe that *that* was spiritualism *sure*.

Further back on page 148 of this book you will see where I have quoted an extract on

HYPNOTISM,

Where the writer states that the hypnotic trance subject often thinks himself some one else, and I know they do often think themselves some great spirit, and they try to act and communicate accordingly; and some supposed mediums think they have for controls great men such as Washington, Jackson, La Fayette, Lincoln, Grant, and Jesus Christ. It is wonderful what delusions some persons will get into. But trance after all is the most honest form of mediumship. Then we have so-called

MUSICAL MEDIUMS,

They have good musical talents, and have cultivated them well and are good performers; then, when they get partially self-entranced, or by some other person, their own musical powers become greatly *increased* and elevated, and they perform wonderfully, *seemingly* far beyond their ordinary powers, so it is attributed to some celebrated deceased musician, and they *sometimes* may really be present. It is the same in other educational arts. It is so with trance mediums, their own powers are greatly increased by their own soul's exalted condition, and they do read a person's life wonderfully well; and tell of friends, present or absent, or dead, often giving names and descriptions of dead or absent friends, and *describe* the departed dead as if they were *present*, and you think they are present, when they are not. Such trance seers can read your mind well enough to

tell you what you want to know, and generally tell it too in harmony with your hopes and desires, particularly if the questioner is negative and weak-minded; and this is the best that *mediums* can do. I speak from experience and actual tests. I have been consulting mediums of all kinds, over the United States, for nearly forty years, and know what I am saying; I am no upstart opposer, but have been all the time a hopeful *believer*, and a fair and honest investigator; and will now give some of my own experience in Spiritualism.

I thoroughly investigated the raps, in the presence of the Fox sisters and hundreds of other rapping mediums, and in all cases I ascertained that the raps came from the medium and circle, whatever the intelligence might be. And table tipping showed the same fact still more plainly; and so does planchette and psycho-brette, as well all other physical means and manifestations.

I never had any trance or other medium tell me what I did not know, unless they guessed at it, and guessed wrong, so there was nothing smart in that. The only thing they seemed smart in was to get money out of their cusomers. But mediums often tell direct falsehoods, and lead persons astray, doing much harm.

AN INSTANCE.

I called on Mrs. Patterson, of Philadelphia, Pa., the most celebrated of the writing mediums; she asked me to write my questions on slips of paper, I did so write six questions; she took one of them and put in a double slate, or at least I *supposed* so, and closed and fastened the slate together, and laid it on her lap as she sat *opposite* to me at a table, and then, with both her hands on the table, she wrote on paper, with her own hand, a seeming answer to the question—and in the mean time there

was written on the inside of the double slate a short answer to the same question. All seemed fair, and rather mysterious; but the answers to the questions were wrong, and *so* with all the six questions, one at a time were answered the same way, and all wrong. One question was to my father, and the seeming answer came signed, "your Father." I then wrote another question, requesting my father to write his name, but then it was *convenient* for the medium to say that the power was exhausted, and could do no more then. I paid my dollar and left, and waited a year or more to see if what she had promised in the future would come true, and it did not; but the very reverse of it did take place, leading me astray, had I followed her advice, to thousands of dollars loss. So much for spiritualism. Mrs. Patterson did all *herself*, and no other spirit about it, and she only is to blame. My father's angel soul did not do it.

I tried many other writing mediums, one of whom was the celebrated medium, Mrs. Carrie Twing. For a dollar and a half she wrote me out on paper with her own hand, *a long* rigmarole of nonsense, void of all intelligence or truthfulness. I tried scores of other so-called mediums with the same success.

I tried materializing mediums with equal success. First at Col. Case's, in Philadelphia, at the time of the Centennial. The notorious Nelson Holmes was the medium. A number of materialized spirits appeared in a dim light one at a time, and one was introduced as General George Washington, and looked very like his portraits. Three evenings later I saw the same show at the house of Mr. Holmes, the medium. Col. Case also *attending*. The manifestations were grand and sublime, and very convincing, and I *believed*, until,

some time after, a man who was in the *ring*, and supposed I was, said to me, "Col. Case makes a good *materialized* Washington, don't he?" "Well, yes," I replied, "he does look just like Washington's pictures."

But time rolled on, and I went to spiritual camp meetings. I went to five of them in one summer, and attended various seances at all of them. I attended the materializing seances of the famous Eddy Brothers, at Lake Pleasant, but the materialized spirits were all too human. Then I attended the seances of Mrs. Huntoon, sister to the Eddys, the same materiality exhibited itself, all was *nicely* done, and many believed. Then I attended the seances of Mrs. Stoddard Gray and her famous son, at the same camp meeting, and will now take a little time to explain how it was done.

First thing was to take your dollar, next to sit around in a half circle facing the cabinet; then lay some musical instruments on the table by the cabinet. The medium sits down by them and goes into a trance (?). Then make the room totally dark. Then Mr. Gray, husband of the mother medium, reached over *in the dark*, and touched my head with his fingers—make believe the spirits did it; in the *meantime* son medium was making much racket and poor music on the instruments —make believe the spirits did it. Then make dim light *very dim.* Then the son in the cabinet puts on white robe, and begins to show a little of himself as a spirit, but his mother and a table in front of him prevent us seeing him plainly; finally he comes out as a young lady; and then, with wigs and masks resembles men. Then again he comes out as an oriental lady of great destinction. And now a lady spirit *seems* to come up from the floor. It was done in this way. The table in front of the

cabinet was covered with a dark cloth, the son medium, representing the spirit, crawled from the capinet *under* the table and came out on the outside of it, and then rose up suddenly, making it appear in the almost darkness as if it had come up through or from the floor. But you will notice that these crawling up *spirits* never go back the same way. Sometimes you can see the mediums make believe spirits do it, by standing *inside* of the cabinet and then squatting down as low as a *human* can, then pull the curtains together, to make it appear that they went *entirely* down.

One night when I was at Mrs. Gray's they showed us a new act; right behind the table, inside of the curtain of the cabinet, they had placed a high stool, and then the son medium, pretending to be a spirit, with his long white robe on, stood up on the stool making him look about eight feet high. Then I was called by the mother to see the *wonderful*, tall spirit, from the spirit land, or perhaps formerly an inhabitant of some other planet where people grow taller. I went and saw, first, that the belt around his waist was up too high for a tall man; I then discovered the stool on which he stood, but I said nothing, I did not want to spoil further investigations; but presently I saw him step down, and heard his step upon the floor. The mother said, "Did you see?" "Oh, yes," I replied, "I saw." (She was afraid I had made the discovery.) She said, "Saw what?" I turned it off in her favor, I did not then want to let her know that I understood all. But I had really detected the trick, and indeed all the tricks, for they were all tricks.

When the young man would be out a short distance from the cabinet, and in going back the skirts of his long robe would part, and I sat where the *little* light enabled me to see the legs of his pant-

aloons. Altogether, I had fully unravelled their tricks and counterfeit materializations, yet I said nothing, and many persons present believed them genuine.

The son has some natural psychometric powers of his own, by which he can give written answers to folded questions. I tried him, but, like Mrs. Patterson, his answers and predictions did not come correct. Still this *natural human* faculty that he has makes people believe that he is a spirit medium, and helps them to believe that his materializations are genuine. And that is the way that other *mediums do;* they have some natural clairvoyance, or clairvoyant powers, and do some little things that make people believe they are mediums, and they believe in all their tricks as genuine; here is where the delusions and deceptions come in. And because mediums and fortune-tellers can tell *something* of the past, the credulous believe they can tell the future too; but they can guess, and that is all they can do.

But I must tell you about more materializing mediums. We will describe Mrs. Beste's show next. I saw her at Onset camp meeting, at the Glen Cove House, the leading hotel of the place. The company sat in a half-circle, in a dark room. Mrs. Beste sat in the corner of the room behind a curtain, and a big, fat lady accomplice sat next to her. Music and singing was engaged in by the circle, while the fat accomplice handed the medium the *illuminated* robe, that she got made in Boston, for her to put on, so that she, representing a spirit, could be dimly seen in the dark; then she could personate almost any spirit, and by changing her voice could speak and sing as almost any spirit might be supposed to do. But there were really no *disembodied* spirits *there.*

I also attended Mrs. Bliss' circles at the same camp meeting, but I will speak of her further along. Next I attended the seances of the famous Mrs. Ross, and there I saw plainly that she had confederates, and that settled her PRETENDED MATERIALIZATIONS. I did not expose her, but others did at her future seances.

The next evening I attended the seances of the Berry sisters, under the management of the shrewd Albro, who makes materializing mediums to order, same as Bliss does trumpet mediums. The materializations that evening were apparently very good, and satisfied many believers present. The light was very dim and did not shine on the cabinet at all. Soon the white robed *spirits one* by *one* came out a short distance and shyly went back. Soon both the Berry sisters came out together, and represented themselves to be the two deceased daughters of Major Hale, who was present. Albro and the mediums knew Mr. Hale's history, and who he wanted to see. Then again one of the sister mediums came to Dr.———, as his daughter, he led her to me and introduced her to me, then I saw that she was one of the two sisters who had been to Major Hale, as *his* daughter. There were a few more representations by the sisters, but not to me. And I may remark here, that none of my relations or friends, or even acquaintances, ever appeared to me, though I have attended the seances of dozens of *materializing mediums*, nor have ever any persons or spirits communicated to me in any way through any medium of any kind. But near the close of this evening's sitting, I said to Mr. Albro, "I don't seem to get *anything*, and I want to go away tomorrow." He seemed anxious to please me, and held a short whispered conversation with the sisters in the cabinet; then one of the sisters

came out to me, with her dress taken off, and her night gown put on. She came up and took me by the hand. I raised up, and asked her who she was. She said her name was Margaret. I asked her for her other name, but I could not understand what she said. Finally she told me she was my long since passed over Margaret, and should have been my wife, and would be my spirit wife. I never had an acquaintance by the name of Margaret, but I did not tell her so; I let her have her own way; she was very loving, and hugged and kissed me good, and I did my best to please her and gave her the kisses all back again, and we had a loving time. [I had said publicly a few days before that the apparitions were all too material to be spirits, but appeared like women in their night clothes, and when they were examined closely it was found that they had neglected to take their corsets off.] This Berry sister had taken her corset off and let me feel her waist, and bare breast under her night gown to see that she did not have her corset on. I found she had none on, but all was naked truth. I examined her very thoroughly and know that she was a human; then I led her up to the light and examined her face and head very closely, for I was on an investigating tour and was a *believer*. In looking closely I saw she had a peculiar countenance and rather thick lips; she had her hair banged in the latest style. I told her to raise her hair as I wanted to see her forehead; this she did; and I also looked at the top of her head; she had a peculiar shaped crown, and her hair was parted from it well forward on the top of her head: I noticed all these peculiarities, as I hoped to see her after the seance, but Mr. Albro would not let me see her, although I entreated him to let me make her acquaintance before I left, as I was going to leave

in the morning, but he *refused* this reasonable request. She had come out four different times to me during the evening, each time hugging and kissing me as if she really loved me. The last time she came out she appeared to come up from the floor close to the cabinet, and some ten feet from me, and I will relate how it was done. The long black curtains hung in front of the cabinet and lapped on the floor, and all was dark close to the cabinet and no *good* light anywhere. She put a white handkerchief on her head got down close to the floor in the cabinet then crawled out under the black curtains, and then suddenly rose up, making it appear like she had come up through the floor, and some said, "see the spirit come up through the floor," but I saw how she came, and noticed that she *walked* back into the cabinet, and did not go *down* through the floor as she appeared; oh no, she could not do that, she had to walk back. All mediums can make believe the spirits come *up through* the floor this same way.

I was sorry I could not see her after the seance, but as I was denied that privilege, I thought to get her photograph, and after I came home, I saw some spirit medium photographs advertised in the "Facts" magazine, among which was the Berry sisters, so I sent a dollar to the editor of "Facts" for the photographs, but they never came, but finally after some months had passed "Facts" did publish a number of spirit medium pictures, and among them was a very good engraved likeness of the Berry sister who represented my "Margaret" *whom I never knew.* I had told the circumstances when I went home, so when I saw the picture in "Facts," I showed it to my friends and said, here is my "Margaret" who hugged and kissed me so

much; oh "*gloria mundi;*" "*mirabile dictu;*" "will wonders never cease."

In all these statements I am telling only what I know. All these mediums have been exposed time and again, and the Berry sisters have quit the spirit business. I never exposed any mediums; I am no spirit grabber or disturber of meetings. I have heard of many other mediums being exposed many times, but I did not attend their seances, so I will not accuse them on hearsay, but speak only of what I know myself from personal observation, and will now speak of home or Cincinnati mediums.

We have had a great many here of many kinds, and I thoroughly investigated the most of them, but I have only time to speak of a few and will commence with Mrs.——. She would hold public circles at a small entrance fee, and sit them in an oblong circle, with herself at one end; then they would sing and she would pretend to go into a trance, and commence whispering and blubbering, saying some words to those she knew, but strangers could get nothing, because she did not know their history. She would also give private sittings at one dollar each. I had a special sitting with her to see what she could do. We sat at a small table on opposite sides; she began first with a slate and small pencil, and would hold this under the table, and small scratches could be heard. She used her fingers to work the pencil until it dropped, then she would hand up the slate and there were her scatches on it, but no sign of even one letter of the alphabet. She tried this several times until I got tired of it and asked for something else. Then she pretended to go into a trance and commenced talking to me. I asked her who was talking, she said it was the medium's uncle who controlled her.

She went on and talked to me about what she knew of my history, and *nothing else*, and the *control* made great promises how he would help me in my practice, etc., but it was never realized. I was fully convinced that she said and did it all herself. But in after years she went on improving in her skill, until she began to represent materialization. To test her on that, I paid her to come to our house and materialize. She came, and I soon saw how she did it. She had all the spirit robes she needed under her clothing, and in the dim light she could make different representations, and by changing her voice would appear to be different persons in her whisperings; and it was laughable to hear her try to imitate a little girl's voice. She would reach up high for a tall person and stoop down low to represent small persons. I have seen her on her knees, and have seen her stooping. We attended her seances at her house and at other places many times, and every time I could plainly see she did it all herself. One time I saw her trying to make it appear as if two spirits were present, she would part the curtain in two places and then peep through alternate openings, so quickly in the dim light, that some would think there were two spirits in the cabinet, but I, and so did others, plainly saw that it was herself *only*, and all her materializing was done this way. She has left Cincinnati now for other pastures. Next was

A MAN MATERIALIZING MEDIUM

Mr. ——— who had been playing the materializing game in many places for many years, and many people *believed*. Finally he came to Cincinnati, and I engaged him to hold seances at our house for the benefit of our students who wanted to see.

We hung dark curtains across the pantry door, opening into the dining room, had a nice circle around it, made the light low and sung some hymns and had some music. Then he went behind the curtains and ordered total darkness; then he breathed loudly, pretending to go into a trance sleep, then he took a small triangle out of his pocket and tapped his knife on it—"Spirits." Then he took off his boots and walked out softly in the total darkness, while music and singing were going on. Then he touched some of the sitters with his fingers: Spirits again. I reached out and felt him and the peculiar buttons on his coat, but I did it so lightly he hardly knew it; I let him go on undisturbed; then he made some small phosphorous lights. The sitters thought that was wonderful. Then he called for light, a very dim light, and the *materializing* commenced. First some fingers were shown at the opening in the curtain and then a hand. More singing called for, then he took off his coat and stuck out his long arm, I could see plainly that it was his arm; finally a face appeard in the aperture in the dim light, but *never* spoke. But when some thought it might be their brother, he would nod his head being afraid to speak for fear his voice would "give him away." So none of his *spirits* ever spoke at any of his seances. At another time when his wife was with him he could do better; she wore a long large mother hubbard cloak, and carried all the paraphanalia under that, so on those evenings he would request some one or a committee to examine him to see if he had anything about him that was white, but all seemed honest. After that he would put on the white robe that his wife brought and would appear as a full size ghost, sometimes with whiskers and sometimes without them; sometimes he would put on

a veil and appear as a female, and sometimes he would appear as a stooping old man, and sometimes as an old woman, "somebody's grandmother;" sometimes he would put a mask on and appear as a young lady, bangs and all, in the latest style. But none of these representations ever spoke or were recognized by the sitters, though some thought the apparition looked like a long lost friend of theirs, then it would nod in the affirmative; sometimes he would make believe there were two spirits in the cabinet at one time, he would do it by showing his head at one opening and by holding the rubber mask in his outstretched hand at the other opening; he was pretty smart and did things well. At one time, at a gentleman's house where he was holding seances, he claimed that his control would draw a crayon picture of the spirit of a child, (that was never born). He substituted one already drawn by a pupil at the school of design. This he made the gentleman believe was his spirit daughter, who left the world before she was born. The gentleman believed it was his daughter's picture, drawn by spirit control, and paid the medium fifty dollars for it, and had it put in a massive golden frame, but he *don't* believe it *now*. The last time this medium was in our house holding a seance, I saw in the dim light that when he came partly out, representing an old man spirit, that he had a white handkerchief tied on his head, I could plainly see the knot behind, and before I thought, I said what have you got that white handkerchief on your head for, to represent an old man with gray hair? I was sorry I had said that for he then knew that he was detected, and he immediately called for a dark circle and music, and then handed the paraphanalia to his wife, and slipped out of the house in the dark-

ness and left the city, and I have never seen him since. I have heard that he has not attempted to hold any more materializing seances anywhere. The next morning after this, his last seance, I went into the pantry to bring out the chair and there I found his rubber mask with its banged hair, and a piece of an old pale blue mosquito bar for a veil, which he left in his hurry to get out for fear we would grab him. I showed it to persons present, and though they fully believed in materialization up to then said that they remembered seeing it on the medium. We have this mask and hair and veil yet, and will show it to any person who comes to see it. After he and his family had left the city *between two days*, their hired girl told us that she had washed and done up his robe and other things used in materializing. His wife has died since, "peace to her ashes."

Lately we have had in Cincinnati a Mr. ——— holding *materializing* seances. I went one night and saw it all and understood it all, but I came away and said nothing, as there were a good many believers there in the circle, but finally he was exposed by some spiritualists, a full account of which was published in the Cincinnati *Enquirer* of Nov. 2, 1888, which we now append,—

"There was a very sensational exposure of spiritualism last night. Materialized spirits were seized and unmasked, but they fought with mundane muscle and the claret flowed.

"For some time past one J. W. Fletcher, 'materializing and trumpet medium,' has been giving seances at 55 Carlisle avenue. He was recognized and indorsed by the local Spiritualists' Union, and his exhibitions were attended with great success. The seances were held three times a week, and,

as they were well attended and fifty cents admismission was charged, Fletcher was enjoying a large income.

"Five well-known and responsible citizens—J. C. Wilms, of 128 West Fifth street; S. F. Howard, of 182 Elm street; H. Burbank, of 148 Smith street; D. F. Meader, of 224 Spring Grove avenue; and William Kimmich, of 322 Spring Grove avenue, determined to put the medium to a crucical test, and selected last night as the time. By eight o'clock some twenty-five persons, including the quintet of conspirators, had crowded into the parlor at 55 Carlisle avenue. The place had been arranged with a cabinet and the usual paraphernalia.

"After Fletcher had discanted for a while on the principles and claims of spiritualism, he announced that the spirits were ready to appear and converse with their friends and relatives.

"The lights were extinguished, and suddenly a bluish glow seemed to permeate the room, adding to the gloom and the strange feeling that filled the interested onlookers and believers.

"'Is Grandma Graham present?' asked the medium.

"An infirm lady, over seventy years of age, answered in the affirmative.

"'Your daughter Tillie, in spirit land, wishes to speak to you.'

"The form of a young woman clad in white glided from the cabinet and advanced a few steps, then stopped and swayed from side to side.

"'Its she! Its my dead daughter!' cried Mrs. Graham. She was so overcome by her emotions and the unhallowed sight that she fell back in a faint and did not recover for several minutes.

"Other spirits appeared, and claimed through the

medium to be departed friends and relatives of persons in the audience.

"Then came what Fletcher stated were his guardian spirits, over which he had control and could summon at will. These were "Indian Joe," an old Chief; his daughter "Bright star." While these representatives were in front of the cabinet, a little girl spirit stepped forth, and in a childish voice asked to see her papa, Mr. Howard, one of the five conspirators.

"It was then determined to spring the trap. Each of the prying gentlemen drew a pocket lantern and threw light on the scene. There was a hustling of spirits, and they made for the cabinet. Mr. Wilms seized hold of "Bright Star," who covered her face with her hands.

