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ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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THE TRIUMPH OF TRUTH

To the tune of "Auld Lang Syne"

BY WARREN SUMNER BARLOW.

Come let us join in cheerful song,
With hope's inspiring ray,
Let every tongue with grateful praise
Proclaim this joyful day;
For life immortal rends the veil
Of error's dark domain,
And every gloomy phantom fades
At reason's glorious reign.

The earth and sky are all aglow
With orbs of living light;
While truth's victorious banners rise
On every mountain height;
Take courage, then, oh, doubting soul,
For all that's great and good
Will be revealed to every mind,
As truth is understood.

No sin-atoning sacrifice
Can banish pain and woe;
But manfully we learn to live
By reaping what we sow;
The bitter fruits of each misdeed
As kindly point the way,
As do the joys in sweet return
When God we most obey.

Eternal progress marks the path
Of each immortal soul,
And though in weakness we may fall,
We rise to self-control;
Thus right will ever wrong prevail,
(If God be understood),
For every evil hath a germ
Of universal good.

Believe, though feeble, all our links
In an unbroken chain,
And could we sever one, we break
The universe in twain;
Then why distrust a Father's care,
Or dwarf a priceless soul,
When each doth constitute a part
Of God's harmonious whole?

Then let us hail this new-born day—
This dawn of holy light;
Let faith in God inspire our zeal
To battle for the right.
For faith in God is faith in man—
Is hope in constant bloom,
Which lights our pathway evermore,
To joys beyond the tomb.

THE EDDY MEDIUMS.

Are They Genuine?—Evidence Pro and Con.

BY M. L. SALEY.

Any intelligent opposer of Spiritualism must at least admit that it is spreading like wildfire. The fact that theology meets it by babbling of the Devil, and that science, until recently, has refused to investigate, has in no manner deterred people from earnestly looking for evidence of an existence beyond the grave.

THE EDDY FAMILY

consist of three brothers and two sisters. Their fame is wide-spread. The farm on which they live is in the town of Chittenden, Vt., six miles north of Rutland, lying between two ranges of the Green Mountains. Their ancestors were among the high in place. General Leslie Macomb, ex-Governor of Ky., was their mother's uncle, and Lord Macomb, of revolutionary fame, was her grandfather. Their mediumistic power is a descending one, their grandmother having been sentenced to death in Salem for being a witch, but fortunately she was stolen from the authorities and escaped to England; and the children of a daughter living near the old homestead, it is claimed, also possess the same power.

FAMILY TRAITS

One coming here to look for humbug would be somewhat weakened in his purpose after an acquaintance with the family. It being, seemingly, one of the most happy and harmonious. Moreover, they are as thoroughly saturated with Spiritualism as a sponge can be with water. They talk about it a hundred times a day, with visitors and among themselves, and always with a zeal and an honesty of purpose that can not be mistaken, putting forth ideas respecting its philosophy that it would seem impossible for any but intensely interested persons to store up. They sing it and act it, and their faith is recorded on the tombstones of their relatives. If it is a humbug it is certainly the most piously conducted humbug imaginable.

After a stay of six days with the family I can speak in unqualified terms of their kindness, and one of the brothers is, in every word and action, most Christ-like of any man I have ever met. Their charity extends to all, even after being turned from houses, ridden on rails, and undergoing other insults on account of their belief.

THE MANIFESTATIONS

Many accounts concerning the manifestations, have been, judging from my experience, too highly colored, and as I did not visit the family in the interest of Spiritualism, or any other "ism," but in the interest of truth, and knowing that truth needs no rainbow props for support, I hope to make such a record of the manifestations as will tell both sides of the story.

The circles are generally held in the hall devoted to spiritual purposes. A table and a few pictures, including portraits of some of the controlling spirits, comprise the furniture. In one end of the hall is a stage about two feet high and five feet deep, with a railing in front, and back of the stage is the cabinet, a lathe and plastered room two and a half by seven feet, simply built like an ordinary closet.