"When unmasked she was recognized by several persons in the room as a Miss Runnekamp, the daughter of a sewing-machine peddler. A dash was then made for the cabinet. Runnekamp himself was found therein, clad in his underwear and making vigorous efforts to get on an overcoat. At his feet lay the robes worn by "Indian Joe." The third occupant of the cabinet was a very pretty little girl, another daughter of Runnekamp, who burst into tears when led into the light. On either side of the cabinet was found a box. The sides had been cut and pasted over with blue tissue paper. This, with a lighted candle within, had caused the bluish glow that had filled the room.

"The expose caused great excitement. Runnekamp became very threatening and made at Mr. Wilms, who received him with a sharp blow on the nose, causing a quick retreat for repairs. When the lights were sprung, Fletcher, the medium, made a bound and escaped through the hallway into the street. He shortly afterward returned and threat-

ened the self appointed committee with all manner of violence, wanting to know why Runnekamp had not done some shooting. The conspirators merely laughed over their triumph and invited him to come on with his fight.

"There was at first considerable indignation among some of the more deluded persons, but when they recognized the completeness of the expose their anger turned against the fraudulent medium. The sudden denounement prevented Fletcher from collecting the usual fifty cents all round."

Soon after the above exposure, doings of a Mr. ——, who pretended to get writings and trumpet-speaking and materializing, was shown to be fraud by a committee of leading spiritualists.

Mr. S.———, and Mr. F.——— and other exposed mediums, have all left for parts unknown, and we will let them go, but we will look a little more at the

SLATE WRITING MEDIUMS.

You will remember what I told you on page 175, further back, about Mrs. Patterson and other writing mediums, and we still have some in Cincinnati of the same kind, and some independent slate writing mediums *equally* as good, and the writing all done by human means—their own souls doing it—but they may not know it, and thus I will call them *honest.* People must judge for themselves.

TRUMPET MEDIUMS.

I went with a gentleman from Louisville, Ky., to see Mrs. ———, a famed trumpet and slate writing medium; she did not know us, but supposed we both were from Louisville, as my friend told her he was. We two had a sitting for trumpet se-

ance, but finally a neighbor of hers came in, who had been to many of her seances: we three sat with the medium in a small circle, in total darkness. Singing was had, and the so-called Lord's prayer was said by all in unison. Then the medium picked up the long trumpet, and began to whisper through it, first to the neighbor, whose spirit friends she had often heard about, and the man remarked that he thought it strange that he could only hear from those of his friends whom the medium *knew* of, but such was the fact. Finally the trumpet stuck its long end towards my friend, and began to whisper some unintelligible words to him, but the attempt to communicate was a failure, although my friend is a full believer and very credulous.

Finally the trumpet reached toward me, and with one end touched me on the knee. I could plainly discern that the other end was held by the medium. It whispered *something*, and I said is it mother? It said what seemed to be yes. I asked her for her name, but she did not give it, as the *medium did not know it.* She, the *spirit*, asked me when I was going back home (to Louisville), when in fact I was not from there at all, but lived in Cincinnati, near by the medium, but the medium did not know it. This was a bad mistake, and was a clear give away, for my mother must have known where I lived. At last the neighbor man asked for singing, and for his brother's spirit to sing through the trumpet. This was agreed to, and all the circle were requested to join in the familiar hymn, "Nearer my God to Thee," and though the medium is a good singer, and sang the same hymn at the beginning of the seance, now, when the supposed spirit was using the trumpet, the medium did not (could not) sing, though she had been re-

quested to do so, nor was her voice heard in any way (*but through the trumpet*) while the singing was going on; she did it all herself, as other mediums do. But the day dawns, light is shining in the dark places, and all *secrets* will be REVEALED.

A PUBLIC SEANCE

Was held at a gentleman spiritualists house, for the benefit of the society. I went and took a friend and paid a dollar for our admittance, and although it was promised that only a few should be admitted, yet the double parlors were packed to suffocation. There were three or four trumpet mediums present with their long tin horns, and there was lots of speaking "in a horn." The mediums did their best, and whispered through the horns pretty lively in the dark, so they could not be seen handling and speaking through the horns. But we have said enough about trumpet *mediums*, but a little more may be said about trance mediums, so that their performances may be a little better understood. We will take as an example the most famous trance medium of Cincinnati, who holds public meetings Sunday afternoon and evening, for a small admission fee. First they have singing, then the medium goes into a partial trance, which is itself a human faculty, and no spirits about it, only the spirit soul of the medium, who has practiced this magnetic *feeling* and *thinking* so much, and can become passive and can get *en rapport* with some person in the room, and tell them something that they already know, and they think it is wonderful; and sometimes describes spirit friends of the sitters that are only present in the memory of the sitter. This they call spiritualism (?). This same human clairvoyant seer gives private sittings during the

day, and with some passive person can get in magnetic rapport with them, and can clairvoyantly *see*, and clairsentiently *feel*, and psychrometrically describe something that the sitter knows or wants to know; but these are all human powers as much as is music, sculpture, mathematics, etc., and no disembodied spirits about it. But even with all these powers and opportunities the medium sometimes signally fails, and tells just the reverse of the truth. Some trance *mediums* may not know what they say or do, like the somnambulist, and are not accountable; and sometimes they tell what is of great benefit to the questioner, and I think this seer is the best in the lot.

PSYCHOMETRISTS,

Like Mrs. ———, and all test *mediums* so-called, can read some negatives quite well. She is a positive, and so am I, therefore she cannot read me correctly. So with Mr. ———, he is considered a good test medium, and can describe, for certain persons, something about their deceased or living friends, neither of whom need be present, but this is the best he can do, and yet he is the best of the best. But one and all do it by their own human power. Then there is the one famous New York

MATERIALIZING MEDIUM,

Who does it all herself. She has since quit the business, and has taken to lecturing, or rather reading essays written by somebody else. Then after *reading* her discourse, she would use her clair-*sentient* and cunning powers on some of the audience. She would commence by stepping down among the audience and say, she felt an influence of some one who had died with some throat or lung trouble, (very likely most people die that way,) and then some one will say my brother

died that way, then the *medium* answers, yes, it is your brother. Wonderful! Sometimes she does better. A man in the audience had a friend who committed suicide by shooting himself in the head with a pistol. She gets in rapport with this man, and tells him what he *knew about* it, and he is *astonished.* Great is spiritualism! When there were no spirits about it, only those inhabiting their bodies. She is pretty smart, and is *bound* to find out some way to tell something. It reminds me of what my father used to tell me about Lorenzo Dow, a famous preacher in his day. He had an appointment to preach in a school house near by, on his way there he saw a man working by the road side, he said to the man, come to the school house I am going to preach there. The man said he had not time, he was working to buy an axe as he had his stolen a few nights ago; but Lorenzo says to him, come to my preaching and I will find your axe for you. So the man went, and on his way the preacher picked up a large stone, took it in and laid it on the stand or desk in front of him. Then he commenced preaching about sinners and thieves, and how easily they can be found out, and said he: "There is a thief in this house who has stolen an axe, and I can hit him with this stone," so he picked it up and began swinging it about as if to get a good strong start, and was about to throw it, and the thief being there jerked down his head, showing that he was afraid of being hit; so the thief was easily found out and made restore the axe to its owner. Wonderful, but no spirit about it, nor are there any about other manifestations. It is all human soul-power while yet living in its own physical body. I must now say something about

DARK CIRCLES

And their delusions. One, two, or any number of

persons may sit in a dark room, sing, and become harmonious; soon they will see small sparks of light flash up for an instant, they imagine that it is spirits, when it is only their own vital sparks flashing out in the dark. I have tested this and know. Some persons who sit in dark circles, or even alone, under favorable circumstances, finally get to see some light, misty forms, or apparent forms, in the intense darkness, which seem to rise up before them, then vanish; this they think is spirit sure, and expect materialization, when it is only the *reflection* of their own soul, "as in a glass darkly," or as the sun causes a bright reflection on glass at a proper range. These are all natural phenomen a; so with other *supposed* spiritual phenomena or spirit manifestations; it is all human and natural, and its supposed proofs of spirit all melt away like snow before the warm sun. I say, do not sit in dark circles, it is evil. But all the supposed

SPIRITUAL MANIFESTATIONS

May not have been yet fully explained on a human basis. Raps, tipping, psychometric trance, test mediumship, musical and all such manifestations we consider have been fully explained, so that all can understand them and see that they are human. But there yet remains so-called independent slate-writing; even supposing there is no trick in previously preparing the writing on the slate or paper, yet it can be and is done by the *medium.* You remember that the clairvoyant soul can go out to long distances, and see and describe, and do, and reveal wonderful things, even unknown to them in their normal state, and often unknown to the sitters or questioners. This I have well tested and abundantly demonstrated; but the spiritualist may ask: "How can the slate writing medium write on

a closed slate?" I answer, by the medium's own soul or its soul-hands being extended *out far enough* to write, and it can learn what to write from the sitter or questioner, and this advanced medium's hands in their *seemingly* normal state do all as I have seen them do.

I tested this matter thoroughly with Dr. Slade, in New York City, and he is considered the best of the slate writing mediums; I saw him write, and saw and felt his *vital* soul-hands as they came from him to me and touched me. He and I had quite a talk about it, and then I put him in a trance, and the manifestations were more visible and complete; we could see plainly where the hands came from, and whose they were, and his soul could make them do anything it pleased.

The soul of entranced persons may do wonderful things, and, like the somnambulist, they do not know they do it. But trumpet and other normal mediums may all know they do it themselves. I have seen them do it, and have conversed with them on the subject; they know they do it themselves. Nearly all persons acting as mediums have their

PSYCHOMETRIC POWERS

Largely developed, including some clairvoyance and clair-*feeling*, by which they find out some things, and even get some names and answer some questions, and describe persons and things, and incidents quite well (all these things I have done myself, and know how it is done, and can teach others), and people think they are *real* spirit mediums, when they are only using their own soul's developed power, and deceive themselves as well as their patrons; here is the grand mistake of the people. The developed human soul has wonderful powers, and can do wonderful things, and no wonder the

people think it is more than human power. No wonder there are so many believers in so-called spiritualism, and there are hosts of them, including the wisest and best of men and women, who are honest in their belief; and among them, as in all other religions, there are devotees who would be ready to die for that which they believe to be true.

MARTYRS HAVE DIED

For less seemingly convincing beliefs. Belief is often in error; but knowledge is generally in the right. Knowledge is better than faith.

Some persons think it is impossible for the medium to write in the closed or covered slate with his extended soul-hands while he or she may be talking to some person in the circle, and think, therefore, that some spirit must have done it. Upon this delusion they found their belief in spiritualism. They do not stop to think that the medium's soul-hand could do it better than *dis*embodied souls could, even if they were there, *which is not probable;* but we *know* the soul of the medium is *there*, and from what we know of human soul ability we know it would not be hard for the developed medium to do what is done.

HUMANS DOING THREE THINGS AT ONCE.

We have known of persons who can play two tunes, one with each hand, and sing a third tune, all at the same time; and we have known of persons who could write on two different subjects at the same time, one with each hand, and could talk on a third subject at the same time. This beats slate-writing mediums, and this was done by the human means of the operator himself, and is enough to convince any honest investigator that all mediumship can be and is done by the human soul-power of the cultivated medium.

This so-called mediumship is but a human faculty in some persons, the same as music is. It is trained and developed in the human, so that the adept can perform all these supposed spiritual manifestations without any *dis*embodied spirits' assistance whatever

[From the Cincinnati *Enquirer*.]

SEYMOUR, THE THOUGHT MAGNET.

"Mr. A. J. Seymour will give a series of tests of his wonderful powers at Kohl and Middleton's Museum, Monday afternoon. After several severe tests, Mr. Seymour will be taken in charge by a committee, while another committee will repair to some more or less remote section of the city, and conceal any article they may desire, and after they have reported that they have done so, Mr. Seymour will promptly name the article, tell the name of the street and number at which the object had been secreted, and then, after seating the committee as his guests in a carriage, he will mount the box alone and drive blindfolded to the spot, and promptly discover and produce the hidden object."

Prof. Seymour was put to the test, and performed all he had promised with complete success, and the committee so reported.

Mediums need not claim that spirits assist them any after this complete refutation and demonstration that humans can do more and better than is even claimed for spirits.

From the Cincinnati *Enquirer*, December 31, 1888.

MISTAKEN MEDIUMS INTRODUCE A LIVE MAN'S SPIRIT.

"Mr. Charles Kellogg, of the Grand Hotel, has been for some years carefully investigating spiritualistic phenomena.

"He has consulted numbers of mediums both in

this and other cities, and has run across some remarkable phenomena. For a number of years he mourned a dead brother.

"The queer part of Mr. Kellogg's story or experience is, that he has mourned the brother for twenty years as dead, and various mediums have assured him that they had communications from him in the spirit world. Last week Mr. Kellogg learned from a daughter of his brother that her father was alive, and living in Toledo. The strange part is, how could the mediums give Mr. Kellogg, of this city, communications from the dead brother in the spirit land when the brother was alive? This is a mystery that is bothering Mr. Kellogg and his friends."

This leaves but a little more to be said on so-called spiritualism, and that will be on

MATERIALIZATION.

There are three methods of supposed spirit materialization, none of which are *genuine*. The first method is to have human confederates to represent spirits, which in the very dim light is hard to detect, this is the most common way, and the phychometric *medium* can give some names, and tell some family secrets, which make the sitters believe that it is spirit materialization. The second method is to have a little thin gauze robe, veils, mask, etc., to put on, by which *many* changes can be made, representing many supposed spirits, and thus the people are deceived. The third method is the most difficult and most convincing, and is more *spiritual*, but still is human, and is done by the *medium*.

HOW IT IS DONE.

This is a wonderful test, and needs special explanation, for this is more mysterious than all.

THE REAL DISCOVERY MADE, THE GREAT SECRET REVEALED.

By this time the reader has learned that the developed human soul can go out of its physical body, and can make itself look of any size or shape or appearance it pleases, under favorable circumstances, and can represent any disembodied spirit it pleases, and can see into the minds of the sitters, and see what they *want*, and can see their remembrance of their friends with whom they wish to communicate, and can make themselves look, and act, and speak like *that* friend; and can answer questions and reveal secrets belonging to that friend, whom the sitter *thinks* he is conversing with. Thus millions are made to believe that they are conversing with their departed friends when they are not.

Mrs. Bliss has practiced all of these ways, but mostly the last. In this latter form of materialization the medium generally goes into a trance sleep, or partially so, the better to enable their soul to leave the body *far* enough and *long* enough to form, and be clothed with its own vita, enough to be visible to the persons present for a short time, and then go back to their body again, there renew their vital strength and come out again, and sometimes when out they can speak and sing, and embrace supposed friends, This seems strange and quite convincing, and thus many believe. But you will remember the account given on a former page of the mother in Elmira, New York, who, in her normal wakeful state in daylight, saw her daughter's materialized soul, who had come a thousand miles to see her mother (in her materialized soul, leaving her body behind), and her mother plainly saw and embraced and conversed

with her. This was a *real* materialization, and this daughter was not a practiced medium either, and yet she did it better than the professional mediums can do, and reminds me of my visit to the sick and dying old man Brown, at San Bernardino, in California, three thousand miles away, where I, in my vital soul-body, went and materialized so that Mr. Brown saw, and heard, and felt me; and I treated him then and there, and restored the dying man to life, and he still lives, hale and hearty, although more than eighty years of age. Four other *living* souls went with me, and Mr. Brown saw and counted us five, and we are all alive yet. [See further account on former pages.] This was a genuine materialization, while my body was asleep three thousand miles away.

I have materialized in the same way in hundreds of other places to many people. They have seen, and felt, and heard me speak, and recognized my personal presence and treatment for their diseases, and were relieved of their most distressing pains, and snatched, as it were, from the very jaws of death. This is materializing to some purpose. Hundreds of persons have materialized in the same way, and especially my own pupils, whom I have educated and developed up to this condition. And many persons in all ages have done this, their souls have been seen many miles away from their bodies. (So of course materializing mediums' souls can do all the materializing that is done.) And this is the only way that real materializing can be done.

It has never been fully proven, and it is not believed, that a disembodied soul or spirit ever has materialized after its material body has dissolved away to its *mother earth.* For a soul to materialize it *must* have its *living* material body to draw from so as to make itself visible. The souls of

persons *recently* dead may go to their friends and partially materialize, or let them know in some way that they are just dying or dead, and this has occurred frequently in my own experience, and no doubt in the experience of many other persons, but they have never so appeared after their bodies were buried and dissolved away or cremated, and it is believed that souls cannot even *live* after death by electricity. Electricity is so positive and powerful that it may kill body and soul both. I would call the attention of those States that propose to execute their criminals in this way, to this strong probability. DON'T DO IT. Let everybody die a natural death.

Trance materializing mediums whose own soul does the *materializing*, may, like the somnambulist, not know what they do, therefore we can throw the mantle of charity over them, and say to them,

"GO AND SIN NO MORE."

Some human souls (in their living bodies) can generally imitate but a few other souls; thus the *medium* will produce the same old so-called cabinet spirits or band every time, and when you *see* them fairly they all look somewhat like the medium, as I have often seen with Mrs. Bliss and other so-called mediums, and this is why the seance room is made so dark that the spectators cannot *distinguish*. But, as I have explained before, the medium's soul can change its shape, size, sex, and color in appearance so as to deceive even the very elect.

Persons going to mediums, and paying their money expecting to see their dear departed friends, only see these same old cabinet *imitations* and

ARE SADLY DISAPPOINTED.

This is the most there is of materialization. *It is done by the living human soul of the so-called me-*

dium. If there was not a living *disembodied* human soul in the universe there could be just as much materializing and other phases of so-called spiritualism as there are NOW.

SPIRITUALISM.

Is there any spiritualism? If humans and humans' embodied souls can do all that is done in the name of spiritualism, where is there any need for disembodied human souls, or any kind of spiritual beings, and are there any? That is the momentous question, and on its solution depends our future existence. It is proven that human souls can live outside of their physical body while it is alive, and even after the body is dead, if decomposition has not taken place. But can the soul live any longer than that, if so, how? and where is the proof?

It has been ascertained that the human soul can and does *build* itself a finer and more enduring vital body in which it can live, in or out of the physical body. I *know* this in my own personal experience, and is corroborated by the experience and knowledge of thousands of other persons—enough to prove it to be a *fact.*

I have fully shown in the Vitapathic System that the vital body is composed of spirit vita, which is itself composed of the highest living spirit and the finest indestructible matter-essence, collected from the finest, purest, and most spiritual vital blood—PURE VITA (and we use the same vita in the Vitapathic System of Practice to cure all physical and spiritual diseases), and with this indestructible vital body, the human soul, the *real* man, *may* live forever. Or,

HOW LONG WILL HE LIVE?

That he does live for some time is demonstrated beyond the chance for a doubt. If they live, where

do they live? Souls being spiritual, must live in the spiritual world, as material beings live in the material world; and where is the spiritual world? We know that the material world is condensed matter, and therefore conclude that the spiritual world is condensed spirit. Condensed matter is the earth, and, of course, condensed spirit is the sun, *i. e.*, the earth being condensed matter and the sun condensed spirit. The physical being having his lowest home in the material world, and the soul, the spiritual being, having its highest home in the spiritual sun, and wherever the sun shines.

The space between the sun and earth, being part spirit and part matter, is neutral ground. Physical beings can live *up* in the earth atmosphere, so spiritual beings can live *down* in the earth atmosphere, and thus "Friends long parted may meet again." But can we SEE our spirit friends that visit us? No, not in our normal physical condition, because we are material and they are spiritual; but if we pass into a spiritual condition, as in clairvoyance, then we can see them, as I often do, and if our ears are spiritualized and made clairaudient we can hear them *spiritually* speak and sing, and frequently I hear whole bands of angels sing above and near me; I have afterwards written down the words they sang. Their music is delightful. These spirit friends make themselves visible enough (although unseen by our natural vision) to make their impression on the sensitized plate in the camera, thus their photograph can be taken, and their exact likeness procured, which is an evidence that our spirit friends still live. But can they communicate with us, and if so, how?

They being *spirit* we would not expect them to do anything physical, such as rap, or tip, or write, or materialize, or use trumpets, or move any inert

matter, or do anything physical or what physical beings can do. Spirits are *spiritual*, and can only do spiritual things; and spirits being spiritual can not act on dead, *inert* matter to move or do anything with it. All matter is subject to the laws of gravitation and electrical force, and is regulated by the laws of the whole universe. Humans can move physical matter in proportion to their strength, because they are physical and belong to that realm. Spirits can act through *living* physical bodies, as the soul acts through its own living body, but can do no more; and human souls can use their own living bodies better than other souls can; but disembodied souls, so-called spirits, or angels, may help the embodied human soul to act through its own physical organism as instructor, and may *impress* and *inspire* and *control* a harmonious physical body and passive human soul to say and do many wonderful things, and thus good spirits, good angels, may be of much benefit to human beings, and both angels and humans may help poor ignorant and evil humans and spirits; and thus much good can be done through proper spiritualism.

But human beings expect too much of disembodied spirits, and ask them to say and do that which they cannot do. And then the mediums have to act and answer for the spirits as best they can; and to make their business a success, the pretended mediums pretend to answer the *unreasonable* questions of the persons wishing to consult spirits; thus all is error and dissatisfaction. Some times the expert medium and psychometrist can answer pretty well, and makes the questioner believe that it is really *spirits* that do it, when it is not; in this way much deception is practiced. The human clairvoyant may describe dead or living friends that are not present at all, just the

same as psychometrists can describe things that are not present, or do not even *now* exist. These powers and results are all human, and are not spiritualism at all.

Then another mistake spiritualists make is in supposing that spirits can know more than mortals about physical affairs, when in fact they know less. Then people expect spirits to know more of the future than mortals, when there is no reason why they should know even as much about material things. All should remember that a *disembodied* spirit is only a half man until it gets developed into its full *spirithood.* People expect so much, and ask so many unreasonable and foolish questions, it is no wonder they are often disappointed, and even disgusted at the whole thing. But there is

A REASONABLE SPIRITUALISM,

And this must begin here on earth in the humans themselves. Spiritualism is a science that can be learned and understood and practiced by its fully developed students, as telegraphing and telephoning can be learned and practiced. Some persons make better mediums than others, same as in music and other human abilities and professions, but all need a teacher or teachers to develop and cultivate their faculties, whatever they may be. Mediums' schools are needed. Old Elijah, the prophet, had a school of this kind at Jericho, and Elisha, who became a prophet, was one of his best students. Yes, Elijah, the prophet, kept a school "of the prophets" in Jericho to educate and develop suitable persons to become prophets or mediums. And the same schools are needed now, and we are doing our best in that line at the American Health College, and that we have succeded the wonderful mediumistic success of our students abundantly

proves, and we intend to instruct, and develop, and qualify many more to supply the increasing demand.

All these wonderful powers are included in the

GREAT VITAPATHIC SYSTEM,

As is fully taught in the copyrighted Vitapathic Library, and in verbal lessons and illustrated lectures in the American Health College, Fairmount, Cincinnati, Ohio.

Vitapathy is more than a science, it is a religion, and thus is a full system for both body and soul; it is universal in its application and power, and hence is for all mankind, uniting all together in health, and peace, and happiness, now and forever. Vita, amen.

TRUE SPIRITUALISM.

Yes, there is such a thing as true spiritualism, and always has been since the first human soul was born. The soul is a spirit, and whether in the body or out of it its acts are spiritual, and it need not cross over the dark river to be able to produce *spiritual* manifestations; and those who have crossed over can commune with their friends on this side. All religious denominations believe in the "communion of saints," and in "life everlasting." Indeed this communion and spiritual revealment is the only evidence of the soul's continued existence beyond the death of the body. Paul says, "That if in this our hope is vain then are we of all men the most miserable." But now living disembodied souls have been seen, and heard and felt, and recognized, and as they live we know we shall live also, and this is our hope of immortality. But if our hope is vain, and spiritualism is not true, then all religion is vain and all faith a delusion.

Then why those costly churches, towering cathedrals, and massive monastries? Why those millions of salaried priests, ministers, and missionaries living in splendor on the "fat of the land?" Why those untold millions of money filched from the people, by *false pretences*, to support such useless institutions, if spiritualism is not true? Better tear away the mask and let the people have the truth, and let the people keep their money to supply their daily wants and be happy here.

The true always has its counterfeit. A counterfeit bill is not money, neither are counterfeit manifestations spiritualism. The would-be exposers are only exposing the counterfeit, which is not spiritualism at all, and they must not think, because they expose fraud, that they have demolished the true. No, they only make it shine the brighter for having the tares removed, giving the wheat a better chance to grow, and the exposers should be thanked; but they must be careful that, in trying to destroy spiritualism, they do not pull down the pillars of their own temple, and, like blind Samson, all perish together. Weed out the tares, but let the wheat grow, and there will be an abundant harvest of the precious grain.

SPIRITUAL GIFTS.

Paul says, "there are spiritual gifts," some have one kind and some another kind of spiritual gifts or powers, according to temperament and organzaition, development, education, and cultivation. Some have the gift or power of speaking, some of healing, and some of trance, some of seeing and describing spirits; and Paul advises all to seek spiritual gifts, implying that *all* can seek and find, and learn to use these spiritual powers.

Prophets and seers and healers have used these

powers in all ages of the world, but now in these latter days it is becoming more common, knowledge and power is diffused, and more learn and use the power, and this is on the increase in spite of frauds and deceptions and evil influences, until finally knowledge will overcome ignorance, truth overcome error, and right overcome wrong, until at last all shall *know* SPIRIT and none need inquire of another.

These *gifts*, of adaptation, education, and development, are subject to human conditions and spiritual faculties, and are as common as a talent for music, and may be as easily developed and employed. "Seek, and ye shall find," "knock, and the door of power shall be opened unto you." Great is the power of a cultivated manhood; wonderful is the power of the enlightened human soul. The wise, and the good and the brave can win success, where others fail.

All these gifts and powers are fully taught in the American Health College, the first and only *real* spiritual college in the world. Many are learning and using this almost unlimited power with wonderful success. All gifts, and all powers, and all science are included in Vita-Pathy, it is as broad as the universe and as high as heaven, and is for all mankind, throwing aside all sects and schisms, and uniting all people into one happy family, for all time and eternity. The greatest success of these powers is in the cure of disease and prolongation of human life and happiness as the grand result of the Vitapathic System.

For the development and appreciation of this power, and the high esteem in which it is held by those who have learned and KNOW it, and for the universality of its plans and ceremonies, in which all humanity can unite and be blest thereby, see

the Closing Exercises of the American Health College, of the Spring Class of 1889:

CLOSING EXERCISES

OF THE

American Health College and Religio-Scientifie Medical Institute of the Vitapathic System of Practice of Health and Life, for body and soul, of the Spring Session of 1889, at its College Buildings, in Fairmount, Cincinnati, Ohio, Saturday and Sunday, May 4th and 5th.

At the close of the Spring Session of the Vitapathic Health Lectures, teaching this higher system of health and life of body and soul, here and hereafter, the students, who had been thoroughly instructed by their able preceptor in the principles and practice of the Vitapathic System (which is now acknowledged to be vastly superior to all other known system of health, and is fast spreading over the civilized world), and who bore a full and satisfactory examination in all departments of the superior Vitapathic System of practice, were passed to the graduating class, and received the high double diploma of the American Health College, fully prepared to practice their high profession, for the cure of sick and suffering humanity.

The names of those who attained these high honors are as follows:

Rev. J. W. Taylor, Salt Lake City, Utah.
Martha A. Tower, Millington, Michigan.
Adolph Naumann, New York City.
W. H. Feurt, M. D., Zanesville, Ohio.
M. R. Yewell, Botland, Kentucky.
Rev. B. S. Metzger, Troutville, Pennsylvania.
J. H. Pageler, Omaha, Nebraska.
Tallie J. Spencer, M. D., Cincinnati, Ohio.
Minnie E. Jennings, M. D., Cincinnati, Ohio.
Laura A. Watkin, Cincinnati, Ohio.

The other students of the Spring Class remain over for further instructions and the fall course of lectures, which begin on the 10th of September.

The graduates received their diplomas on Saturday, at the hands of the President of the college, according to law and the charter of the college.

The Secretary of the college presented a short statment of the rise and progress of the Vitapathic system, and its college, explaining that VITA meant life, and PATHY (its opposite) meant disease. Vita cures disease, and life conquers death. Thus it is a system of health and life, and immortality. It was originated by Prof. John Bunyan Campbell, M. D., V. D., who is the Founder and President of its college, and the most able teacher of this noble system.

Letters copyright of the United States for the printed Vitapathic System, contained in its ample library also Letters Patent for its instruments, equipments, and processes and full methods of treatment; making the Vitapathic System fully legal in all parts of the Union. The full charter of the American Health College, from the State of Ohio, was also exhibited, and ample explanation made of the standing and success of the College and of the Vitapathic System of practice.

The President then delivered the charge to the graduates of Vitapathy, and presented each their diploma with suitable remarks. Then the valedictory address and poems were spoken by the grateful graduates and alumni of the college, some of which will be found below.

Mrs. Martha A. Tower, V. D., of Millington, Michigan, for the whole class, addressing Prof. Campbell, said :

" Respected Father of Vitapathy, we, your grate-

ful children in Vitapathy, as a small acknowledgement of our gratitude to you, present you these many beautiful potted and richly blooming fragrant flowers. Their green, growing leaves and bright living flowers, and rich perfume are emblematic of ever living Vitapathy, and of the brightness and eternal vigor of your invaluable teachings, and like these growing plants your remembrance will be ever green in our memories; and to Mrs. Campbell, our mother in Vitapathy, who has so bountifully supplied our physical wants, and helped to make our college term so harmonious and happy, we present this basket of beautiful flowers, shedding their rich perfume like a mother's love. And to you, Mrs. Hazen, V. D., who, like a bird of music and song, has given us from day to day such lovely music, and such soul-cheering songs of Vita, that our hearts have quivered with the melody of heaven, we give this beautiful basket of flowers, as a small token of true love from the whole class."

Then Mrs. Tallie J. Spencer, M. D., V. D., of Cincinnati, made a brilliant speech, full of praise of Vitapathy, but is too long to insert.

Mrs. Minnie E. Jennings, M. D., V. D., of Cincinnati, also addressed the class in glowing terms of Vitapathy.

Mr. W. H. Feurt, M. D., V. D., delivered a short practical essay on the valuable discoveries in the Vitapathic System, so superior to the old system he had practiced many years.

Revs. Taylor and Metzger followed with short and eloquent addresses, expressing their admiration and delight with the whole Vitapathic system.

Mrs. Laura A. Watkin, V. D., of Cincinnati, closed with a beautiful valedictory poem.

The President then extended to the graduates the right hand of fellowship, and received them into the great family of Vitapathic physicians.

With general hand shaking and many blessings on each other, the Spring Class of 1889 closed to prepare for the religious ceremonies of the morrow.

THE UNIVERSALITY OF VITAPATHY.

A Universal System of Health and Peace and Happiness for all Mankind.

The Vitapathic System is universal in its science, sociality, and religion. The ceremonies of the first two having been attended to on Saturday, on this Sunday the religious ceremonies were celebrated, consisting of the beautiful and soul elevating spiritual observances of the Vitapathic System, consisting of Vita songs, silent breathing prayer, vitalized milk sacrament, vital spirit baptism, and Vitapathic ministerial ordination.

THE SILENT BREATHING PRAYER

Is employed by *each* one sitting at meals, instead of oral words by one. In this way all feed the soul with vital spirit from the air before feeding the body with the food from the table. And in the congregation all present participate in this "universal breathing prayer," and all can say *silently* such soul prayer as their souls desire, and without disturbing others.

VITAPATHIC MILK SACRAMENT.

Fresh new milk, the pure white blood of life, and the universal first food of all humanity, the harbinger of perpetual life, is poured into a crystal vase, and vitalized by concentration of spirit into it by the Vitapathic processes, and thus being fully blessed, is poured into small glasses by the officiating min-

ister, as each person comes up to receive the sacrament, and as all mankind have to breathe and eat, so all can partake of the breathing prayer and milk sacrament, no matter what their religious belief may be, and enjoy the universality of Vitapathy, in health, sociability, and human happiness.

The minister then repeats to each partaker the following words: Brother (or sister, as the case may be), take this and drink it all, and may it indeed be unto you the living sacrament, that shall give you health, and strength, and power, and life, in Vita, Amen."

The Vitapathic graduates then receive

THE SPIRIT BAPTISM,

As follows: The candidate sits with uncovered head near the sacramental table, and the minister puts his right hand on the top of candidate's head, on the organ of aspiration (as fully explained in the Vitapathic lessons), and concentrating spirit there by the double power, as known to Vitapathy, speaks as follows: "Brother (or sister as the case may be), you having learned the Vitapathic system, received its diploma and power, taken its living vital sacrement, and have become fully converted to the doctrine of Vita, are now ready to receive the higher endowment of spirit. Through the Vitapathic spiritual baptism, I now, therefore, baptize you with the full power of spirit, in love and harmony, and may you be filled with all the fullness of spirit, that shall preserve your soul and body unto everlasting life, Vita, Amen."

MINISTERIAL ORDINATION.

The candidate sits in an open space, while the brothers and sisters in Vitapathy, with joined hands, form a circle around the candidate and the officiating minister, forming a ring of love and

circle of power around them, all singing a suitable verse to harmonize and draw near higher aid. Then the minister places his right hand, with the double power, on the candidates organ of devotion (between the organs of benevolence and aspiration), while the whole band of the Vitapathic Brotherhood help to concentrate the power on the candidate, as the minister says: "Brother, you having learned and graduated in the great Vitapathic System of health and life, for body and soul, received its living sacrament and its spirit baptism, and are willing to take on the whole armor of Vitapathy and become its full apostle, we now, therefore, by heaven's power and the nation's law, ordain you a Minister in Vitapathy, with full power and authority to Preach the Gospel of Life, as contained in the great Vitapathic system, to all people in all worlds, in all time and eternity; to comfort the distressed, heal the sick, convert humanity, control angels and men, cast out devils, restore the dying, and perform all the offices of a Minister, and do all that a Vitapathic Minister-Physician can do to perpetuate existence and make human life immortal. All power is yours, go and use it, *now and forever*, Vita, Amen."

Beautiful short speeches were made by the grateful graduates, who were nearly overwhelmed with the power of spirit that filled their souls full of rejoicing. Some preachers from the city churches, who were present, also became filled with the power of spirit, and spoke in highest admiration of the grand and sublime exercises of the day, and were delighted to know that a diplomated physician and an ordained minister could be one and the same person, as in the time of Jesus, who sent out his Apostles to heal the sick, and preach the Kingdom of Heaven is at hand; could relieve

the suffering and comfort the distressed, and point all to a higher life.

One distinguished minister present, who is in charge of a prominent church in Cincinnati, and who is himself a student in Vitapathy, and expects to graduate at the next session, spoke in the highest terms of the great and universal System of Vitapathy, that is destined to spread over the world, and bring all mankind into one universal brotherhood of health, peace, and religion. He hoped soon to graduate in his College, and catch up with this class, whom he had learned to love, and with them join the great Alumni who have gone out from this noble institution, founded and presided over by so able a teacher as Prof. John Bunyan Campbell.

These sublime ceremonies are grand and impressive, and impart a spirit power and solemnity unsurpassed, as all can *feel* and *know* who are present. "It is good to be there."

The Annual Vitapathic Reunion takes place at the American Health College, on the 9th of September (the Founder's birthday), and the regular Fall Session of lectures will commence in the college the next day, September the 10th.

INVOCATION OF VITA.

BY MRS. LAURA A. WATKIN.

Come in the morning softly,
Come like the flush of dawn,
Bearing within your coming
Thought's of the new thought born.

Come like the growth of spring-tide,
That winter has held from our view,
Breaking thro' old superstitions,
Old thoughts giving place to the new.

Come with the noontide's full glory
Of power, of promise, of truth,
Of all that is held in the keeping
Of the golden scepter of youth.

Come as the hush of evening
Over the battles' slain,
After victorious strife,
The ineffable rest from pain.

Come as the night of prayer,
When the heart with sorrow is torn,
And bring us the grace of acceptance,
The flower of sorrow and thorn.

Come and abide with us ever,
Clasp us in close embrace,
Teach us that best endeavor
Will errors and evils erase.

That *love* is the guiding spirit;
That *faith* is the helmsman true;
That *trust* is the sure foundation;
That in death we our life renew.

Come, and in coming bring us
Knowledge of recompense sweet,
The aftermath of existence
That labor of life shall greet;

When in the fullness of glory,
The dawn of a sweeter morn
Breaks on the rapt eyes, opening
On the ranks of the newly born.

ESSAY READ BY W. H. FEURT, M. D., V. D., OF ZANESVILLE, O., ON THE OCCASION OF HIS GRADUATION IN VITAPATHY.

In the commencement of life, the child as its organism develops, and as its abilities to compre-

hend the deversities of life; as the future before it dawns, the father and the mother, or those in charge of the child, should, little by little, step by step, teach it the true principles of life, and the truth concerning the great and boundless future, looming up more and more from month to month, and year to year, as this youth advances in age on to maturity, so that when it comes to be a full grown man or woman it will have a firm foundation, a rock bottom, to stand on, and thus be able to join the Grand Army of teachers so much needed to bring infantile life up on to the same safe and solid footing. To be able to give these great and important lessons correctly to the youth, the rising generations, and to those matured in years, but who have been incorrectly taught, (in many instances wholly in the dark,) and entirely in error, we, as the teachers, must of nesessity *know* principles of truth ourselves, and must not only know their laws, but must obey and master them, then we shall be competent to teach, and not until then. But the question arises, you will say, where will you get these absolute truths? Where is the fountain head? Every stream of water has its source, so also must there be a great source, a *fountain head*, to go to for these principles of truth. To all who would be teachers, and want to find this conveted source, this vital spring, this *all fountain* of *life*, of *love*, of *power*, and of *wisdom*, we direct you to *nature*, yes, nature is the *alma mater*, the greatest and truest teacher of all teachers. What does she teach, you say: Why, she teaches everything, absolutely *everything*. Thus you see the importance of having a systematized process of teaching nature's laws. And we can all exclaim *Eureka! it has been found.* Yes, we say it has been found, and is now being taught

to the world from year to year. Just where is this systematized form to be found you ask, I answer, at the American Health College, of Fairmount, Cincinnati, O. And the founder of this great system is JOHN BUNYAN CAMPBELL. And its name, tell us that please Yes, with much pleasure we will do so, it is *Vitapathy*

And what does it teach, why it is great? That with pleasure we will also tell you. It teaches us of creation, what and how it progressed from the lowest form of vegetable life, on and on, up and up, to the highest form of animal life, which is *dual man.*

Nature was not content to perfect the physical body alone, but in it she caused to grow and develop at the same time the *soul*, the immortal, spiritual part of man. Is it not reasonable to expect of old mother nature, after doing all these great works, to give us a perfect law of health as well; is it more than right to expect of her, the knowledge, the *wherewith*, the *ways and means* of keeping this wonderful production of hers (man) in health? Certainly not, this is the mission of Vitapathy. Vitapathy teaches us nature's grand, great, and wonderful secrets, in correcting both the errors of the body and the soul, as no other system teaches.

The demonstrations, the many practical tests of the efficacy of this *best of all systems*, given the public by the great and honored founder of it, and by his pupils, or disciples, proves beyond question its merit, its superiority over the best of all other systems combined. The cures made by our worthy father of Vitapathy have been second to none made by mortal man, and are similar to those made by Christ during his so journ among mortals. This great founder of Vitapathy has

shown by his works, by his magnetic and potent touch, by the electro magnetic aura flashing from his eyes, and sent to the bodies of the afflicted from the tips of his fingers; he has shown, I say, his ability to *heal and to cure disease.* He is now teaching these principles to others, that they may go out among their fellow mortals and in like manner bless both physically and spiritually erring humanity. He has the deepest gratitude of this class, and has had that of all others who have gone out as his pupils before us. The world owes him all gratitude and honor ever given to man, for *his* discoveries are among the *greatest* of *all discoveries.* Happy mortal, may he live forever is our prayer.

To this little harmonious class of the spring term of 1889 I extend a brother's love for all the future; may you always be surrounded by good and harmonious conditions, may your labors bring forth the happiest and the best results, and may your cups be ever full of joy. In the words of our worthy teacher I add: may you always be "happy mortals, and *live forever.*"

VALEDICTORY POEM, READ BEFORE THE STUDENTS AND GRADUATES OF VITAPATHY, SPRING CLASS 1889,

BY MRS. LAURA A. WATKIN.

Here, where the Vital Power
Of life has been revealed,
Here, where our Master's hand
Health's fountain hath unsealed.

Here, where within a few short hours
Our paths lie wide apart,
How can we feel that we have place
Within each others heart?

How shall we win remembrance
As we pass out of sight,
Win for ourselves some treasured word
For memory's beacon light.

How shall we bridge the chasm
That separation makes,
And carry in our heart the thought
That he who gives may take

Of love, of life, of every good
That spirit Vita gives;
That tho' our paths lie separate
Remembrance still lives.

How set the standard of our faith
Floating that all may see;
For we are students of the cross
Disease has proved to be.

Vita, our watch-word, streaming
From eye, from lip, from heart,
Forever in this germ of truth
United, tho' we part.

And to our Captain, standing there,
Who fought and won the fight,
Remembrance like a shield of love
Shall 'compass him with light.

Then let us clasp our hands
In loving bonds, and feel
That we have won, each one of us,
From Vita power to heal.