In the dark circle Horatio G. sits at the medium. On the table are placed the musical instruments, a guitar, violin, harmonica, bells, etc. His hands are tied behind him and he sits in a chair by the table. The light is extinguished, and the manifestations begin. The instruments, one at a time, play while sounding as if floating around the circle, the bells ring furiously, and lights are seen. Two voices claiming to belong to Geo. Dix who was lost in the "President," and May Flower, an Indian maid, are heard, the former threatening to "dismaterialize" some one who does not sit quiet, and the latter asking for a subject for a poem. Much rhyme is spun off, good in sentiment, but considered as poetry, absurd.

Horatio also sits in a light circle. On a line across the corner is hung a blanket that reaches to his shoulders. He sits in front of this blanket, calls some one to sit by his right side, and takes hold of the sitter's bare arm with both of his hands. A third person is called who joins hands with the person on the right. A curtain is spread in front of Horatio and the person sitting next to him, reaching to their chins, music is struck up, and the manifestations are seen. Bells, placed on a table behind the curtain, jingle, rings are thrown over the curtain, the drum is rolled from under it, a hand pats the sitter on the back, caresses his face and throws names and communications purported to be written behind the curtain, on the floor. A concertina at one time played a tune back of the curtain, which, I think, was the only thing done in these circles that any person could not do after sufficient practice to assume rigidity of the body. The proof of the genuineness of these manifestations must depend on the sitter being assured that the medium's right hand is not taken from his arm. This the sitter affirmed was not done, but as I once "peaked" on that miserable fraud, H. M. Ray, and saw him pile articles of furniture on the blindfolded committoman's head, and cut up sundry other tricks, and the committoman afterward asserting most positively that Ray's hand was not removed from his arm, I know such a deception is carried on. Again, if the hands which are shown are really materialized hands, what becomes of the theory that materializing must take place in the dark?

WAYS THAT ARE DARK

The first evening in the dark circle there was an alarm of fire. The large bells rang, there was a cry of fire, and a whistle sounded shrilly. We could not surmise what whistle was used, as none except a small wooden one was found. Two or three days after, as we were hilariously enjoying ourselves Horatio took a small tin whistle from his pocket and imitated the noise heard in the circle. At another dark circle I tied his hands and he sat in a loose-jointed chair. No sooner was the light extinguished than the chair creaked as if a person were rising from it, and the next moment the voice was heard on the floor. After the light was struck I examined the lying, and his right wrist had been twisted in the rope, and the rope evidently had been strained, but the knots were as I made them.

Again, when the sword exercise was going on there was a flash and a crack, caused, it was said, by percussive force, but it was far from resembling any clashing of steel I ever heard. I felt positive it was a percussion cap, and by the flash I saw a form standing on the floor that looked wonderfully like Horatio. One gentleman claimed to have seen two forms going through a sword exercise, but my eyes were not so good. The voice claiming to come from Geo. Dix sounds like a suppressed one, and about the voice of May Flower there is a high-key'd head tone that gives it the appearance of being unnatural. The violin in these circles is scratchingly played—the same as when ordinarily played by Horatio.

In one of the light circles I gave some of my cards to be written on, and they were all written in front of the curtain, and in a cramped and scribbling manner, while the names and communications that came from behind the curtain were more legible, and on paper furnished by none of the visitors. Some names were misspelled, others were thrown out which never belonged in the family—names of persons living were presented—surely, if they were written by spiritual power, the Diakka are playing a high-handed game.

MATERIALIZING

William H. is the medium for materializing. He is 33 years old, stocky built, about five feet eight inches tall, and weighs 174 pounds. He is slow in motion, and carries his head slightly forward. His hands are tied behind him, then after entering the cabinet they are tied to the chair back. While I was visiting them Mr. A. Beebe, of Ogdensburg, did the tying, for the reason, as stated by the medium, that the magnetism of the two blended harmoniously together. It did not give entire satisfaction, but I am satisfied there was no collusion. As Mr. B. turned from the chair he was vigorously patted on the back and shoulders, and the blows could be distinctly heard by the members of the circle. After the tying, William claims to become unconscious. Sometimes the approach of unconsciousness is heralded by dizziness at others by sickness at the stomach. The company sit in a semi-circle, violin hands and sing, else some one plays the violin. If the circle is formed too near the stage a grum voice in the cabinet tells it to move back; if the light is too bright it orders

it turned down, if too dim it requests it to be turned up. Never did a group of persons look with more intense interest at any object than do the sitters at the cabinet door. After a period of fifteen minutes, or thereabouts, the blanket hung in front of the cabinet door is pushed aside, and a form is seen. Some are seen but for a second, others stand in the doorway, while others walk out on the stage. At the first seance Honto, a squaw that is present nearly every evening, came and danced with a Mrs. Cleveland, but I thought that William might be Honto, and I clung to that thought until the