Comrades, unfurl our banner,
Prepare for every call,
And as we bless each other
Pray God to bless us all.

UNIVERSAL GOOD.

Our object and purpose in publishing this book, is threefold in its nature and design—and each universal in its scope and effects.

FIRST.

Our first object and purpose is to teach mankind a Universal System of Health Practice. The easiest, safest, quickest, and best, and adapted to every country and clime for the prevention and cure of every disease and ailment of mankind, with the higher Vital Spiritual Remedies and Vital modes of Treatment, without the use of poison drugs or dangerous surgery—curing without poisoning or maiming, or making chronic invalids to suffer through life, or go to fill a premature grave. We aim to teach the people the laws of life and health, and how to obey them in their own person, and how to use their own and nature's vital forces to keep themselves well.

"KNOWLEDGE IS POWER,"

And the means by which we do everything. Nothing is too great or too difficult for him to do who has the knowledge and power. This we shall endeavor to teach to the best of our abilities—sparing neither time nor money to bring health and happiness to all.

SECOND.

Our second object and purpose is to advocate and teach.

A SYSTEM OF UNIVERSAL PEACE

Throughout the world, among all peoples, nations, and empires,—proclaiming peace and good will to

all mankind. When all animosities, and enmities, and quarrels, and strifes, and wars shall be at an end, when crimes shall cease and prisons be no more, when temperance, morality, and love shall harmonize and happify all, and the kingdom of heaven be established upon earth, as has been promised by higher authority than ours, and will surely come to pass if people will labor for it as they should, or else all prophesy is vain, and reformers and saviors have lived and died in vain, and the same are living and dying now in vain. But fear not, the "good time coming" will surely come to pass. The great creative process will never stop until the whole work is accomplished, and until universal health and peace and love and harmony is reached among those then living on the earth, and we who have lived before will join with them in the universal song of "Peace on earth and good will to men."

THIRD.

Our third object and purpose is to advocate and teach, and help to bring about a system of

UNIVERSAL RELIGION,

Suitable to all mankind, nations, and tongues, wherein wisdom shall guide, and wherein spirit shall triumph over matter, and soul over body, and love over all. A rational religion that rational human beings can understand and accept. A religion adapted to human wants and human capacity, by which all can improve and *help* to save themselves. A religion of harmony, and peace, and good works. A religion of doing good to all mankind. A religion that will not condemn a man for his belief any more than for the color of his hair or the shape of his features. A religion that will

mellow down all creeds and soften all hearts, and allow each person his own individual right of conscience to *believe* as he *can* best, so that he does right. A religion that will develop the higher faculties of the human soul and enable it to gain all power, and do all things as it WILL; and, at last, to reach the higher angel state, and triumph in the highest universal and eternal spiritual immortality, and join with all glorified human souls in one universal and ETERNAL HALLELUJAH.

Thus with our threefold labors we include the three great wants of mankind, VIZ.:

Health for the body;
Peace for the mind;
Religion for the soul;

All these are included in the great Vitapathic System of Health and Life, as fully taught in the American Health College, Fairmount, Cincinnati, Ohio.

JOHN BUNYAN CAMPBELL.

A MARVEL IF NOT A MIRACLE.

Daniel Corbin, formerly principal blacksmith of our city, was nearly killed by sunstroke and by a fall from a building some eight or nine years ago, injuring his brain and producing high inflammation and great pain, with intense heat in his head and freezing cold in his hands and feet, and the pupils of his eyes so dilated that they seemed to be *nearly* all pupil. These, with other distressing symptoms, continued during the eight years, increasing each summer, until life became a burden. All medical skill had failed even to give relief.

Last Friday he was sitting in his accustomed place, out-door in the shade of his house, under a big awning, with blocks of ice around his head, and hot stones to his hands and feet, his everfaithful wife fanning him with a huge fan made of five palm-leaf fans, all hope having fled. Just then Judson H. Clark, the famous horseman, and proprietor of the Genessee Valley Stock Farm, of Scio, in this County, drove up in his fine carriage with his lady and a genial portly looking gentleman, whom Mr. Clark introduced as Prof. J. B. Campbell, M. D., V. D., of Cincinnati, Ohio, the President of the American Health College, and Founder of the Vitapathic System of Practice, now proving so superior in the cure of disease. Prof. Campbell was pronounced by his gentleman and lady patients present as the most skillful physician and successful healer of any age or clime, and whom Mr. Clark had employed to come to Scio and treat his (Mr. Clark's) wife and father, and whom Dr. Campbell had already much benefitted.

At Mr. Clark's request, Dr. Campbell commenced treating Mr. Corbin, laying his hands on his head, in the peculiar and successful manner known only to Prof. Campbell and his pupils, removing all

heat and pain, and restoring his eyes to their normal condition, and warming his frozen hands and feet, and enabling the heretofore helpless suffering invalid to get up and walk and enter his house, to the astonishment and joy of his family, and this was the hottest day of the summer, when "Dan" was at his worst.

So great was Dr. Campbell's healing powor that the patient felt it as soon as the Professor laid his hands on the burning pained head. "Dan" says that it flashed through his entire body, from head to feet, like a stream of electricity. The long suffering patient, who had been a care to his family for many years, was now restored to health, and he and his family were nearly beside themselves with joy.

Since that fortunate Friday, "Dan" has been in excellent health, and now follows his horseshoeing business as in days of yore. No more ice and hot stones or fans are needed, but "Dan" is himself again. He and his family feel deeply thankful to Mr. Clark for his kindness, and to Professor Campbell for his wonderful cure; and hundreds of astonished neighbors flocked to Dan's house, to see, and hear, and know, of the miracle.

ANOTHER WONDERFUL CURE.

Mrs. Crandall, who lives a few doors south of Mr. Clark's beautiful home in Scio, has been a helpless invalid, confined to her room for eleven years with inflammation, softening of the brain, spinal weakness, severe pain, and difficult diseases of women, and so bad in body and mind that she required constant watching and care. Dr. Campbell was taken to see her by the same generous Judson Clark and his noble lady. Dr. Campbell, at their request, gave the helpless, hopeless invalid

one of his successful vitalizing treatments peculiar to the Vitapathic System of Practice, which restored the suffering patient to health and strength of body and mind. She arose, dressed herself, prepared dinner, did up the work, went out visiting and shopping the same afternoon, bought dress goods, and went home to make it up. Her neighbors were astonished to see her out, *the first time in eleven years.*

A week later the Editor says,—"Corbin still continues well;" and three weeks later, Mr. J. H. Clark reports that "Dr. Campbell's patients are all doing well—Daniel Corbin all right, and Mrs. B., who was confined for years as an incurable lunatic in Williard Insane Asylum, and whom Dr. Campbell visited in the asylum, and gave one treatment to her, is now cured and came home to her family, happy and well.

The above editorials were written and published unsolicited and entirely unknown to Prof. Campbell.

TRUE FRIENDSHIP.

True Friendship abides forever,
It will tire or weaken never;
Though selfish love grows weak and cold,
Friendship increases manifold.

True Friendship loves to meet again,
And with True Friends ever remain;
But selfish love soon weakens down,
And false smiles are changed to frown.

True Friendship's tie shall ever be
The tie that binds true friends to me;
False friends one by one soon may part,
But I will still be true in heart.

True Friendship will always endure,
And make all ties steadfast and sure,
True Friendship grows with ev'ry breath,
And continues lasting in death.

Your True Friend,

Nov. 4, 1886. *John Bunyan Campbell.*

AMERICAN HEALTH COLLEGE,
FAIRMOUNT, CINCINNATI, OHIO.

RECOMMENDATIONS

OF THE

Encyclopedia of Nature and Full Vitapathic Practice,

Copied from unsolicited letters from Vitapathic Physicians who have procured the book.

Columbus, Texas, June 5, 1878.

Prof. J. B. CAMPBELL, M. D., V. D., Cincinnati.

Dear Brother Campbell—Your great book, the "Encyclopedia of Nature and Full Vitapathic Practice," is received. I am delighted with it and the grand system of practice it so ably teaches. Its lessons of instruction are far ahead of anything I have ever read or heard of in a study and practice of twenty years, and worth more to me than a thousand dollars, indeed it is above price in value. Following its directions I am now curing the sick with a success unheard of before, and have just cured, with a few days' Vitapathic treatment, several very severe cases, that had been given up to die. It is most wonderful, and astonishes everybody. I am sent for to go to Hempstead, to treat several of the first ladies of that city.

Blessing you every day for the grand Vitapathic system, I am, fraternally yours,

E. T. LEWIS, M. D., V. D.

Easton, Pa. May 30, 1878.

Prof. J. B. CAMPBEEL, M. D., V. D., Cincinnati.

Dear Sir,—I have received the "Encyclopedia of Nature and Full Vitapathic Practice," and in looking over it I find it is full and complete indeed.

The philosophy is grand; and I am confident the principles of Vitapathy, under your able leader ship, cannot fail to succeed, and command the esteem of all intelligent people. The more I read the book the more I am pleased with its teachings, they are according to nature and science, and enable the physician to cure even where he has failed before.

With all honor and esteem, I am, respectfully yours, J. W. H. KNERR, V. D.

1008 Butler Street, Easton, Pa.

St. Louis, Mo., May 23d, 1878.

PROF. J. B. CAMPBELL;

Dear Sir,—The great book has arrived, and I am reading it with delight and wonder. It is truly a great book, and unfolds many valuable secrets that a physician ought to know. I have felt the need of just such a work in my practice for many years. It will be a great help to me. It is truly a great "Encyclopedia of Nature," and explains fully the grand Vitapathic System of curing all diseases and preserving all life. Money is no equivalent for so great a work, and I shall never be able to repay you for it. I think you will have several students from this place, as they see I possess a superior power by knowing the Vitapathic System.

With best respect, I remain, your brother in Vitapathy. E. W. BRETZ, V. D.

523 Anna Street, St. Louis, Mo.

Marshalltown, Iowa, May 28th, 1878.

PROF. J. B. CAMPBELL, V. D.

Dear Sir,—The great "Encyclopedia of Nature containing the full Vitapathic System of Practice," and a world of knowledge, has arrived. I am highly pleased with it. It is a grand effort

and must be crowned with success. "Glory to God for Vitapathy." To me it is a POWER. All my practice tells and is a CROWING SUCCESS, and may you live long to do good in the future, as you have done in the past.

My best wishes and highest respects to you. Please write often, for it does me good to hear from you. I am, as ever, your brother in Vitapathy. J. C. HOWES, V. D.

Half-Moon Bay, Cal., May 25, 1878

PROF. J. B. CAMPBELL, Cincinnati, O.

Dear Sir,—I have received the "Encyclopedia of Nature" safe by mail, and I assure you that I am much pleased with the book. It teaches those higher principles and methods of curing the sick so necessary to every physician who wants to be successful in practice.

"Vitapathy" is far superior to all other systems of medical practice; and your grand Encyclopedia teaches and explains it so fully that any intelligent reader must understand and practice it with success. My success is most astonishing to myself as well as to my patients.

With all respect, I am, fraternally yours,

W. D. CHURCH, V. D.

Sycamore, Illinois, May 27, 1878.

PROF. J. B. CAMPBELL, M. D., V. D.

Pres. of American Health College, Cincinnati.

Dear Sir,—Your big book, the "Encyclopedia of Nature and Full Vitapathic Practice," arrived in due time. I have examined it and read its heavily freighted pages. I find it contains a world of knowledge, the highest and most important, and yet told in language so plain that all can read and understand. It takes but few words to tell

the truth and to the point, which all your books are noted for. Hoping that you may live long and extend wide the benefits of the Vitapathic System. I remain, truly, yours,

W. E. SWETLAND, V. D.

Brooklyn, N. Y., May 30, 1878.

PROF. J. B. CAMPBELL;

Dear Sir,—The book of books, the "Encyclopedia of Nature and Full Vitapathic Practice," arrived in due time and in good condition. It is indeed a wonderful book. I have been reading everything that I could find that would throw better light on the medical profession for many years, and thought I had read up even to the highest and best, but this excels them all. It imparts so much knowledge and confers thereby so much power, that it should only be read and used by an honorable medical profession, in whose hands it will be a blessing to the world.

With sentiments of high regard, I am, most respectfully, yours,

C. C. BINGHAM, D. S., M. D., V. D.
478 Lafayette Ave., Brooklyn, N. Y.

Dr. Bingham's letter to Dr. James H. Porter, of Providence, Rhode Island, who inquired of Dr. Bingham about the Vitapathic System.

Brooklyn, N. Y., May 30, 1878.

DR. J. H. PORTER, Providence, R. I.

Dear Sir,—Your letter of inquiry is received. Please pardon my delay in answering it, as I have been very busy.

But now, in reply, would say, that I have known Dr. Campbell, the founder of the Vitapathic Med-

ical System, for fifteen years, and can truthfully say that he is a practical and scientific man and honorable in all his dealings. And from my own experience in the practice of medicine and dentistry for twenty-seven years, and extensive reading and acquaintance with all systems of practice, I fully believe that there is no system of practice that can stand the test with Vitapathy in curing diseases of all kinds; and I further believe that it will soon take the place of all others, and be the only system practiced among intelligent people. My success with it is all that I could ask.

The System is all that Prof. Campbell claims for it, and you will certainly find it to your interest to learn it. Most respectfully, yours,

C. C. BINGHAM, V. D.
478 Lafayette Avenue, Brooklyn, N. Y.

White Cottage, Green Co., Pa., June 14, 1878.

PROF. J. B. CAMPBELL, M. D., V. D.

Dear Sir,—The great book, "Encyclopedia of Nature," which I received of you some time ago, has been well perused, but I find it must be studied to comprehend its grand lessons. In my long life of reading and practicing I have studied everything that I could get on all systems of medical practice, including the newest and best. But I can truly say that I find the Vitapathic System to be the CROWNING GLORY of all. I have always had magnetic healing power, which I never understood nor knew how to employ until I studied Vitapathy.

With the Vitapathic System I now cure palsy and other difficult chronic diseases in a short time. And in acute diseases, fevers, etc., Vitapathy is quick and sure. And in small-pox, measles, scar-

let fever, etc., the antidote treatment arrests the disease immediately.

With much respect, I am, yours truly,

T. T. WILLIAMS, M. D., V. D.

Marionville, Forest Co., Pa., July 15, 1878.

PROF. J. B. CAMPBELL;

Esteemed Sir,—The "Encyclopedia of Nature" came to hand in due time, and I think it is the greatest of all books. And the Vitapathic System, which it so fully and ably teaches, is the greatest of all systems for curing diseases and saving life. I have learned more from this book that is useful in my profession than I ever learned before from all books, lectures, college instruction, and practical experience combined. Indeed, Prof. Campbell, I can truthfully say that I would not take a thousand dollars for what I have learned from you and from your books, for it is certainly worth more than that to me.

Yours, most respectfully,

C. J. HARRIS, M. D., V. D.

Janesville, Wis., July 31, 1878.

PROF. J. B. CAMPBELL, M. D., V. D., Cincinnati.

Ever Dear Sir,—I desire to say that I have carefully read and fully studied the "Encyclopedia of Nature and Full and Complete Vitapathic Practice," and am amazed and delighted at the succinct and comprehensive manner and matter of your grand book. It should be in the hands of every physician. As a Vitapathic Physician I am proud of it. No circumlocution; no covering up of the truth with fine spun theories. It is simple, profound, logical, and deep, yet plain matter of fact. Like the Colossus of Rhodes, it is one of the wonders of the world, and spans the entire

passage from the Fountain of Health to the Citadel of Disease. Its scientific and successful methods for preparing and vitalizing medicines; its higher philosophy of health and disease; its power to grasp the abstruse difficulties of body, mind, and soul, are all very wonderful; its systems of diagnosis, surgery, pathology, and physiology are complete; its method of eliminating disease, pernicious drugs, and deadly poisons from the human system, is truly beyond criticism; its better knowledge of disease; its higher uses of vital and vitalized medicines, food, water, air, heat, light, electricity, and vital magnetism, make a system of medical practice unsurpassed and unsurpassable, with which I am fully satisfied, and am truly grateful to you, for it enables me to cure disease when all else has failed. I ever remain your brother in the knowledge and power of Vitapathy,

E. W. STEVENS, M. D., V. D.

Cincinnati, O., August 8, 1878.

Dear Sir,—In answering your inquiry of me as to my opinion of Dr. Campbell's new work, "Encyclopedia of Nature," my name being attached to it as printer, I must say that I considered it one of the most wonderful books ever issued from the press, and that it deserves a careful reading by every man and woman engaged in practicing the healing art, to whatever school of medicine they may belong. I have done business with Dr. Campbell for over twenty years, and have ever found him prompt and upright in all his dealings. His theory of disease and means of cure, although new, are strictly philosophical, and must soon cause an entire revolution in the practice of medicine. Respectfully yours, H. WATKIN.

Book and Job Printer, 119 W. Fifth St.

"I begin to realize the wonderful POWER of Vitapathy. Every man who has its secrets has a POWER almost unlimited, and can cure disease, prevent death, and do many wonderful things."

W. J. ATKINSON, M. D., V. D., Pisgah, Mo.

"I feel the wonderful POWER that is imparted by the lessons in Dr. Campbell's book on Vitapathy. And as I drink in the glorious knowledge contained in its glowing pages, my soul seems filled with a sacred fire and living POWER that seems unlimitable and inexhaustible."

MRS. C. C. RICHARDSON, V. D.
Brockport, N. Y.

"My soul thrills with joy as I read the Vitapathic Lessons. They have opened my mind to nature's sublimest truths, enlarged my capacities to think and comprehend, and conferred a POWER that the world knows not of."

MRS. L. C. BASSETT, V. D.
Springfield, Utah.

"As much as I have known of electricity and magnetism, I did not know the HIGHER POWER, nor how to use it, until I read Dr. Campbell's book on Vitapathy. I owe him a debt of gratitude that life itself is too short to pay."

J. N. ADKINS, V. D.
Lampasas, Texas.

"In my medical practice of thirty years I endeavored to learn everything that was knowable, and employed electricity and magnetism to their highest extent. But now I find a still higher power, as taught in the higher lessons in Vitapathy, by Prof. Campbell. This power I find almost unlimited, and seems to be the POWER of all POWER."

H. M. JOHNSON, M. D., V. D.
Piqua, Ohio.

What the Public Press and the People Say about Dr. Campbell's Great Discoveries.

In addition to the great Vitapathic System which Prof. J. B. Campbell has Originated, Founded, and Established, and which is now spreading over the civilized world, curing disease and saving life, as has never been done before, he has now capped the climax and crowned all with the greater discovery of VITA, the Life Principle itself, which cures disease, prevents death and must make perfected

HUMANS IMMORTAL.

Hear what learned physicians, ministers and scientists say about Prof. Campbell's greatest of all discoveries:

Rev. J. M. Green, a Presbyterian minister of Charleston, S. C., has published a book against Spiritualism, in which he says there is being discovered a new element or power in nature, kindred to electricity and magnetism, but greater than them both, by which the so-called spiritual manifestations are produced, and many wonderful things done. Inspired theologians and learned scientists have been looking for a new power, higher than ever known before, and expecting with it, when found, to solve the problem of physical and spiritual life, and maintain and perpetuate both alive together, and thus practically banish death! and bring in

THE MILLENNIUM.

The learned and experienced Le Roy Sunderland, in his late writings, says, that there is a power in nature greater than any yet discovered, which is now ready to dawn upon the world, and says, that Dr. J. B. Campbell, of Cincinnati, the Founder of the Vitapathic System, calls it "VITA," or, "VITA–PATHY."

A convention of learned doctors, ministers and scientists have just unanimously reported, after full examination and deliberation, that Prof. John Bunyan Campbell, M. D., V. D., President of the American Health College and Founder of the Vitapathic System, in addition to his many valuable discoveries in Electricity and

Magnetism, and other Natural Vital Forces, has crowned all by the discovery of

VITA,

The highest power in nature, and the *real* life-principle, and has well named it "Vita," because it is life, or the "Life-Principle," which only *can* and *does* cure disease, preserve health, prevent death, and must ultimately perpetuate human life and make man immortal. Prof. Campbell, who has been so ably teaching his great Vitapathic System of Practice, now adds this greater discovery of "Vita," without extra charge, for it is considered above price.

Many physicians and ministers, as well as other men and women, have learned the Vitapathic System of Prof. Campbell, and their success in practice is shown by what the public and the public press say of them and of their wonderful cures. Take, for instance, the success of Dr. R. C. Flower, V. D., of Boston, formerly a Minister of the Gospel, but since a pupil of Prof. Campbell, and a graduate of the American Health College.

An editor-correspondent writes to and for the *Chicago Inter-Ocean*, a large weekly and daily paper, and says, that Dr. Flower (Vitapathic Physician) has a peculiar way of examining patients and correctly diagnosing their diseases instantly, and without asking questions. The editor also states that his success in curing disease is without a parallel, and that he cures all, even those given up to die by other physicians.

Mr. Arthur Conant, of Warwick, Mass., says, that a Vitapathic Physician (one of Dr. Campbell's pupils) described his disease and even long forgotten incidents of his life accurately without asking questions, and says that his cures are most wonderful, and thinks that such doctors must be inspired and have special gifts from

THE HIGHER POWERS.

An eminent minister of New York City, who has been employing a Vitapathic Physican in his family with the most complete success, says, that such wonderful skill in diagnosing disease, and such wonderful and unlimited power in curing all ills that human life is heir to, must be a special gift from God.

And the editor of the *Albany Evening Journal* reports a prominent minister of New York, who has employed a Vitapathic Physician of that city in his family, after all others had failed, as saying, that he regarded this doctor as the most wonderful man in the world, and that he must certainly be gifted of God for the healing of the people.

The Rev. Dr. Stykes, a Presbyterian minister of Saratoga, N. Y., says of a Vitapathic Physician of that State, that his diagnosis and cure of diseases are most remarkable; and the reverend divine further says, that he has been preaching that the days of miracles are past, but now it seems that they are not past.

An eminent minister who has learned and is preaching and practicing the Vitapathic System, says, that "Vitapathy is the hope of the world, for it makes people better physically and spiritually, and saves both body and soul alive together, and must ultimate in the millennium."

"I find that Vitapathy is a POWER by which we may bid defiance to disease and to death itself. I would not be without it for many times its cost.

"J. N. ATKINSON, M. D., V. D., Sedalia, Mo."

The editor of the *Boston Evening Traveler* says, in his paper, that a Vitapathic Physician of that city has a national reputation in and around the city, and that within a radius of twelve miles of Boston he has thousands of patients, and including those by mail and by telegraph he has nearly twenty-five thousand patients, and he receives hundreds of letters and telegrams every day from his patients, expressing highest gratitude and most wonderful cures. And says, that he has restored to health thousands that other physicians had given up to die. Every day's mail carries his vital magnetic remedies to hundreds of the sick and afflicted and brings back the reports of most wonderful cures. The editor closes by saying: "Facts are stubborn things, and such cures speak for themselves." And he thinks every physician, and all engaged in promoting the health of the people, should learn and practice the Vitapathic System.

Dr. J. B. Campbell's Success in Curing the Sick.

Hon. Richard C. Hill, editor of the *Friendship Chronicle*, Allegheny County, N. Y., says, in his paper, "That the wonderful cure made by Dr. Campbell, in one treatment, on Daniel Corbin, an eight years' invalid, is a 'Marvel if not a Miracle.'"

Col. A. J. Shakespeare, editor of the *Kalamazoo Gazette*, says, in his paper, that "The marvelous cures made by Dr. Campbell, of Cincinnati, on Mrs. Katie Coleman and Dr. Grimes, eleven years incurable sufferers, and other sick and dying people of Kalamazoo, seems like actually raising the DEAD."

And the *Kalamazoo Daily Telegraph* says, that "Dr. J. B. Campbell, the Founder of the Vitapathic System, has done wonders in curing many of our best citizens of heretofore incurable diseases. He literally made them take up their beds and walk." "Our oldest citizens were amazed, and exclaimed that it was like Raising the Dead."

Dr. Campbell's cures remain permanent as ascertained in Cincinnati, by a test of twenty-five years.

Extracts from the Press of Cincinnati.

PROF. J. B. CAMPBELL, M. D., V. D.,

"After twenty-five years successful practice in this city, now closes his office."

"Having spent three score years in Study, Discovery, Invention, and Practice, and having Originated, Completed, and Established the great Vitapathic System of Health and Life, and taught it to other physicians and ministers, who are now practicing it with great success; and having himself restored to health and happiness many thousands of suffering invalids, he now retires from active practice, and devotes his time to teaching and qualifying other suitable persons to go forth to cure the sick, and to restore to health and happiness earth's suffering millions; and when his college is not in session he travels and gives Public Lectures Free to the people."

"The memory of JOHN BUNYAN CAMPBELL must ever be enshrined in the hearts of a grateful people who have been so much benefitted by his skill and life-long services."

"The System of Health and Life for Body and Soul which Dr. Campbell has Founded, with the American Health College and Vitapathic Sanitarium that he has erected and dedicated forever to Vitapathy for the benefit of the American people, will be his enduring MONUMENT."

Patients are still received at the Vitapathic Sanitarium, in Fairmount, and attended by skillful Vitapathic Physicians for the cure of all Chronic Diseases and Debilities.

SECOND ANNIVERSARY CONVENTION

OF

VITAPATHIC PHYSICIANS

September the 9th, A. D. 1881; V. D. 11.

AT THE

NEW AMERICAN HEALTH COLLEGE,

FAIRMOUNT, CINCINNATI, OHIO.

The Convention assembled at 9 A. M., members being present from many of the States.

The Convention was called to order by Dr. T. T. Williams, of Pennsylvania, President *pro tem.*

On motion, Wm. Rose, M. D., V. D., Principal of the Louisville (Ky.) Vitapathic Health Institute, was elected permanent President; and Prof. S. S. Cook, M. D., V. D., Principal of the Cincinnati Cancer Infirmary, 163 Elm street, was elected Secretary.

President Rose, on taking the chair, opened the Convention by some terse and eloquent remarks, advocating the principles of the Vitapathic System of Cure, and explaining his success and confidence in its practice, and referring to the rapidity with which the New System is gaining in popular favor, and its great success over all other systems of practice.

All being anxious to hear from Prof. Campbell, their able teacher, whom all loved and delighted to hear. He, on being specially called upon, delivered a long and brilliant lecture, full of instruction and wisdom, on the great principles of Vitapathy, as fully taught in his books and verbal lessons, which was enthusiastically and thankfully received and highly appreciated by the whole Convention.

Then, on motion of Dr. Williams, a committee was

appointed to report on the views of the Convention, consisting as follows : Dr. T. T. Williams, Dr. H. O. Candee, Dr. J. W. H. Knerr, Dr. E. J. House, Dr. J. S. Kies, and Dr. H. E. Rose.

After further speeches and business the Convention adjourned until 2 P. M.

2 O'Clock P. M.

The Convention assembled according to adjournment (other members having arrived in the mean time), President Rose in the chair.

First business in order was the report of the Committee on the Vitapathic System, its Founder and its new College, which was received and unanimously adopted by the whole Convention, and ordered to be published in its proceedings.

Opportunity was then given for general remarks, which was embraced by a few. But all were anxious to hear another lecture from Professor Campbell, the founder of this great System of Health and Life for both Body and Soul, which he gave in his plain and instructive manner, principally on the Vitapathic System of safe and successful Surgery, and safe and painless Parturition, and sure and correct methods of Diagnosing Disease, and his rapid methods of cure.

All expressed themselves as delighted and glad to be here, and felt that they had been much profited by attending the Convention.

After which Prof. Cook made some forcible remarks on the superiority of the Vitapathic System over all others, and explained how easily President Garfield could have been cured in a few days without waste of vital force or danger. Dr. Cook also spoke knowingly of the success of the Vitapathic method of Painless Parturition, and its glorious boon to women.

President Rose also made some very appropriate

remarks on the safety and success of Vitapathic Surgery in his experience.

After appropriate remarks and cheering reports by other Vitapathic Physicians the Convention adjourned to meet again in the same place, on the 9th day of September, A. D. 1882 ; V. D. 12.

WM. ROSE, M. D., V. D., *President*
S. S. COOK, M. D., V. D., *Secretary.*

We, the undersigned, Convention Committee, appointed by our fellow graduates of the American Health College, Cincinnati, Ohio, in Convention assembled, this 9th day of September, A. D. 1881, V. D. 11, to celebrate the sixty-first birthday of the founder of Vitapathy, and to dedicate the college edifice which he has erected, in Fairmount, Cincinnati, Ohio, and endowed to the interests of Vitapathy and Humanity, and to further report on the Vitapathic System itself, do hereby most respectfully report as follows:

That we recognize in Prof. J. B. Campbell, M. D., V. D., of this city, the founder of the great Vitapathic System of Health and Life, a man of superior attainments, who, by his tireless efforts, combined with extraordinary natural genius, scientific skill, and wonderful healing power—making him the world's benefactor, and the only man who has succeeded in discovering and utilizing the vital forces of nature, and uniting them into a grand System of Health and Life, for body and soul, and raised the "Art of Healing" to a science, employing the best uses of Vital Medicines, Food, Water, Air, Heat, Light, Electricity, and Magnetism in a complete system of cure, and made it plain so that others can learn and practice it with success—curing disease and preventing death; and with his correct method of diagnosis, better surgery, and easier parturition, crowning the Vitapathic System with a completeness and success heretofore unknown in the practice of medicine (having learned and practiced the old systems, we can judge of the superiority of VITAPATHY and fully endorse all that he claims for it). And furthermore, we find he has discovered VITA, the True source of Life, from which the Vitapathic System derives its Name and Power: And that the American Health College, over which he presides, instructs and graduates a higher grade of Health Doctors, making them both Physicians and Ministers, legally qualifying them to fully administer to the wants of the entire man, in both body and soul. Furnishing mankind, through the Vitapathic System, the best health and highest religion.

For all these discoveries, benefits, and privileges made accessible to us and to whomsoever will—that is worthy—we thank

our Brother, Friend, Teacher, and Benefactor, John Bunyan Campbell, the Father of Vitapathy.

Adopted by Committee,

T. T. WILLIAMS, M. D., V. D., Nettle Hill, Pa.
H. O. CANDEE, M. D., V. D., Washington City, D. C.
J. W. H. KNERR, M. D., V. D., Easton, Pa.
E. J. HOUSE, M. D., V. D., Washington C. H., O.
MRS. J. S. KIES, M. D., V. D., Cincinnati, O.
MRS. H. E. ROSE, M. D., V. D., Louisville, Ky.

The above report was unanimously adopted by the whole assembly, and ordered to be published in the reports of the Convention.

WM. ROSE, M. D., V. D., *President.*
S. S. COOK, M. D., V. D., *Secretary.*

Many cheering letters and enthusiastic Toasts were received from Vitapathic Physicians who could not leave their practice to attend personally. One example (renewed from last year) we will find room for.

All honor to John Bunyan Campbell, M. D., V. D., the Founder of the great Vitapathic System, President of its College, Friend of Humanity, Successful Physician, and our illustrious Preceptor, who has advanced Medical Practice to a Science, and made it successful in the cure of every disease of body and mind.

May he live forever to witness the continued triumphs of Vitapathy. Fraternally,

G. H. BINKLEY, M. D., V. D., G.M., D.D.S.
Queens P. O., McMinn Co., Tennessee.

In the evening the New College and Sanitarium was grandly illuminated and opened to the public, when some three hundred of Prof. Campbell's friends and neighbors assembled to congratulate and do him honor, and admire the beautiful rooms, rich furniture, and splendid parlors, and make each other happy as they thronged through the spacious building to the harmonious strains of soul-enchanting music, and trip the light, fantastic toe in the magnificent Lecture Hall of the College.

Regular Courses of Vitapathic Lectures commence in the American Health College on the 1st of March and October, and continue two months, at each of which the prepared can graduate and receive diploma. Physicians of all other Schools of Practice can graduate in this Highest System, on the most favorable terms. Apply to its President,

PROF. J. B. CAMPBELL, M. D., V. D.

Fairmount, Cincinnati, O.

FOURTH ANNUAL CONVENTION

AND CELEBRATION OF THE

Sixty-Third Birth Day of the Founder of the Vitapathic System,

BY

VITAPATHIC PHYSICIANS

IN CONVENTION ASSEMBLED ON

September the 8, 9, and 10, A. D. 1883; V. D. 13,

AT THE

AMERICAN HEALTH COLLEGE,

FAIRMOUNT, CINCINNATI, O.

Vitapathic Physicians, graduates of the American Health College, were present from many of the States, all of whom were heartily welcomed by Prof. J. B. Campbell, the Originator and Teacher of the Vitapathic System, and the Founder and President of the American Health College, who welcomed ALL to the Convention, and College, and "Home of Vitapathy."

When the Convention had been called to order, Wm. Rose, M. D., V. D., Principal of the Louisville, Ky., Vitapathic Health Institute (being the oldest graduate of the Vitapathic System of Practice), was unanimously elected President of the Convention, and Prof. S. S. Cook, M. D., V. D., Principal of the Cancer Institute, of Cincinnati, Ohio (being the next oldest), was elected Secretary.

President Rose, on being conducted to the chair, opened the Convention with some strong remarks on the principles of the Vitapathic System, explaining

his great success in the Practice of Vitapathy, and referred to the rapidity with which the New System was gaining in popular favor, and its great success in the cure of disease.

Then followed remarks by Prof. S. S. Cook, and Drs. J. S. Bardwell, T. T. Williams, H. O. Candee, D. M. McFall, G. H. Binkley, Bessie P. Haines, E. J. House, Sarah Schwaker, Eliza A. Taber, Wm. Jennings, Daniel Schaub, Andrew Mock, W. S. Hamel, M. Herold, the worthy Secretary of the College, and many other Vitapathic Physicians, all expressing themselves in the highest terms of the Vitapathic System of Practice, and their great success in curing disease by this superior System of Health which they had learned from Prof. J. B. Campbell, and which, to them, was worth many times its cost; and all poured out their thanks, honor, and devotion to their illustrious preceptor, who had in his wisdom, power, and benevolence founded so great a System of Health and Life for body and soul; and who has had Incorporated a Religious Scientific Health Society, and has had built its Chartered College, which fully teaches the great Vitapathic System, and diplomates and ordains its graduates both to practice and preach this great Religious and Scientific System for the benefit of body and soul, and to preserve them both alive together, and to unite all Vitapathic graduates in one grand Brotherhood and Sisterhood forever.

Many cheering letters were received from other graduates of Vitapathy who could not leave their extensive practice to attend this Annual Convention. But their praise of Vitapathy and its Founder was unlimited. All present at the Convention being anxious to hear from Prof. Campbell, their able teacher,

whom all loved, he gave them in brilliant lectures lessons of wisdom and power, surpassing all former teaching, on the higher principles of the great Vitapathic System, which was enthusiastically and thankfully received by the whole Convention.

Finally, on the last day of the Convention, a committee of Vitapathic physicians present was appointed to consider and report on the success of the Convention, the great value of the Vitapathic System, and the boundless benefits of Prof. Campbell's Special Personal Lessons given at this Convention, of which all present declared they would not have missed for hundreds of dollars.

COMMITTEE'S REPORT.

We, the undersigned, Convention Committee, appointed by our fellow graduates of the American Health College, Cincinnati, Ohio, in Convention assembled, on this the sixty-third anniversary of the birth of the founder of the Vitapathic System, in the college he has erected and endowed, do hereby most respectfully report as follows :

That we recognize in Prof. J. B. Campbell, M. D., V. D., of this city, the founder of the great Vitapathic System of Health and Life, a man of superior attainments, who, by his tireless efforts, combined with extraordinary natural genius, scientific skill, and wonderful healing power—making him the world's benefactor, and the only man who has succeeded in discovering and utilizing the vital forces of nature, and uniting them into a grand System of Health and Life, for body and soul, and raised the "Art of Healing" to a science, employing the best uses of Vital Medicines, Food, Water, Air, Heat, Light, Electricity, and Magnetism in a complete system of cure, and made it plain so that others can learn and practice it with success—curing disease and preventing death ; and with his correct method of Diagnosis, better Surgery, and easier Parturition, crowning the Vitapathic System with a completeness and success heretofore unknown in the practice of medicine (having learned and practiced the old systems, we can judge of the superiority of VITAPATHY and fully endorse all that he claims for it). And furthermore, we find he has discovered VITA, the True Source of Life, from which the Vitapathic System derives its Name and Power, and that the American Health College, over which

he presides, instructs and graduates a higher grade of Health Doctors, making them both Physicians and Ministers, legally qualifying them to fully administer to the wants of the entire man, in both body and soul, furnishing mankind, through the Vitapathic System, the best health and highest religion.

And his higher and better methods of employing Vital Air, Heat, Light, Electricity, and Magnetism, in the cure of disease, are above all competition. And furthermore, we report, as the expression of this Convention, that Prof. Campbell's new lessons on his late discoveries in treating disease by Vital Nutrition—by positive and negative Vitalized Concentrated Food—is incomparably better than any drug treatment for the cure of any and every disease, and his late discoveries in Antiseptics, and his new and superior treatment for all Septic Diseases and preventing epidemics, preserving vegetable and animal food, embalming dead bodies, and in preventing decay and death itself, is above all price in absolute value; and his teachings on the cultivation, development, and employment of the powers of the human soul exceed everything ever known before, and is perfectly grand; and we advise all Vitapathic physicians to attend every Annual Convention. And we all join in recommending to and advising all physicians and every man and woman, who wants to become a good and successful physician, to learn the Vitapathic System of Practice, graduate in the American Health College, and obtain its higher Diploma and fuller Degree of V. D.—Vital Doctor—making them both Physicians and Ministers, a benefit to themselves and a blessing to all humanity. To all of which we subscribe our names and pledge our honor and our lives.

T. T. Williams, M. D., V. D., Nettle Hill, Pa.
D. M. McFall, M. D., V. D., Nashville, Tenn.
H. O. Candee, M. D., V. D., Washington, D. C.
E. J. House, V. D., Washington C. H., O.
D. Schaub, M. D., V. D., Muncie, Ind.
G. H. Binkley, M. D., V. D., Springfield, O.
Andrew Mock, V. D., Muncie, Ind.
B. P. Haines, V. D., Beloit, Wis.

—*Committee.*

The above report was submitted to the Convention and unanimously adopted, with three cheers for the Convention, Vitapathy, and its Founder. After which the Convention adjourned to meet in the same place on the 9th day of September, A. D. 1884; V. D. 14.

Wm. Rose, M. D., V. D., *President*,
S. S. Cook, M. D., V. D., *Secretary*.

SIXTH ANNUAL CONVENTION

AND CELEBRATION OF THE

Sixty-Fifth Birthday of Prof. J. B. Campbell, M. D., V. D.

The Founder of the Vitapathic System and Founder and President of the American Health College,

BY

Vitapathic Minister-Physicians,

IN CONVENTION ASSEMBLED ON

September 9th, A. D. 1885; V. D. 15,

AT THE

AMERICAN HEALTH COLLEGE,

FAIRMOUNT, CINCINNATI, OHIO.

The Vitapathic Brotherhood and Sisterhood, in Convention assembled at the American Health College, Fairmount, Cincinnati, Ohio. President Rose in the Chair.

The members of the Convention were heartily welcomed by Prof. J. B. Campbell, the *Originator, Founder, Expounder, and Teacher of Vitapathy*, the most complete *Religious, Scientific System of Health and Life* ever presented to the human family. Prof. Campbell, their able teacher, whom they all respect and love, not only welcomed all to the Convention and *Home of Vitapathy*, but gave them a grand Lecture-lesson of convincing power on the lofty and sublime truths embodied in the great Vitapathic System, all of which was enthusiastically and thankfully received by the members of the Convention. The address of their illustrious preceptor was terse and pointed, a brilliant effort of this wonderful Healer, Physician, and Teacher and world's benefactor. He forcibly enunciated the

duties devolving upon all Vitapathic Minister-Physicians, and in unmistakable language drew the line between the faithful and true V. D. and the timid Vitapathic Minister-Physicians, who place the great light of Vitapathy under a bushel, and do not proclaim that they are Vitapaths, but use its power to cure disease without letting the public know that they are Vitapathic Minister-Physicians, and wear the hypocritical mask of deception, claiming to be M. D.'s when they were Graduated, Diplomated and Ordained V. D.'s, Vitapathic Minister-Physicians, and that only, and having pledged their sacred honor, and signed agreements thereto that they would fully practice Vitapathy in NAME AND NATURE, and nothing else, and to do nothing to hide or injure the great name and noble cause of Vitapathy. As the Professor advanced in his discourse with the power of his tireless will, he wove the strands of Vitapathy into a more compact fabric, and with a vividness of conception and intensity of purpose, inspired the Convention with bright glimmerings of the beautiful "*Vita Land*," and the glory of its power which arches over the heads of all true Vitapathic Minister-Physicians who practice Vitapathy in *full* in NAME AND NATURE, and as if inspired with the eloquence of a sublime moral heroism uttered with emphasis and power—"BY THIS SIGN WE CONQUER;" namely, VITAPATHIC-MINISTER PHYSICIAN! The power of his speech thrilled the Convention like an electric shock—indelibly electrotyping it on the memory of all present; and showing also the wonderful power of the Vitapathic System, also the moral and physical weakness of V. D.'s who would hide and quench Spirit—the *divine source of life* and producer of VITA—from which the Vitapathic System derives its name and power, and by which it can cure diseases and infirmities of body and soul, and promote health and happiness here and hereafter. now and forever.