LAST EVENING

when she walked in front of us, leaned over the rail, and threw her long black hair out toward us. She was dressed in Indian style, and as she turned I could plainly see her form; she was straight and had a well developed bust. She walked in front of the picture, looked at it, then went to the farther end of the stage and looked at the picture of a hideous old Arab. As she stood in front of the first picture I marked her height, knowing that William must walk in front of the picture on his way from the cabinet. I did not move my chair, and when he came out his head reached full three inches higher on the picture than did Honto's.

On the following evening the voice reported that that night was given up to the Indians. First, stepped in front of the curtain an Indian in full dress—stately and beautiful in form. The eldest Eddy, sister enthusiastically cried, "Oh, you beautiful spirit!" His dress was open in the breast, from his cap streamed a long white feather, and I could see the fringe on his buckskin leggings. The Indians came, one after another, until we had counted seven, then out stepped a giant in form known as Santum. Some one suggested that Horatio should stand by his side in order to get an idea of his height; this he did, and Santum towered above him. After his height was marked, Horatio was given a push, and cutting up an antic trick Santum went into the cabinet. This "cutting up" on the part of Santum was very convincing that it was not William on stilts, or with a false head, for the legs were shown to bear a good proportion to the body.

THE DOORS

and machinery were out of the question. Many think that assistants enter the cabinet, and help William to personate, but I am not more absolutely certain of anything than that no form in the flesh is in the cabinet except William. On Sunday it was suggested that a seance should be held in Honto's cave, a sort of cave formed by a ponderous rock, that at some day was lodged over the stream. The cabinet I helped construct, by laying some sticks in the bed of the stream, and nailing upon them some fence boards. Corner sticks were placed from the ground to the rock, and held in place by withes. On one side was the rock; on the opposite side was piled spruce brush, and blankets were hung on the remaining sides.

The first form that came was that of an Indian, and he danced in front of the blanket, making the boards clatter. Then, on the rock, high up in front of us was seen standing a stately Indian that must have gone fifty feet from the cabinet, but as all eyes were turned upon him he sprang away. One Indian went through the motion of drinking from his hand water scooped from the stream, and another appeared to stretch himself upon the pebbles.

Horatio was called down into the cabinet, and told that it was too damp for any more power to be displayed, and we had better go to the old Indian camping ground—a cleared spot on the mountain side on which, in a large circle, are marks of camp fires. This we did and erected another cabinet, and the manifestations occurring here, assuming them to be genuine, are, doubtless, among the most

WONDERFUL ON RECORD

It being a cloudless night, and within a week of a full moon, a good idea may be had of how plainly we could see the figures. An Indian came out, went to a tree about twelve feet distant, sprang up it about four feet, went in the cabinet, came out and climbed upon a rock. The next form was dressed in black, and had the department of a gentleman. When asked if it was Wm. White, formerly of the BANNER, he waved from his hand a white object about as large as a newspaper. I was sitting within three rods of the cabinet, and he walked about fifteen feet toward me. We asked him to speak and he did hoarsely. Unable to understand, we repeated the request, when we could hear, "Remember this night." When he had gone back, the voice said, if we had brought the trumpet, Mr. White would have spoken to us, and he would do so, if when we held another seance at that place we would have the trumpet on hand; but the weather did not admit of our holding another out-of-door seance. Then came a medium sized woman, dressed in white, said to be Miss or Mrs. (I know not which) A. Sprague, a native of Vermont, and when in the form an inspirational speaker. She walked a few feet from the cabinet, and in a clear, womanly voice that an audience of two thousand might have distinctly heard, she spoke for five or six minutes—possibly longer,—then knelt and offered up a most fervent and beautiful prayer. The speech was rich in sentiment, and delivered without a single trip or hesitation. "I regret they could not have been reported, for in both thought and composition they were gems. The speech was appropriate for the occasion, and, as an impromptu, beyond I thought, the capability of any person on the ground. I noticed one peculiarity about this form—the largeness of the arms, which, from the elbows down, appeared to be bare.