William Rose, M. D., V. D., Principal of the Louisville Vitapathic Health Institute, and President of the Convention. made some strong and eloquent remarks on the grand principles of the Vitapathic System of Health and Life. He explained how it furnished mankind the best health and highest religion through and by its new and superior treatment of all diseases, and the development of the powers of the human soul, all of which surpassed anything ever known—perfectly delightful to the conception of all progressive minds. He referred to his success in the practice of Vitapathy, and the superiority with which the New System was gaining in popular favor, and its unprecedented success in the cure of disease.

D. M. McFall, M. D., V. D., of Nashville, Tenn., read a paper before the Convention on "Neurasthenia of the *vaso-motor* Nervous System," setting forth the danger of mistaking the pathology of this disease for uterine diseases, and referred to the vast superiority of the sure method of Diagnosis of the Vitapathic System; then, after short speeches by others, the following resolutions were offered by Dr. McFall, and unanimously adopted by the Convention:

First—WHEREAS, All drugs used as therapeutic agents have an influence over the organizing or formless forces, but exercise no control—no influence whatever—over the form-forces that preserve organized form amid the ceaseless molecular changes throughont the wide range of organized life, and that unvitalized substances and drug medicines are but dead, useless matter, that do injury instead of good;

AND WHEREAS, All systems of medicine based on drug medication stand as a unit against all other systems;

AND WHEREAS, Vitapathy, through its own discovery of Spirit Power and use, can and does cure disease better through Vita than by any system of drug medication, therefore we want it expressly understood that we are not practitioners of medicine or M. D.'s, nor do we use any dead, inert, useless, injurious

drug medicines as M. D., Medical Doctors do ; and that V. D.'s are Vitapathic Minister-Physicians, and use Spirit through Vita instead of Matter to cure disease ;

THEREFORE BE IT RESOLVED, That, as a *System of Health and Life, Vitapathy* shall henceforth be not only practiced, but publicly preached, taught and lived by each and every graduate of the American Health College to the full extent of all the Vitapathic System of Health and Life implies. And that all graduates of the American Health College *must* advertise themselves as Vitapathic Minister-Physicians, *and nothing else.*

Second—BE IT FURTHER RESOLVED, That the 9th day of September shall be faithfully adhered to as the day on which the Vitapathic Brotherhood and Sisterhood shall hold their Annual Convention and Celebration of the Birthday of Prof. John Bunyan Campbell, M. D., V. D., the Father of Vitapathy, at the American Health College, Fairmount, Cincinnati, Ohio.

Third—BE IT RESOLVED, That the officers of the present Convention hold over till the assembling of the next Annual Convention.

Then with many thanks to Prof. Campbell and his noble lady for their kind and ample provisions for the physical comforts of the Brotherhood and Sisterhood during the Convention, and for the presence and comfort and assistance of the throngs of Angel-Spirits who attended the Convention, and *continually* make glorious this Home of Vitapathy and MECCA of the Vitapathic Brotherhood, where humans and Angels delight to meet, and in one happy throng have heaven on earth.

The Convention adjournd to meet on the 9th day of September, A. D. 1886; V. D. 16, at the American Health College, Fairmount, Cincinnati, Ohio.

WM. ROSE, M. D., V. D.. PRESIDENT.
J. C. UNDERWOOD, V. D., SECRETARY.

P. S.—The official business done by the Convention will be found recorded in the College Book of Records.

SEVENTH

ANNUAL CONVENTION

AND CELEBRATION OF THE

66th Birthday of PROF. J. B. CAMPBELL, M. D., V. D.

The Founder of the Vitapathic System and Founder and President of the American Health College,

BY

VITAPATHIC MINISTER-PHYSICIANS,

IN CONVENTION ASSEMBLED ON

September 9th, A. D. 1886; V. D. 16.

AT THE

AMERICAN HEALTH COLLEGE,

FAIRMOUNT, CINCINNATI, OHIO.

Convention assembled at 9 A. M. President ROSE in the Chair.

The members of the Convention were heartily welcomed by PROF. J. B. CAMPBELL, the *Originator, Founder, Expounder, and Teacher of Vitapathy*, the most complete *Religious, Scientific System of Health and Life* ever presented to the human family.

PROF. CAMPBELL, their able teacher, whom they all respect and love, not only welcomed all to the Convention and *Home of Vitapathy*, but gave them a grand Lecture-lesson of convincing power on the lofty and sublime truths embodied in the great Vitapathic System, all of which was enthusiastically and thankfully received by the members of the Convention. The address of their illustrious preceptor was terse and pointed, a brilliant effort of this wonderful Healer, Physician, and Teacher, and world's benefactor. He forcibly enunciated the duties devolving upon all Vitapathic Minister-Physicians, who were

Graduated, Diplomated and Ordained V. D.'s—Vitapathic Minister-Physicians—and that only; and having pledged their sacred honor, and signed agreements thereto, that they would fully practice Vitapathy in NAME AND NATURE, and nothing else, and to do nothing to hide or injure the great name and noble cause of Vitapathy. As the Professor advanced in his discourse with the power of his tireless will, he wove the strands of Vitapathy into a more compact fabric, and with a vividness of conception and intensity of purpose, inspired the Convention with bright glimmerings of the glory of its power which arches over the heads of all true Vitapathic Minister-Physicians who practice Vitapathy in *full* in NAME AND NATURE, and as if inspired with the eloquence of a sublime moral heroism uttered with emphasis and power—"BY THIS SIGN WE CONQUER;" namely, VITAPATHIC MINISTER-PHYSICIAN! The power of his speech thrilled the Convention like an electric shock—indelibly electrotyping it on the memory of all present; and showing also the wonderful power of the Vitapathic System and VITA, from which the Vitapathic System derives its name and power, and by which it can cure diseases and infirmities of body and soul, and promote health and happiness here and hereafter, now and forever.

Then DR. WM. ROSE, V. D., of Louisville, Ky., made some eloquent remarks on the grand principles, and power, and success of the Vitapathic Spiritual System, and its superiority over Material Medical Systems that he had practiced in his early manhood, and spoke of Vitapathy as a complete Vital Spiritual System of health and life, for body and soul, and fully meeting all the health wants of mankind; and he urged that it was the duty of all Vitapathic Minister-Physicians to proclaim this grand System of Health to the world for the benefit of all people.

DR. S. S. COOK, V. D., of Dayton, Ohio, spoke next, and explained fully the methods of Vitapathic treatment that had been so successful in his practice, and by his able advice benefiting all that were present.

DR. J. S. BARDWELL, of Ridgeway, Pa., spoke of the superiority of this Vitapathic *Spiritual* System of Cure, and of its great success in curing difficult Chronic and Nervous Diseases.

that *Material* Medical Systems had failed to cure. He spoke also of the Vitapathic processes by which he had raised to life the apparently dead, in cases of drowning and from other causes, accounts of which restorations had been published in the papers of his city, where they had occurred. He had also heard that other Vitapathic Minister-Physicians had been equally successful.

Dr. M. M. Hoyt, V. D., of Troy, N. Y., spoke of the grandeur and power and success of this Spiritual Vitapathic System of health and life, for body and soul, and of her success in her city, where she is known as the "Minister Doctor."

Dr. J. J. Blair, V. D., Prof. J. R. Staples, V. D., and other members of Cincinnati, spoke of their high appreciation of the Vitapathic System, that reaches all the health and spiritual wants of the human family. After which other members from other States were heard, all testifying to the infinite grandeur and success of this Spiritnal System of cure after all *Material* Medical Systems had failed.

Some of these had been old M. D.'s, *Material* Doctors, and knew whereof they spoke from experience. They had become well convinced that dead, *inert* matter, used as medicine, killed ! while living, *active* Vital Spirit, as employed in Vitapathy, made alive !

Many letters of cheer and good will were received by the Convention from Brother and Sister Vitapathic Minister-Physicians, who live at so great a distance, and who are so busy in their practice, that they could not well attend, such as—

Dr. J. D. MacLennan, V. D., of San Francisco, Ca..
Dr. W. D. Church, V. D., of Half-Moon, Cal.
Dr. D. W. Lyle, V. D., of Middleton, Oregon.
Dr. F. H. Bockrath, V. D., of Los Angeles, Cal.
Dr. Hugh Searcy, V. D., of Patriot, Ind.
Dr. C. D. Henry, V. D., of Kirksville, Mo.
Dr. E. T. Lewis, V. D., of Columbus, Texas.
Dr. J. N. Adkins, V. D., of Lampassa, Texas.
Dr. A. M. Attoway, V. D., of Hillsboro, Texas.
Dr. H. T. Shipley, V. D., of Newark, Ohio.
Dr. L. Patterson, V. D., of Galveston, Texas.

Dr. R. C. Patty, V. D., of Selma, Ala.
Dr. J. C. Underwood, V. D., of Memphis, Tenn.
Dr. T. H. Laramie, V. D., of Brooklyn, N. Y.
Dr. M. D. Gamble, V. D., of Waverly, N. Y.
Dr. W. I. Hewett, V. D., of Friendship, N. Y.
Dr. E. M. Atwell, V. D., of Naples, N. Y.
Dr. H. F Crane, V. D., of Buffalo, N. Y.
Dr. S J. Damon, V. D., of Lowell, Mass.
Dr. R. C. Flowers, V. D., of Boston, Mass.
Dr. J. W. H. Knerr, V. D., of Easton, Pa.
Dr. T. T. Williams, V. D., of Nettle Hill, Pa.
Dr. G. W. Pickin, V. D., of Eau Claire, Wis.
Dr. J. E. Steer, V. D., of Minneapolis, Minn.
Drs. R. R. and C. D. Blair, V. D.'s, the well-known Blair Brothers, of Nelson, Nebraska, and many others.

The day following there was a general conference, and many had a chance to speak who had not spoken before, and each expressed his matured thought and practical experience for the benefit of all, and all present were much edified, and all were glad to be there. And each V. D. who attends these yearly Conventions will surely be much benefited.

The next day followed the Religious Exercises and Ceremonies of the Vitapathic Society. First, the grand and significant Vitapathic Sacrament was administered to all. Then followed Spiritual Baptism to all who had not received it. Then followed the Ministerial Ordination to all who were ready to receive it and take on the full armor of Vitapathy. Thus these divine ceremonies were appropriately observed by the Brotherhood, in Convention assembled.

After which Dr. Wm. Rose, V. D., being the oldest member of the Society, was elected permanent President, and Dr. S. S. Cook, the next oldest member, was elected permanent Secretary.

The old Incorporated Trustees were retained.

The Convention then adjourned to meet again on the 9th of September, 1887, at the same place.

WM. ROSE, V. D., President.
S. S. COOK, V. D., Secretary.

HUMAN REDEMPTION.

The following Lecture was delivered in many places by

PROF. J. B. CAMPBELL,

And published in Cincinnati over twenty years ago. It is now reprinted that it may be preserved for future generations.

WHEREAS, in the course of human events, mankind have not attained to that high and happy condition of physical, moral, and mental health that they need, nor to that state of purity, holiness, and innocence, which is their privilege and duty to attain to. But by false and imperfect education; by customs, fashions, and habits, are still groveling in the dust, and wallowing in the mire of ignorance and selfishness; still distracted by the discord of their own inharmonious nature. For the want of harmony, physically, morally, mentally, and socially, we have disease, poverty, ignorance, superstition, bigotry, sectarianism, quareling, fighting, wars, general slaughter and devastation over the world. Nations warring with nations—brother warring against brother. And in community we have slandering, tattling, backbiting, and neighborhood strife. Nor are we free from unlawful crimes; but crimes of the most heinous character are perpetrated daily in our country—theft, arson, and even murder. And in our trades and commerce we have double dealing, cheating, and extortion. Every day we witness such demoralizing, life-destroying, and soul-debasing vices as drunkenness, debauch, gluttony, and a general indulgence in the grosser habits of animal life,

and pandering to the unnatural appetites and propensities of the flesh. We find falsehood and profanity of daily occurrence almost everywhere; and even in the christian churches we see among the professed followers of the meek and lowly Jesus of Nazareth—bigotry, enmity, and sectarianism, dividing and separating the people into numerous sects and denominations, each fighting against the other, and making infidels and confirming sceptics by their selfish wrangling. And in society we have general ignorance of the laws of life and health—of the qualities of food and water—their proper uses and benefits.

The effects of this disorganized and inharmonious state of things are but too plainly apparent in the sickness, pain, misery, suffering and premature death which we witness on every side, for the wages of sin is death. Yes, as lamentable as it may appear, it is none the less true, for every day's experience convinces us that the wages of sin is *death.* But to do good is to gain eternal life—to go on in human development and make ourselves and all around us happy by doing good for and to all.

Men and brethern, fathers and mothers, sisters and brothers, have we done our duty? are we *doing* our duty now? *will* we *do* our duty? If we will, let us begin now, and begin by helping the poor. We are told that true religion consists in visiting the widow and orphan, and supplying the wants of the poor and needy. But have we done it? have we not let them suffer on, while we have plenty, and to spare? Are not the broken-hearted wilting down before us? and we offer them no words of cheer! We give them no sympathy, for which their hearts are bleeding to the very core. And the young and helpless are pining in want,

and growing up in crime, while we stand off and refuse to offer the helping hand, or to speak words of encouragement; the disconsolate widow and helpless orphan are wearing out their lives in incessent toil, to gain a bare subsistance to hold soul and body together; while we, who have plenty and the power to make their hearts glad, will not do it. And the sick, too, are suffering on beds of disease, racked with pain, and scorched with fever, and wasted by the pestilence that walketh in darkness, and wasteth at noonday. All this suffering surrounds us on our right and on our left, and *will* we not put our hands forth to check it? Will we not calm the troubled mind, and soothe the aching head, and cool the burning fever, and assauge the raging thirst? And the unfortunate criminals, the deluded votaries of appetite and lust, slaves to passion, and servants of sin, what have we done for them? They are members of our common humanity. They, too, have souls to suffer and bodies to feel. What have we done to reclaim them, and restore them back to society? Have we not driven them away, and forced them into deeper crimes, instead of raising them up, and, with words of advice and encouragement, bid them be men again, and give them back to society?—useful members of community, and an honor to their sex, and an abiding evidence that the wicked can be reclaimed. Young men and young women, the hope of the world and teachers of our children, must these things continue to exist? must the tide of crime and oppression move onward, deluging our beloved country in its poluted stream, and overwhelming the weak and erring of earth, and sinking them in crime's black gulf, to rise no more? Can not you save them? There is a great work to do, and now is the time to

do it. When education, the arts and sciences, and all nature combines to assist us. This generation has much to do, and much will be required at its hands. Brothers and sisters of the present age, will you rise up in your might and prevent wrong? Will you say to crime, oppression, and suffering—Thus far thou shalt go and no farther, and here let thy proud waves be staid. They can and must be stopped, and you can do it. Rise, then, in your united strength, and in the nobility of soul, redress the wrongs, and alleviate the suffering, and mitigate the woes of injuried humanity. *Will you do it*, and will you do it now? Mankind have suffered much and long, and need your help. They have groaned and agonized; they have writhed in pain; they have longed for deliverance, and have hoped for the good time coming. They have struggled on and cried aloud, and the cry is heard from thousands of human voices, and millions more re-echo it back, till it reverberates from shore to shore, and from continent to continent—Men and brethren, what shall we do to be saved? What shall we do to be saved from the sickness, pain, and suffering that afflict us? What shall we do to be saved from the ignorance, superstitution, and bigotry, the enmity, discord and strife that distracts human society? How shall we bring about that healthful and happy state of intelligence, virtue, honesty, goodness, peace and brotherly love so essential to human happiness and prosperity—so necessary to the development of the race? This subject has engaged the attention of the good and the noble everywhere. The improvement of our race, physically, morally, mentally, and spiritually has been the aim of the philanthropic of all ages, they have labored for this noble purpose, but they had much to contend with; still their labors have

not altogether been in vain. Many efforts have been made, and not without success, by human societies, who have organized for mutual benefit, and having for their object the improvement of the human family, physically, intellectually, morally, and socially. The Free-Masons, the Odd-Fellows, the Templars, the Sons of Temperance, and many kindred societies, have done much good in their way, but they fall short of the great object. Their efforts were too sectional, aud their sphere too limited. The great error with them was, they did not include in the same brotherhood both sexes. They tried to succeed without the stimulating and refining influence of woman, but in this they failed. Woman must take her stand side by side with man in the great work of human redemption. We cannot get along without them. Women rule men, and men rule the world. Women are first in true reform. Secret societies might have done more, but their secrecy and exclusiveness prevented their usefulness. Their efforts were too sectional and too limited, (not taking in both sexes.) Their platform was too narrow to do much good. It was not broad enough for the whole human family to rest upon. Their ideas were too contracted, and their motives too unitarian. Their labors did not cover the whole ground of reform and human improvement. There was not that universality in their principles that the wants of the age demands. Mankind need a universal, humanitary organization that will reach everywhere, and extend from house to house, and from town to town, and from city to city, from nation to nation, from continent to continent, and from pole to pole. Humanity need a universal, harmonial brotherhood and sisterhood, with a platform as broad as the universe, containing in its elements the means of improvement

in all departments of human progression, and a remedy for all human need; and gathering in its folds every human being on the face of the earth, spreading around them the humanizing and harmonizing influences of brotherly love, and joining all mankind into one grand and universal harmonial brotherhood, all laboring for the good of each other in their several conditions in life—all laboring for ultimate human redemption.

Beloved brothers and sisters, you philanthropic, you good and noble sons and daughters of our common parent, will you labor for the good of our race. Will you assist to humanize and harmonize mankind, and endeavor to bring about a healthy, happy, and harmonious condition of human society, so that sickness, pain, and misery will be scarcely known, and ignorance, superstition, enmity, discord and fighting will be unheard of in all the length and breadth of our *then* happy land, when the best uses of all the elements conducive to the uses of man will be well understood, and be applied to the production of food and raiment, and all the wants of the human being; when drunkenness, falsehood, rivalry, cheating, extortion, theft, and murder will be done away, and the great human millinium will be ushered in with all its concomitant happiness and blaze of glory. Can this be done? Doubters and unbelievers in the powers of kindness may think not, and the weak-hearted may shrink back, but the brave, the noble, and the true, who have faith in the power of love, will go forth strong in their conscious strength, and will *prevail*, for to *such* there is no such word as *fail*. Yes, it can be done. Hope, backed by the warm sympathies of the human heart, answers yes! Law cannot accomplish it, nor can the sword; but human love can *do it:* for love ac-

complishes all things. Yes, love can do it. That all-pervading, and all-prevailing, and all-controlling, conquering and unconquerable love, that universal, unchanging, undying love can level down the rough places in society, and remove selfishness, pride, and arrogance. But love must have instruments to work through and with—must have men and women to labor in the cause of human redemption. Missionaries are now needed to engage in this labor of love. The harvest is truly great and already whitened for the sickle. Teachers are wanted to preach a human gospel adapted to human wants, and addressed to human beings, teaching them the necessity and means of human improvement. Teaching a true gospel, adapted to all their needs, physicially, intellectually, morally, and socially; collecting community together in social meetings; bringing them together on the broad platform of universal love, without one discordant element to mar their harmony, and *there* showing them the need of social improvement, and explaining to them the principles, objects, and aims of a harmonial brotherhood. Missionaries are wanted to preach the glad tidings of human redemption, and prepare mankind for the approaching temporal millennium, unfolding to them the laws of life and health, the arts and sciences, machanism, agriculture, horticulture, and all the trades and occupations of human toil; teaching them how to make labor productive and healthful, and teaching the rudiments of a *practical* education; teaching them to govern and control their tempers, appetites, and propensities; imparting to all lessons suited to their capacities; teaching all to be harmonious and happy.

Mankind needs this kind of teachers, and needs them *now*. The people need to know that their

health and happiness is in their own hands. They need to know what to eat, and how to eat, and when to eat, and what to drink, and when to drink, and what *not* to drink. They need to know how to work, and when to work, and what to work at. How to sleep, and where to sleep, and when to sleep. How to exercise, and when to exercise. How to dress, and when to dress, and how to wear that dress. They need to know how to live physiologically correct, according to the laws and conditions of their being, in all their habits, manners customs, and in order to insure good health. They need to know that it is a sin to produce sickness and premature death. They need to know that disease is the result of some violated natural law, and that the violation of natural law is *sin*, and the wages of sin is death. The people need to know that they sin in eating and in drinking, in waking and in sleeping, in working and in playing, in their coming in and in their going out, in summer and in winter, in heat and in cold, and in carelessness and in exposure to the inclemencies of the weather, in not dressing to suit the temperature of the atmosphere and its changes. They need to know wherein they have sinned, and how to relieve its effects. Mankind need to know that the pains, the aches, the misery they feel, the scorching fevers, the burning thirst, the aching bones, the contracted muscles, the crooked limbs, the torpid liver, the dyspeptic stomach, the shattered nerves, the corrupt blood, the costive bowels, the hectic flush, the distressing cough, the wasting consumption, the emaciated frame, the agony, the dying groan, all are the result of violated laws. Man is an accountable being; he is accountable to himself, to mankind, and to nature, and receives the just reward of his doings. He

commits physical sins, and his reward is physical death, for the wages of sin is death.