Among the persons present, and to whom some may wish to refer, are Dr. C. O. Wakefield, Warren, Vt.; A. Frost, and Dr. M. E. Jewett, Rutland; James McClure, Albany, N. Y.; A. Beebe, Esq., Ogdensburg; A. B. Swift, Barville, and Mrs. Caroline Cross, Hudson, Wis.

ARE FRIENDS RECOGNIZED?

It is so claimed by many, but during the week of my stay, no one except a Mrs. Packard, of Albany, distinctly saw the features of any form. An old lady came, claiming to be Mrs. P.'s mother, and they were so near as to touch hands, and Mrs. P. said it was her mother. At that distance one should certainly know. Many asked if the forms bore such and such relationship to them, and were answered in the affirmative, and they declared that in general make-up they resembled the ones they purported to be. I have friends—few in number, perhaps—whom, by their forms, I should have recognized had they come upon the platform; but there is a wide-spread erroneous idea respecting the brightness of the light, and I am strongly of the opinion that some who have been here and claimed to see all their dead relatives from their great-grandfather down, allowed their credulity to outweigh their good sense.

DO THEY TALK?

Not often. I did not hear a dozen speak. No Indian uttered a syllable. It is claimed that not many have the power to talk. Some speak hoarsely through the trumpet, but questions are generally reported to be by raps. One who asked if he was happy, answered by Miss Sprague, an old woman called the Witch of the Mountains, Mrs. Eddy, mother of the Eddy children, a Mrs. Eaton, and an Aunt Polly, talked freely. The latter, whom it seems was so unfortunate as to have an easily ruffled temper, affirmed that she was not as full of hell as she used to be!

At one seance two objects looking like children stood in the doorway. They bowed to Dr. Wakefield, whose sisters they claimed to be. A lady told me she saw a child walk from the cabinet onto the platform; I would go many miles to see it.

At the last seance a young lady dressed in white stood in the doorway; she stepped back, the curtain fell, but in a second it was pushed aside and Honto came out in full Indian dress. That, aside from the children—and I am somewhat doubtful about their being children—was the nearest approach of seeing two forms at the same time.

Reports have been published stating that the forms dissolved in view of the sitters, but I seriously doubt the truth of such reports. While these persons in the circle claimed to see them, I saw them pass quickly behind the curtain—nothing more.

During the time when no one is seen, Morse, a controlling spirit, talks on the inside of the cabinet, and occasionally stumbles over the trumpet. As soon as a form is seen, no noise in the cabinet—no voice of Morse.

I went to Chittenden to assure myself of the character of these manifestations—I came away puzzled.

Earlville, N. Y.

A WARNING

The leader in the New York Witness, of June 20th, is a wall so decided and despairing in tone as to demand more than a hasty hearing. I pick from it these sentences, "With unnecessarily expensive churches, showy rituals, and other heartless things, we consume our energies and our money. Our missionaries in the Territories are picking cranberries for a living, or longing for an eleemosynary box of clothing, while we are surfeiting ourselves in sinful luxuries. How is it that the followers of Mahomet are sweeping over the Eastern world with their false doctrines, gathering multitudes within its folds, while the divine things of Christ the Lord are rejected? It can not be altogether on account of the perverseness of human nature. We fear the true cause is to be found in the indifference and lukewarmness of the church. The church in recent times, with its ritualisms, its operatic music, its heartless, pointless essays, and the extravagances and vanity which it displays, have no charms for the common people or common sense. We have lost the path, we have got into an enfeebling atmosphere, we are in the valley of ivory and dead bones." What overwhelming deductions may be drawn from those sentences.

In the course of this lamentation Romanism and infidelity are called "twin agencies of degradation." Wonderful intellectual incapacity to be found in an editor who presides over a widely circulated newspaper. Men, dear Dougall, believe what they are forced to believe.

Among my acquaintances, the Infidels, such as believe that there is no life beyond the grave, are the most practical, exacting men. They require demonstrations to follow statements. These men, I know, live under a cloud. The grave is cheerless, they would look beyond, but the veil is not rent. Because of the inability of orthodox to furnish evidence of immortality, it huris Infidel at their heads, Christianity associating degradation with the term. Listen to the conversation: Dougall.—You are an agency of degradation because an Infidel. Infidel.—I am not an Infidel from choice, but facts and circumstances have made me one. But as you claim to have other proof, produce it. Dougall.—Easy enough. But right here starts in this very inability. These men have been through the full course

that Mr. Dougall will suggest, attended church, read the Bible, been through revivals, and some of them were once enthusiastic church members; yet, notwithstanding all, they failed to get hold of positive evidence. And now, because they are too honest to bow down canting hypocrites, they are affectionately styled "agencies of degradation." Dear Dougall, you edit a Christian newspaper, but the name is better than the game.

Such a wall as this that goes out in the Witness, the sentiments uttered by some of the members of the Evangelical Alliance, the boldness of Beecher and Swing,—all from Christian headquarters,—mean something or nothing— which? Do they not mean that the people are turning to a religion not dependent upon a church that "has no charms for the common people or common sense?"

M. L. SALEY.

Is God an Organic Being?

MR. EDITOR.—With your permission I will offer a few thoughts on the question that heads this article. I take the position that God is an organic being, or that he is nothing. By an organic being, I mean, that he is an individual existence, possessing all the qualities and attributes of a distinct personality. I mean that he is a person or being separate from all other persons or beings, and in this respect, has a locality, form, body and an organization peculiar to himself, and, hence, in this particular, is no exception to all other conscious existences throughout the universe, whether they be spirit, angel, man, beast, bird, fish, insect, or even animalcule. In his existence God is, essentially and necessarily, one, undivided and indivisible.

Step from this position, and you step square into Atheism, for the moment you divide God, definitely or indefinitely, you destroy him; therefore, Trinitarianism is Atheism, because, instead of one infinite being, it makes him three persons—finite, of course. Pantheism is Atheism, because it divides him infinitely into "all things of nature." This destroys his personality, and what, and where is God when his personality is gone? Nowhere, and nowhere; therefore, we reiterate, that God is a real person or being, undivided and indivisible in his essential existence, or that he is nothing.

If God has not a form and organization, then he is an exception to all known intelligences and conscious existences. If he has no particular locality, but is personally everywhere, then the Scriptures were evidently designed to mislead, for there is no "from him" or "to him," "before him or behind him," "above him" or "below him," or "round about him," as they continually represent. Again, if God is not a real individual being, separate from all other beings, then he can know nothing, do nothing, and be nothing.

The seeming objection to this view of God's omnipresence, I answer thus: The sun has a locality in the centre of the solar system, and yet is everywhere present in it by his light and heat. So God is everywhere by the emanations of his spirit power and influence, but personally is, and must be, local.

Yours respectfully,

LYMAN PERRY.

Plymouth, Wis.

Letter from Fisher Doherty.

BRO. JONES.—You have no doubt seen from the dispatches that our city has been the victim of another fire which fell heavily on me. No clue as yet to the cause of the fire. It originated in a frame-building of mine used as a storage-room. It was full of stock for carrying on our carriage-factory business. My smith-shop and dwelling were burned. In all I lost five buildings. My loss is heavy, being but lightly insured. I shall rebuild and resume business at once.

I wish to say to the readers of your excellent paper, that myself and son had received some letters of inquiry in regard to spirit-photography, and some of them contained money with orders for pictures. These letters were burned, and we are unable to answer them. Persons having written us will please inform us, that they may either get their pictures, or the money refunded.

We have a new man in the field here—Dr. N. Little. He can be addressed at this place and will answer calls to lecture. He is a clairvoyant medium of distinguished ability. He was for many years a minister in the so-called Christian church, but was latterly expelled for entertaining liberal views. He is now proclaiming with marked success the glorious gospel of our Harmonical Philosophy. He appears to be the right man in the right place to break down the bars of priestcraft and superstition.

He gives writings on paper when blind-folded, drawings of flowers, birds, landscapes, profiles and braidings of the most rare and costly patterns, slate-writings without any visible form holding the pencil, blind-writings on the arm, right before one's eyes in broad daylight, answers mental or sealed questions, with many other things bordering on the marvelous.

Yours truly,

FISHER DOHERTY.