Then to correct these evils we will *organize*, that we may do by united effort what we never can do by individual exertion. And we will begin *now* in this sacred hour, and unite and labor for the good of our common humanity, and thus we will bring about the good time coming, and hasten the glorious human millennium, when all shall be harmony and peace, and love shall govern all things—love to ourselves and love to our fellow-men shall pervade all hearts, and place us in harmony with the entire universe. And who are to be the members of this great harmonial brotherhood? Everybody! We will take in the good, and we will take in the bad. The sectarian churches of the present age throw those who do not think as they do, or who may offend against their man-made creeds, out into the world to perish and die, but *we* will not do so; we will take them all in, and by our leaven we will leaven the whole lump. We cannot save our fallen brother by casting him outside of the pale of our society, and beyond the reach of our influence. We cannot save him by driving him from society, to wander a despised vagabond on the face of the earth. We will not despise him, and shun him, and force him deeper into crime and degradation. We will lift up our fallen brother and set him on his feet again, and bid him be a *man*. We will reclaim him, and teach him to respect himself, and to learn the lesson of love and human purity, and thus restore him back to his family and friends, a useful member of society. Yes, while we hate sin, we will love and save the sinner. Love is the fulfilling of the law. Love can redeem the world. Love can accomplish all

things. But, for the want of it, mankind are groaning in misery and want, are warring one with another, and universal discord reigns supreme over our otherwise beautiful earth. The principle of love has died out in the universal rush for the almighty *dollar*. Man loves money, and that is all the love he has left. Love shall be our guiding star, our talisman for good. *We will love all, help all, and save all.* By love we will soften all hearts, and gain the affections of all mankind; and for the good of all we will unite them into a harmonial brotherhood and sisterhood. Our motto shall be peace with all mankind. We will be opposed to war in any shape, either by nation or individual. Our banner shall be love. No blood-stained banner shall be ours. In our wake will not be heard the orphan's wail or the widow's moan. The dying groan, the clash of arms, the battle's strife, the cannon's roar, will not be heard in our onward march. Our weapons will not be carnal; our motives will not be selfish; but, while we labor for the good of all, and for the mild principles of the harmonial philosophy, we will not undervalue or interfere with any other organization, having for its object the good of mankind, whether it be open or secret, religious or political, mechanical, scientific, moral or educational, but will assist all in our power, both for human and spiritual redemption. We will cultivate a spirit of peace with all, and for the good of all. We will assist the poor and needy, and distressed, and bind up the broken-hearted, and rejoice the desponding soul, and usher in the good time coming, when all hearts will be glad, when all shall love one another, "when the lion and the lamb shall lie down together, and a little child shall lead them."

To bring about this happy state of things we

will need the assistance of all professors and non-professors. This is a work in which all can unite. Ours is a platform on which all can stand, and on which all will be equal. We will have no rulers, no salaried officers, no hired servants to lord it over us, but each one shall be an individual sovereign, maintaining and controlling his own individuality. We will have no stereotyped constitution; no written by-laws; but every man's constitution shall be written in his own soul in characters of living truth, and his by-laws shall be the progressive developments of his own interior nature —each learning from all, and all pursuing the good, until each will be in harmony with himself and with each other, and with nature.

We will need no catechisms or confessions of faith; our works will prove our faith; we will need no synods or conferences to quarrel and fight, to split and divide, or to pass resolutions and by-laws that neither they nor us can obey; but every man will obey the laws of Nature written upon his own *heart*. Our platform shall be broad enough and high enough for all mankind. None shall be left out, and all shall be peace and plenty in the mild reign of the Harmonial Philosophy. The rich and the poor shall be on a level; worth, not wealth, shall be the standard, and all shall fare alike in the great feast of the approaching Human Millennium; and that feast shall be a feast of reason and a flow of soul. It will be the feast of the purified; it will be a great feast, and all the world is invited; and the way is broad enough for all to walk therein. The walls of partition are broken down, and the gates are thrown open wide.

Yes! we will take in *all*, for our platform is broad enough for all. Yes! a better day for

earth is near at hand. Already the bright beams of life begin to illuminate our intellectual horizon. Already dynasties, thrones, creeds and sects begin to shake to their very centers. The spell is broken, the fetters are unloosed, the captive is set free, and intellectual and spiritual freedom is proclaimed, and man rejoices in his own powers, and finds himself a free moral agent, with powers capable of unlimited progression. He rejoices in his free and now unfettered spirit, that makes him a free Man.

Brothers and sisters: how great is man's destiny, and what a glorious future is ours! Who would not labor for the good time coming? Who would not enlist in this glorious cause? Who would stay behind when all nature assists us? Who will wait for another call?

Up, my fellow man—gird on your manhood's armor. Strike—strike for liberty! Up and preach the gospel of the Millennium; tell the people of their own undeveloped powers; teach them by lectures and by books how to live and love. Tell them to live healthful and happy. Show them by your lives and conduct how to dwell in peace, harmony and love, and convince them that all we claim and aim for can be accomplished. Teach them that the work must begin in their own hearts —that they must live it out, and that they must *live* and *learn*. Mankind have much to learn yet. Fathers have to learn their obligations to the rising generation—their duties to their children, and how to raise them up for future usefulness, that they may become useful members of society, and an honor to their parents and to their race, and be able to bear the responsibilities, and discharge the duties of the coming age, when their fathers and mothers, who now bear the heat and

burden of the day, shall have paid the debt of nature.

And the mother, too, must learn her duty to her offspring; she must know the power she wields over them, and that she is their guardian to guard them from evil, and guide them unto truth and love. She must know how much a mother can do to shape the character of the next generation; that the child is like clay in her hand, to mold and shape as she will. She must know how great and useful is a mother's love. She must know, too, her own responsibility and accountabilily for all her conduct and teachings to her little ones.

From her and the father are required the next generation. Shall they be a generation of sickly, effeminate pigmies—a burden to themselves, a nuisance to society, and a disgrace to their parents? Shall they be left to follow their own evil passions and animal propensities—slaves to appetite and to lust—scattering poison and breeding misery and death wherever they go, and defilling and polluting with their unhallowed touch whatever comes within their reach; or shall they be men and women with healthy bodies and sound minds; with cultivated intellects and pure, human souls, an honor to their race.

Men of the present age—you who are filling the various stations in life—how much depends on you. You have something more to do than to eat and to drink, to smoke and chew tobacco, to labor and strive to get gain. You have other duties to perform, and for the performance of which you will be held responsible. You have to set the example for the young men, who are now looking up to you for advice and example. You have to develop them, and prepare them

fully to take your place in society, when you are worn out.

There is much to be done now, and you have to do it. There is work on every side for every individual, and now is the time to stretch forth your hand over the troubled sea of time, and do your endeavor to calm the tumult, and quell the raging storm. You have to assist to mitigate human woes, and assuage human pain. Thus you will bring about the good time coming, and leave your impress on community, and show the world that you have lived to some purpose, and leave an example behind that will live when you are dead.

And men of the present age forget not that you are making your mark, and that that mark cannot be rubbed out, but will stand for or against you, and have its effect on community for all coming time. On your example and precepts hang the happiness or misery of future generations; that now you can sow the seeds of happiness and prosperity, and lay the foundation for future greatness, or you can sow the seeds of discord, strife and tumult, and scatter ruin, misery and death on every hand. Oh! could I inspire the men of the present age with the importance and greatness of the theme. Could I arouse them to action in the labors of love in the good work of human redemption. Could I show them how much depends on their individual exertions and united effort. Oh, men of to-day! did you but know how much depends on you, and what you do, in the passing hour, you would arise and gird on your manhood's armor, and battle for the right, and labor for suffering humanity, and hand down to posterity a well-begun work. Thus you would write your names indelibly on the canvas of time, and write it too on the side of human progression

and human love, in characters of living truth; so shall your names shine with lustre long after your bodies have mouldered into dust.

To the young men of the present, who are just entering upon the stage of human action, and soon to assume the cares and responsibilities of human affairs—to *you* let me address myself. Let me warn you of the dangers surrounding the young, of the whirlpools in which so many young men are engulphed; and among those dangers the worst is the intoxicating cup. Oh, young men of America! shun the poisoned draught as you would the serpent's bite, for it will sting both soul and body. How many promising youths have yielded to the monster, and have been cut off in the early bloom of life, and now fill a drunkard's grave. O, that my eyes were fountains of tears, that I might weep for the follies of the youths of my people!

Young men, escape from every snare, and triumph over all the dangers that thicken around you. Assert your divinity, and be *free!* Young men, now is the time to prepare yourselves for the arduous duties and great responsibilities you will so soon have to assume. The men of the present age will soon pass away, then you will have to take the reins of government, and guide the State, and train up the rising generations to take your place, when you have grown old and weary.

Now is the time to establish and maintain your health, to increase your strength, to cultivate your intellect, to extend your knowledge, to learn wisdom, purity, benevolence, and brotherly love, by which alone you can succeed. You all have duties to perform, and obligations to discharge, and responsibilities to account for. No matter how humble a sphere in life you now fill, you can

and must do something to benefit the human family, and you can do more than you think. No matter how low your beginning. Many of our most useful men and brightest ornaments in society have come from the lower ranks, but by honesty and perservance they have reached the highest pinnacle of fame, and have the honor to fill some of the highest offices in the gift of a free people. And you may reach the same towering summit. You may think you can do nothing, but you can, though you may not think it; and you are now doing, and what you are doing will have its effect, for good or for evil. If you are not gathering you are scattering abroad. If you are not *for* you are against. There is no standing still in the current of time. Indeed, it would be culpable to stand still when there is so much to do, and you are the only persons to do it. There is no time to loiter by the way. All must be up and doing, for on you rest the government, the health and the happiness of this and future generations.

Young men and youths of our beloved country! how the importance of the subject thickens around as I speak. Could you but catch the tide of burning zeal that thrills my inmost soul. Could you catch the inspirations. Could you feel the living streams of sacred fire that bears me onward. Could you feel the hope that fills my raptured breast, and nerves me for the work, and bids me, by an eye of faith, to see the consummation of man's redemption.

You, young men, are the hope of the world. To you all eyes are turned, for you all hearts are beating, and on you their hopes are centered. On you hang the happiness or misery of the present and future generations. To you belong the incoming age; and future ages will require at your

hands the manner in which you guided the ship of State, and for the examples you have set, and the precepts you have taught, and for the condition of health you have preserved and handed down, and for the principles of human kindness and brotherly love you have inculcated.

You, every one of you individually, will be held accountable for the evil done, and for the misery entailed, as well as for the good left undone. It will be asked of you young man. "Where is thy brother?" And if he has fallen through your neglect or misconduct, you cannot escape the issue. But it will be said of you as Nathan said to David, "Thou art the man."

Young men, need I say more to arouse you to duty? Is not the importance of the theme sufficient to incite you to action? Are not your hearts already prompting you to the work? Are not the aged and the young calling on you to discharge your duty to them and to the world? Then begin, and begin *now;* and as ours is a work of love, and as love (charity) begins at home, so you begin on your own selves, in your own hearts, and in the citidal of your own souls, and prepare yourselves for the great and noble work that you have to do. Read good books on the laws of life and health; on the arts and sciences; learn agriculture, horticulture, and all the occupations of human toil; cultivate the powers of your mind; learn to control your tempers, passions and propensities; study human physiology, phrenology, and psychology, natural philosophy, chemistry, and all the useful branches of a thorough and practical education. If anything more is needed, follow the dictates of your own unsullied and untrammelled conscience, and draw draughts of infinite wisdom from the higher and holier com-

munings of your own pure and spotless soul, and profit thereby, and you will be fully prepared for the great and glorious work of human redemption; and when thou art *prepared* strengthen the brethren.

And to the youths of the present age, the boys of to-day—the men of the future—to them would we turn our earnest, anxious gaze; to them would we turn our attention; to them would we direct our thoughts; to them would we pour out our instruction, and teach them how to discharge the duties and responsibilities of the future, and urge them to embrace the opportunities of the passing hour. We would throw around them our utmost care, of kindest feelings and warmest sympathies; we would instil into their young and tender hearts the love of truth; we would warn them of the dangers to which boys are exposed; we would teach them to shun the quicksands and whirlpools in which other boys have been swamped, and we would guide them safely past the rocks on which others have been wrecked. The boys are learning much, and have much more to learn, and that to learn aright. They must know and feel the worth of a father's and of a mother's love, and of a brother's and sister's love. They must have good books placed in their hands, and bad ones kept out. They must learn what they are, and what they must be, physically, intellectually, morally, and socially. They must learn their relation to one another and to the rest of mankind. And now, boys, is the time to learn, while you are young, and to lay in a good stock of knowledge and robust health, for soon you will be called to fill stations in society, and perform the sterner duties of life. Then you will need all you have learned. None can get too much learning. You will need

it all and more too in after years, when school-boy privileges have passed away. And now, boys, let me tell you that now is the time to shape character—and as the twig is bent the tree is inclined; and how important it is to have a good character to begin the world with. With proper education and a good character your fortune is nearly made, your road to fame and renown is clear, and your chances good to be called to occupy the best station in life, and to fill the highest office in the gift of the people.

Boys, how imporant the contemplation that some of you must be Presidents of the United States! and some more of you must be Governors, and some Senators and Legislators—some Judges of our courts, and some of you must be Ministers, Plenipotentiaries, to represent our great and glorious nation at the courts of foreign empires. And there are many other offices and important stations that you must fill. And, boys, are you getting ready? Are you learning to be good, brave, and honest! or are you learning evil instead of good? Remember, one false step will blast your fame and mar your prospects for all future time. One step in crime is but the stepping stone for another, and then your bad habits are confirmed, and you are lost to all that is good and respectable in society; and, finally, you are carried on the wily stream of infamy and degradation, and drag out a miserable life, and die a loathsome death, unmourned and unblest; or, led on from crime to crime, you suffer an ignominious death on the gallows, and fill a murderer's grave! My dear boys, shun the very appearance of evil. Don't wait until it comes in sight, but run from it as you would from the deadly boa constrictor.

Boys, you have much to do, more than I have

yet enumerated. You have to be teachers and guardians of the next generation. Those who now are teaching you will soon get old and worn out, and will pass off this stage of action, leaving you to fill their places. Then you in turn will have to be the teachers, the mechanics, the artizans, and farmers. You will have to give tone and character to the transactions of that age. You will have to protect our liberty, and see that no deeds of barbarity or high handed wrong or acts of unkindness stain the escutcheon of our beloved country; that no national sins shall blacken our country's name, so that it may pass down unsullied to all future generations. But you are not only to be the workmen, the governors and guardians of the age, but you are to be the builders up of the age in which you live, and lay the foundation for future generation to build upon, and thus carry on the great work of human redemption. You have to train the young and lead them in the right way. You will have to do all in your power to extend and perpetuate the mild principles of the harmonial brotherhood. You will have to labor to gather all mankind into its happy fold. You will have to engage heart and soul in the labor of love for the benefit of your race, physically, mentally and spiritually.

And now, my young friends, we who are laboring and toiling for humanity will soon pass away—will soon have to leave our labors and the scenes of time. We soon will finish our work, and lay down our worn-out bodies in the tomb. We soon will be done toiling and suffering on this mundane sphere, we must leave *you*, and we must leave our unfinished work to you who remain alive. You will then be men, and your sisters will be women. You with them will have to bear the burden and

the heat of the day, on you will rest the management of affairs and the development of our race. You will have to discharge the obligation, perform the duties and bear the responsibilities of that age. And could you but know with what emotions of hope and fear we commit and resign the greatest work of our lives into your hands! Can we confide in you? Will you take it and carry it on, and support it by your manly strength, and by your warmest zeal and most ardent hopes? Will you build up the great Temple of Humanity and make it strong—it battlements towering to the skies, and on its summit plant the flag of the free.

Take it! take it! It is the idol of our heart; it has been the hope of our youth, the labor of our riper years, and the resting place of our declining age. We love it, and will cherish it with our last expiring breath; and when this now animate frame is cold in death, we will then resign it all to you.

We have raised it up out of the dust and nursed it in its infancy. We have sweat and toiled until our heart has ached, and our soul grown weary. We have met the scoffs of the world, and have felt the opposition of sectarianism, bigotry and priestcraft. We have lamented over the cruelty of the wicked, and mourned for the coldness of our friends. Yet we have toiled on in our labor of love, and our heart has been refreshed with increasing strength, for we have not labored in vain —we have triumphed! and the great problem of human life has been solved. We have established the great fact, that Humanity can be ruled by love—that Mankind can live together in harmony and peace, thus proving the practicability of a great Universal Brotherhood, and discovering the means of ultimate Human Redemption.

You will not only have to receive at our hands this, the great work of our lives, and preserve it and hand it down to succeeding generations unsul lied and undiminished, but a greater part of the work is left for you to do. You are to improve on it and develop it to suit the progress of the coming age, for mankind is ever progressive; you are to make yourselves and all around you better and better until the perfect day, and bring on the great Human Millennium; and to enable you to discharge your duty with fidelity and honor, you will need a great deal of preparation. You will have many wants to supply; and among those wants the first and most important is health; good, sound, robust health. A healthy body and a sound mind are the all-important pre-requisites to the complete discharge of our duty to ourselves and to humanity. Health is a commodity not procurable at our colleges and institutions of learning. Too little is thought of the body, and too much of the mind. (Teachers should know that they can not make a *good* mind without a healthy body, and what is taught the mind is generally the least important of all the lessons of life.) We are taught all about the motions of the planet as carefully as though they would lose their way in infinite space if we did not know how to trace their orbits, and ascertain their size and distance from each other. But about our own bodies, and the conditions indispensable to the healthful functions of our complicated frame, we are left in profound ignorance, a prey to disease without the knowledge to prevent it.

First, then, in getting an education and fitting yourselves for the active duties of life you need *health*, and your first learning must be how to promote and preserve that health. This will require

great care; for I know how hard it is for an earnest, ardent and industrious student to keep his health, at the badly-ventilated and crowded rooms and apartments of our institutions of learning, and under the numerous recitations and long, daily sessions and hurried systems of education in our modern *hot-bed* schools. Beware that you waste not your health in these disease engendering pest houses! A spendthrift of health is of all spendthrifts the most reprehensible. Health has a great deal to do with what the world calls talent. Health makes up for a deficiency of brain, and is equal to about fifty per cent more of that organ. Get health and keep it. Then what you learn let it be such as you will need in the practical business of every day life. And, above all, cultivate kindness and love. Bring all the faculties and propensities into subjection to your love for mankind. Let love be your guiding star. Then cultivate the sciences, and bring all the discoveries in the arts, mechanism and agriculture to bear in the production of human happiness, and bring about the good time coming—when mankind shall live healthy, useful and happy. Before I dismiss this subject let me say to you, my dear young friends, as you have much to do, begin *now*. Commence cultivating the principles of brotherly love among yourselves. Commence to be honest, kind, just and true to all the little boys and girls around. Thus you can among yourselves have a miniature Harmonial Brotherhood and Sisterhood. And what happiness you can enjoy, and how much you can shed around on every hand, and how every body will love you, and the little boys and girls whose sufferings you have relieved, whose wants you have supplied, and whose hearts you have cheered and made happy, will rise up and call you blessed!

Then, when you have got used to being kind among yourselves, and have made each other happy, and have learned the rudiments of the Harmonial Philosophy, then you will be ready to join your older brothers and sisters in the labors, duties and enjoyments of the great Universal Harmonial Brotherhood. Thus you can reach all ages and conditions in life, and apply the principles of our Brotherhood to their physical and spiritual redemption. Then won't you have a happy world, and made happy too by your own exertions?

I cannot close this important subject without addressing myself to the female portion of community, as they are the great half of mankind, and the fairer and frailest portion of our race; and though the loveliest and most loving, they are the greatest sufferers, and need more of the harmonizing and happifying influences of our harmonial brotherhood. They need its teachings, its privileges, and its benefits, and we, too, need their assistance in the great work of human redemption, for we know that we can do but little without them. We need a sister's help; we need a sister's love, and now I solicit your aid in spreading the mild principles of the harmonial philosophy. We want you to meet us in our private circles, and in our public assemblies to take part with us in expounding and disseminating the truths of our philosophy, and in extending the benefits of our harmonial brotherhood. We want you, by precept and example, to assist us in our labors of love for human redemption.

There is a great deal said of woman's sphere, and many are pressing on to extend that sphere, and while they are doing so, they are neglecting their duties behind. Woman's sphere is already too large for her with her present health. Woman's sphere is indeed a large one, and her opportunities

for doing good or evil are almost unlimited. She does exert a powerful influence over the destinies of our race, and how careful ought she to be in the use of that power. She should remember too that if she has great power and influence, she will have great responsibilities, and much will be required at her hands for the manner in which she has used that power.

O, women of America! to you I call for help for the emancipation of your sex, and for the salvation of your fallen sisters. To you the work belongs to save your sisters from disease, suffering, misery and the slavery of *tyrant fashion.* There is now a necessity for immediate action. Come, sisters, and assist us to reclaim the race. Remember you have something more to do than to work and drudge, to toil and sweat in cooking, in washing, and in scrubbing. You have more to do than to spin and knit, and sew, and tend babies. These are all honorable and useful occupations, but are not to engross your whole time. You can be better employed, too, than in gossiping and in tattling, and adding a little to each slandering tale, to make it more horrible. Your little nimble tongues were not made for that purpose, but to be employed in uttering words of encouragement and love to the despairing. Have you not known what a kind word will do; how it will clam the tumult within, and set the aching heart at rest! Who knows the value of a kind word? nay, even a kind look? How it softens the heart and happifies the soul; and how much better it makes you who give it *feel;* verifying the adage, that it is better to give than to receive. Kindness, too, is contagious; it will spread all around, until all feel its cheering influences.

My sisters, have you observed the sufferings of

your sex; the sickness, the pain, the misery, the mortal anguish, the weakness of body and mind, and noticed, too, that it is spreading everywhere, carrying devastation and death in its mad career? Have you ever inquired into the cause of all this physical and mental imbecility? Have you wondered why the women of America are so much more reduced in physical strength than those of European countries? Is it because of our laws binding them down to lower servility? Is it the climate that is producing mental and physical death, filling our fair country with the graves of the premature dead? Is it the labor that you have to do that is wearing out your frames, and undermining your constitutions, and bringing on weakness and premature decay? Is it an inscrutible Providence that is ordering the downfall of female health—that is destroying female beauty and loveliness, and preventing all their usefulness in the world? Are any of these the causes? or is the cause something else? Perhaps you would be surprised if I were to tell you that you yourselves were the cause of all the suffering endured by the fashionable lady. But, strange as it may appear, it is none the less true. Yes, you are your own *murderers*—the destroyers of your own health, usefulness and loveliness! And is it not strange that intellectual beings should cause their own sickness and death! *But it is true!* and in this case *truth* is stranger than *fiction.* And now you have made the discovery, what will you do? Will you grin and bear? Will you suffer on, and continue to destroy your own lives, and that of your offspring? Will you hand down to posterity, in all coming time, your own earned legacy of sin, misery, and death? For in your case is most awfully exemplified the fact that the wages of sin is death!

Much loved sisters! will you awaken up to your almost lost condition, and determine to work out your own salvation? Will you throw off the shackles of fashion and false customs, and be *free?* Are you willing to commence *now* and labor for female redemption? It is in your power to stop this side of death. It is your privilege and duty to do it. This and all future generation will hold you responsible for all the opportunities you now possess. The great work must be begun by *you*, and when begun, you will find it much easier than you suppose. You will find it easier to live than to die. One half the labor you put forth to destroy your health would preserve it. It is easier to do right than to do wrong. And with the privileges enjoyed by you, American women, the advantages of health and intelligence, and for every physical and mental improvement, you might be the healthiest and happiest beings alive, instead of being what you are, the weakest and most miserable, diminutive specimens of humanity on earth. And yet you are always striving, always tugging and toiling; always seeking for a remedy, but never finding it, because you do not seek aright; you seek to remove effects without trying to remove the *cause;* and as for the cause, you have not stopped to inquire *what it is.* Woman ought to be a thinking being, and not merely a suffering animal. Woman must think for herself. She must study the laws of health and life, and obey them. She must learn all about her own body, and know its operations and conditions in sickness and in health. She must cease to do evil, and learn to do well. Now is the time to strike for liberty. Now is the time for her to regain her health, and strength, and happiness, and position, and assert her power, and claim her privileges, when all nature seems to help her, and when the

whole brotherhood are ready to welcome her to station and to power.

Light is coming into the world, and is shining far and near, and is beginning to light up the deep, dark recesses of the soul, and to dispel the darkness and the gloom that has so long obscured the mental horizon, and is bringing joy and gladness to many hearts.

And now is the propitious moment; now is the happy hour, when you can crush the monster fashion, and break the spell that binds you in its fatal cords. Now you can throw off the shackles of fashion, before the serpent bite you dead. Now is the time to throw off the yoke. To-day is yours; to-morrow may belong to the next generation. Your opportunities for doing good will soon be past, for the tide of corruption and death is fast carrying you onward, and it will not do to stop one moment. You must now swim, or you will soon sink, and with you your whole race will sink.

Then begin *now*, and if you would begin aright, begin on your ownselves. Make the source pure, then will the stream be pure also. First learn to dress right, to eat right, and to work right, and preserve your own health by obeying all laws of health and life. Then teach your daughters to do likewise. Now, sisters, we expect you to do a great deal in this great work of human improvement. In fact, the greater part of the work is *yours*, and suffering humanity are waiting and expecting you to begin. It is a work of *love*, and that is *woman's* mission. Take the lead and your brothers will follow, for it is a work in which all can unite. In union there is strength, in division there is ruin. Love can bind all together; love is the sum of all the commandments, and on it hang all the law and the prophets. Jesus says, " And a new command

ment I give unto you, that ye love one another." Let love be the motive power, and truth the guide, and we shall be *free*, for truth can make us free indeed, and they only are free whom the truth makes free. *All are slaves beside.*

SPEAK GENTLY.

Speak gently ; it is better far
To rule by love than fear,—
Speak gently ; let no harsh words mar
The good we might do here.

Speak gently ; love doth whisper low
The vows that true hearts bind ;
And gently friendship's accents flow,
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain ;
Teach it, in accents soft and mild,
It may not long remain.

Speak gently to the young, for they
Will have enough to bear ;
Pass through this life as best we may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart ;
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor,
Let no harsh tone be heard ;
They have enough they must endure
Without an unkind word.

Speak gently to the erring—know
They must have toiled in vain ;
Perchance unkindness made them so—
Oh ! win them back again.

Speak gently ; He who gave His life
To bend man's stubborn will—
When elements were fierce with strife,
Said to them, "Peace, be still !"

Speak gently ; 'tis a little thing
Dropped in the hearts deep well ;
The good, the joy that it may bring,
Eternity alone shall tell.

——o——

SPEAK NOT TO HIM A BITTER WORD.

Would's thou a wanderer reclaim ?
A wild and restless spirit tame ?
Check the warm flow of youthful blood,
And lead a lost one back to good ?
Pause, if thy spirit's wrath be stirr'd,
Speak not him a bitter word,
Speak not ! that bitter word may be
The stamp that seals his destiny !

If wildly he hath gone astray,
And dark excess has marked his way,
'Tis pitiful—but yet beware !
Reform must come from kindly care.
Forbid thy parting lips to move,
But in the gentle tones of love.
Though sadly his young heart hath err'd,
Speak not to him a bitter word !

The lowering frown he will not bear,
The venom'd chidings will not hear ;
The ardent spirit will not brook
The stinging touch of sharp rebuke.

Thou would'st not goad the restless steed
To calm his fire or check his speed—
Then let no angry tones be heard,
Speak not to him a bitter word.

Go kindly to him—make him feel,
Your heart yearns deeply for his weal ;
Tell him the dangers thick that lay
Around his "wildly devious way"—
So shalt thou win, call him back,
From pleasure's smooth, seductive track ;
And warnings thou hast kindly given,
May guide the wanderer sure to heaven.

——o——

THE POOR.

Open not your purse alone
Its lucre to impart ;
Of the two, 'tis better far
You freely ope your heart.

That which wrings the bosom most
Your money won't allay ;
Sympathy 's the sun that turns
Its darkness into day.

For the body, if ye will,
Your bread and broth still dole ;
Love 's the only nourishment
That satisfies the soul.

Jingling change that like ye give,
May please the baser part ;
But kind and gentle words and looks
Alone can reach the heart.

Warmth 's not all the poor demand,
Nor shelter, not yet food ;
Ye who pause, bestowing these,
Withhold the greater good.

What they want, and what require,
All things else above,
Is kindly interest in their fate,
And sympathy and love.

—o—

"FATHER, FORGIVE THEM."

Go, skeptic! search the ponderous tomes
Of heathen wisdom o'er;
Read learned Confucius' pages through,
And Socrates explore.
Find if thou can'st recorded there,
An equal to this simple prayer.

Reviled, insulted, crowned with thorns,
And led away to die,
No curse on man breaks from his lips,
No anger lights his eye;
"Father, forgive them!" Jesus cries,
And meekly bows his head and dies.

—o—

LOVE OF HOME.

There is beauty all around
When there 's love at home;
There is joy in every sound
When there 's love at home.
Peace and friendship there abide,
Smiles abound on every side,
Time doth softly, sweetly glide,
When there 's love at home.

In the household there is joy
When there 's love at home;
Hate and envy can 't annoy
When there 's love at home.
Roses blossom at our feet,
And earth seems a garden sweet,
Making life a bliss complete,
When there 's love at home.

Fully believing that if the teachings included in the preceding lecture and poetry, and in our other lessons, are fully carried out, that mankind will certainly be greatly advanced, intellectually, morally, and religiously, and be much benefitted physically and spiritually, and will be able to learn, and understand, and OBEY the laws of life. And, with the help of the Vitapathic System of Health, be able to cure their diseases, prevent sickness, and preserve their lives. And with the knowledge and use of Spirit Power, which we teach in the higher Vitapathic Lessons, all can have health and long life. And those that are born right, and live right, and know how to employ the higher spiritual power, by which spirit will triumph over matter, and life over death, and human life be preserved for ever. "For we shall not (all) die," but shall live right on in our purified bodies, and be able to say to "Death, where is thy sting;" and to the "Grave, where is thy victory." And in anticipation of that glorious time, when creation shall be perfected in the higher humanity, and Heaven be established upon earth, and human life be immortal, we have prepared our poetry and composed our songs.

WE CAN LIVE FOREVER.

AIR—*Baby Mine.*

We can learn to live forever,
By and by, by and by ;
And all sickness can be over,
By and by, by and by ;
When all pain and death is done,
And life's greatest battle won,
We shall shine forth as the sun,
By and by, by and by.

We can live in health and glory,
By and by, by and by ;
We can tell perfection's story,
By and by, by and by ;
Strains of music ever more,
Shall resound in sweetness o'er
Nature's everlasting shore,
By and by, by and by.

"Spirit Power" the good will save,
By and by, by and by ;
And its crown of life they shall have,
By and by, by and by ;
And the FORCES that fulfill,
All the mandates of our will
Shall remain and serve us still,
By and by, by and by.

We shall be free from pain and death,
By and by, by and by ;
And take in life at every breath,
By and by, by and by ;
From here we need never roam,
This can be our final home,
To which all the good may come,
By and by, by and by.

THE LAST OF DEATH.

AIR—*Last Rose of Summer.*

'Tis the last pang of sickness
That 's passing away,
All its hated companions
Have left us to stay.
No pain of its kindred,
No anguish is nigh;
All have left us forever,
No cause for a sigh.

'Tis the last effort of death,
Lingering behind,
Like the rest, it must go,
The last of its kind.
There is comfort for all,
Death itself shall die;
The last enemy laid low,
None need breathe a sigh.

'Tis the last hope of humans,
Left living alone,
Though from love's shining circle
Friends drop, one by one.
We shall triumph at last—
No lingering death
Will then weaken our bodies,
Or shorten our breath.

——o——

HOLD TO LIFE.

AIR—*Hold the Fort.*

Hold to life, and use the power
Which is coming near,
Let us receive it this glad hour,
For all life is here.

CHORUS—Hold to life, there is no other,
Our triumph is nigh,
Mortal death can go no further—
Life can never die.

Hold to life, now comes the hour,
Life is drawing near,
All can receive the fullest power,
And live always here.
CHORUS—Hold to life, etc.

Hold to life, the cause is gaining,
This our happy song.
Forever on earth remaining,
Right shall banish wrong.
CHORUS—Hold to life, etc.

Hold to life, there will be no death
When we live aright,
And take in life at ev'ry breath,
Filled with spirit might.

CHORUS—Hold to life, there is no other,
Our triumph is nigh,
Mortal death can go no further—
Life can never die.

—o—

NO HOME BUT EARTH.

AIR—*Home, Sweet Home.*

For rest and for pleasure none need go from earth,
But all can find it here, in the land of their birth;
A charm from friendly eyes brings all a full share,
Which none need go from this world to find elsewhere.
Earth, earth, sweet, sweet earth,
There 's no home but earth,
There 's no home but earth.

An exile from home, seeking pleasure in vain,
Would gladly return to this old earth again,
As here there is health, life, and pleasure for all
Who learn to obey Nature's laws, great and small.
Earth, earth, sweet, sweet earth,
There 's no home but earth,
There 's no home but earth.

Give me this solid earth, all visions may fly,
If we can not live here we shall surely die;
And sure, if we die, we can ne'er live again,
For this earth is our *only living* domain.
Earth, earth, sweet, sweet earth,
There 's no home but earth,
There 's no home but earth.

VITAPATHIC PRACTICE

EMPLOYS—

FIRST—The Vital Essential Principles of nutritive and curative Vegetable Food Substances, extracted by new processes of Maceration, Distillation, Sublimation, Vitalization, and Preservation—making an ample and complete

MATERIA VITA,

As clear as Water, as nutritious as Chyle, and as curative as the "Elixir of Life," for the pleasant and safe treatment of all diseases, and Prolongation of all Life, without the use of Alcohol, or Drugs, or Nauseous Medicines, or Crude Substances, and making the only Curatives fit to go into a sick person's stomach.

SECOND—The proper scientific use of Vital Food, Water, and Air.

THIRD—The proper scientific use of Vital Heat, Electricity, and Magnetism.

FOURTH—The use of Ozone, Vital Force, and Higher Spirit Power.

FIFTH—A safe and painless system of Surgery, and painless Parturition.

SIXTH—A sure system of Diagnosis for ascertaining the exact nature of the disease.

SEVENTH—A thorough system of Prevention for epidemics and all contagious diseases. Making in all a thoroughly scientific and completely successful

SYSTEM OF HEALTH,

And embraces the following full list of

VITAPATHIC REMEDIES:

DISTILLED VITALIZED ELIXIRS.
SUBLIMATED VITALIZED FOOD EXTRACTS.
SUGAR OF MILK VITALIZED PELLETS.
VITALIZED FOOD PELLETS.
VITALIZED SALVES AND OINTMENTS.
VITALIZED PAPERS AND PLASTERS.
VITALIZED PADS AND BANDAGES.
VITALIZED OILS AND LINIMENTS.
VITALIZED LOTIONS AND WASHES.

Valuable Scientific Books

How to Hypnotize. *A Complete Manual of Instruction in the History and Present Development of Its Mysteries and Manner of Procedure.* This wonderful book has undergone many editions, and is pronounced by physicians and competent judges to be one of the best books on the subject extant.

After a careful study of the instructions here given anyone with ordinary ability can hypnotize successfully, so as to place another in a hypnotic sleep or trance, and upon awakening they will have no recollection of what transpired, thus enabling them to undergo a dental or surgical operation without pain. Price, $2.00.

How to Win; or, Sure Secrets of Success—This indispensible book will show you in a new light the higher possibilities of life; it will stimulate you to new exertions. *You must have it!* The true "philosophy of success" —the art of pleasing, interesting, fascinating, secrets of charming, science of manners, captivating, making friends of those you meet in society, or every-day business life, easily acquired. Philosophy of one's influence over others, you see it exerted every day by some one in your circle of friends. You can do the same. All possess the power, but do not understand *how* to use it. How different people are influenced. The winning card of human accomplishments, and worth a gold mine to those desiring success in life. Fifth edition just out, with over 100 pages of new matter added. Price, $2.00.

Ancient Magic, Magnetism and Psychic Forces—That it may be useful to the public at large, and suggest profitable trains of thought and principles of action for the guidance of those who are seeking to improve their qualifications for the greatest comfort and enjoyment of life, it is our hope, as we point out what we believe to be the secret of all true and permanent life-success.

In the compilation of this work the author has spent many months in the researches of Scientific and Historical Occult records, and has endeavored to present the secrets thus obtained in concise and condensed form, being thereby enabled to furnish it at a price within the reach of all, at the same time making it of value, and a saving of time to the student or reader. This is an age of Progress, in the world of thought and human activities, and he who would keep abreast of the times must be awake and alert. You need this book. It will help you. Send for it now. Price $2.00.

Marvels of Magnetism; and Sixty Methods of Hypnotizing, Old and New. Embracing a complete expose of the different methods employed by the most succeessful operators of this and other countries in producing the hypnotic sleep or trance, variously known as Mesmerism, Animal Magnetism, Electro-Biology, Statuvolence, Entrancement, Psychology, Comatose State, Fascination, etc., etc., collected and arranged, at a cost of hundreds of dollars.

Remember, sixty methods are given, some of which have sold for $50., but in this rare collection the general average is less than 10 cents each, and in addition much other valuable matter along this line is thrown in for good measure. Price only $5.00.

Mesmerism. Vital Magnetic Power, Thought-Reading and Magneto-Hypnosis. Printed for private circulation only. Price, prepaid, only $1.00.

THE MYSTERY OF LOVE. THE SCIENCE OF CHARMING AND ART OF FASCINATING. A book on the true system of "Fascination," the most startling and intensely interesting publication ever issued on the subject, being an exposition of the phenomenal influence of the art of pleasing; charming; how to captivate and control loved ones. This system of fascination should be studied by every individual in the land, particularly by those whose lives have been failures. Those who acquire this method of captivating are masters of the situation. Any one may learn this, the most useful of all human accomplishments, and surely find it the Secret of Success in all matters relating to matrimony business, professional or social life. Price, $2.00.

RAPHAEL'S PRIVATE INSTRUCTIONS IN ANIMAL MAGNETISM. Heretofore very scarce and big sums have been offered for a single copy. How to Develop Magnetic Power in yourself, how to operate on others, how to Mesmerize animals, how to produce sleep, etc. Price, $2.50.

THE SILENT FRIEND; a Key to Rapid and Honest Wealth. Riches within the reach of your hand and gold for those that want it. This is the chance of a life-time. Don't let it pass by.

We have just published a new book, entited THE SILENT FRIEND, that will tell you in full how to do a mail-order business; how to start with little capital; how to succeed from the very start and make it go; what others are doing and how they started; how they receive hundreds of cash orders per day — many are making over $200 a month. Price, only $2.00.

THE KEY TO MENTAL AND PHYSICAL POWER. How to reach the Goal of Success and Triumph over Disease, without Drugs.

It is simple, prompt and sure, founded upon true hygienic and therapeutic science and based upon the laws of life. Price, only 30c.

OCCULT FORCES. This book takes up the problems which are now making such a stir in the world of thought, and traces them from the standpoint of the mystic. The way to make life happy and in what real happiness consists is the keynote of the whole; and it is handled in such a way that it carries conviction while it entertains and charms. Personal Magnetism, its nature and history and the possibilities which open before those who attain it, is dwelt upon at length. Price, 30c.

LOVERS' SECRETS. How to Love and Make Others Love You. A grand expose of all the best love making secrets ever known. Some people are born to make others love them; the writer of this book was, and he tells you all about it. A plain person by following the instructions given can become more fascinating than a beauty, and a person of moderate good looks may become simply irresistible. Price, only 50c.

HYPNOTISM its USE and ABUSE. How to make yourself an operator, so as to have complete psychological control of your subject. 100 pages and many illustrations. Price 10 cents.

SOME SECRETS OF SUCCESS. Wealth, Eminence, and Good Luck—are within your reach, and only 10 cents will start you on the right road: send us this small sum for our 130 page book.

Address all orders to

NATIONAL INSTITUTE, M. S 97 Masonic Temple, Chicago.

Large Catalogue of interesting Books sent free upon application.

NATIONAL LIBRARY OF MEDICINE
U.S. Department of Health, Education, and Welfare, Public Health Service
Bethesda, Md.

NATIONAL LIBRARY OF MEDICINE
Health, Education, and Welfare, Public Health Service
U.S. Department of Bethesda, Md.

MAR 3 1966

BOUND BY HNM

WB 880 C188L 1880

33910280R

NLM 05162184 1

NATIONAL LIBRARY OF MEDICINE