Crawfordsville, Ind., June 30th, 1874.

TWENTY-FIVE CENTS pays for the RELIGIOUS PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

[Continued from our last issue]

A DEFENSE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., ETC.

PART II.

SPIRIT PHOTOGRAPHS.

We now approach a subject which cannot be omitted in any impartial sketch of the evidences of Spiritualism, since it is that which furnishes perhaps the most unassailable demonstration it is possible to obtain, of the objective reality of spiritual forms, and also of the truthful nature of the evidence furnished by seers when they describe figures visible to themselves alone. It has been already indicated—that it is a fact, of which the records of Spiritualism furnish ample proof—that different individuals possess the power of seeing such forms and figures in variable degrees. Thus, it often happens at a seance, that some will see distinct lights of which they will describe the form, appearance and position, while others see nothing at all. If only one or two persons see the lights, the rest will naturally impute it to their imagination; but there are cases in which only one or two of those present are unable to see them. There are also cases in which all see them, but in very different degrees of distinctness; yet that they see the same objects is proved by their all agreeing as to the position and movement of the lights. Again, what some see as merely luminous clouds, others will see as distinct human forms, either partial or entire. In other cases all present see the form—whether head, face, or entire figure—with equal distinctness. Again, the objective reality of these appearances is sometimes proved by their being touched, or by their being seen to move objects—in some cases heard to speak, in others seen to write, by several persons at one and the same time; the figure seen or the writing produced being sometimes unmistakably recognizable as that of some deceased friend. A volume could easily be filled with records of this class of appearances, authenticated by place, date, and names of witnesses; and a considerable selection is to be found in the works of Mr. Robert Dale Owen.

Now, as this point, an inquirer, who had not prejudiced the question, and who did not believe his own knowledge of the universe to be so complete as to justify him in rejecting all evidence for facts which he had hitherto considered to be in the highest degree improbable, might fairly say, "Your evidence for the appearance of visible, tangible, spiritual forms, is very strong; but I should like to have them submitted to a crucial test, which would quite settle the question of the possibility of their being due to a coincident delusion of several senses of several persons at the same time; and, if satisfactory, would demonstrate their objective reality in a way nothing else can do. If they really reflect or emit light which makes them visible to human eyes, they can be photographed. Photograph them, and you will have an unanswerable proof that your human witnesses are trustworthy." Two years ago we could only have replied to this very proper suggestion, that we believed it had been done and could be again done, but that we had no satisfactory evidence to offer. Now, however, we are in a position to state, not only that it has been frequently done, but that the evidence is of such a nature as to satisfy any one who will take the trouble carefully to examine it. This evidence we will now lay before our readers, and we venture to think they will acknowledge it to be the most remarkable.

Before doing so, it may be as well to clear away a popular misconception. Mr. Lewes advised the Dialectical Committee to distinguish carefully between "facts and inferences from facts." This is especially necessary in the case of what are called spirit photographs. The figures which occur in these, when not produced by any human agency, may be of "spiritual" origin, without being figures "of spirits." There is much evidence to show that they are, in some cases, forms produced by invisible intelligences, but distinct from them. In other cases the intelligence appears to clothe itself with matter capable of being perceived by us; but even then it does not follow that the form produced is the actual image of the spiritual form. It may be but a reproduction of the former mortal form, with its terrestrial accompaniments, for purposes of recognition.

Most persons have heard of these "ghost-pictures," and how easily they can be made to order by any photographer, and are therefore disposed to think they can be of no use as evidence. But a little consideration will show them that the means by which sham ghosts can be manufactured, being so well known to all photographers, it becomes easy to apply tests or arrange conditions so as to prevent imposture. The following are some of the more obvious ones.

1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present.

2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer.

3. If figures appear on the negative having a definite relation to the figure of the sitter, who chooses his own position, attitude and accompaniments, it is a proof that invisible figures were really there.

4. If a figure appears draped in white, and partly behind the dark body of the sitter without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way superposed would show through.

5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting, and an exactly corresponding figure appears on the plate, it is a proof that such a figure was there, as well as that every one of these tests have now been successfully applied in our own country, as the following outline of the facts will show.

The accounts of spirit-photography in several parts of the United States caused many Spiritualists in this country to make experiments; but for a long time without success. Mr. and Mrs. Guppy, who are both amateur photographers, tried at their own house, and failed. In March, 1873, they went one day to Mr. Hudson's, a photographer living near them (not a Spiritualist), to get some cartes de visite of Mrs. Guppy. After the sitting the idea suddenly struck Mr. Guppy that he would try for a spirit-photograph. He sat down, told Mrs. G. to go behind the background, and had a picture taken. There came out behind him a large, indefinite, oval white patch, somewhat resembling the outline of a draped figure. Mrs. G. behind the background, was dressed in black.

This is the first spirit-photograph taken in England, and it is perhaps more satisfactory on account of the suddenness of the impulse

under which it was taken, and the great white patch which no impostor would have attempted to produce, and which, taken by itself, utterly spoils the picture. A few days afterwards, Mr. and Mrs. G. and their little boy went without any notice. Mrs. Guppy sat on the ground holding the boy on a stool. Her husband stood behind looking on. The picture thus produced is most remarkable. A tall female figure, finely draped in white gauzy robes, stands directly behind and above the sitters, looking down on them and holding its open hands over their heads, as if giving a benediction. The face is somewhat Eastern, and, with the hands, is beautifully defined. The white robes pass behind the sitters' dark figures without in the least showing through. A second picture was then taken as soon as a plate could be prepared; and it was fortunate it was so, for it resulted in a most remarkable test. Mrs. G. again knelt with the boy; but this time she did not stoop so much, and her head was higher. The same white figure comes out equally well defined, but it has changed its position in a manner exactly corresponding to the slight change of Mrs. Guppy's position. The hands were before on a level, now one is raised considerably higher than the other, so as to keep it about the same distance from Mrs. Guppy's head as it was before. The folds of the drapery all correspondingly differ, and the head is slightly turned. Here, then, one of the two things is absolutely certain. Either there was a living intelligent, but invisible being present, or Mr. and Mrs. Guppy, the photographer, and some fourth person, planned a wicked imposture, and have maintained it ever since. Knowing Mr. and Mrs. Guppy so well as I do, I feel an absolute conviction that they are as incapable of an imposture of this kind as any earnest inquirer after truth in the department of natural science.

The report of these pictures soon spread. Spiritualists in great numbers came to try for similar results, with varying degrees of success; till after a time rumor of imposture arose, and it is now firmly believed by many, from suspicious appearances on the pictures and from other circumstances, that a large number of shams have been produced. It is certainly not to be wondered at if it be so. The photographer, remember, was not a Spiritualist, and was utterly puzzled at the pictures above described. Scores of people came to him, and he saw that they were satisfied if they got a second figure with themselves, and dissatisfied if they did not. He may have made arrangements by which to satisfy everybody. One thing is clear: that if there has been imposture, it was at once detected by Spiritualists themselves; if not, then Spiritualists have been quick in noticing what appeared to indicate it. Those, however, who most strongly assert imposture, allow that a large number of genuine pictures have been taken. But, true or not, the cry of imposture did good, since it showed the necessity for tests and for independent confirmation of the facts.

The test of clearly recognizable likenesses of deceased friends has often been obtained. Mr. William Howitt, who went without previous notice, obtained likenesses of two sons, many years dead, and of the very existence of one of which even the friend who accompanied Mr. Howitt was ignorant. The likenesses were instantly recognized by Mrs. Howitt; and Mr. Howitt declares them to be "perfect and unmistakable." (Spiritual Magazine, Oct., 1873.) Dr. Thomson, of Clifton, obtained a photograph of himself, accompanied by that of a lady he did not know. He sent it to his uncle in Scotland, simply asking if he recognized a resemblance to any of the family deceased. The reply was that it was the likeness of Dr. Thomson's own mother, who died at his birth; and there being no picture of her in existence, he had no idea what she was like. The uncle very naturally remarked, that he "could not understand how it was done." (Spiritual Magazine, Oct., 1873.) Many other instances of recognition have occurred, but I will only add my personal testimony.

A few weeks back I myself went to the same photographer for the first time, and obtained a most unmistakable likeness of a deceased relative. We will now pass to a better class of evidence, the private experiments of amateurs.

Thomas Slater, an old-established optician in the Euston Road, and an amateur photographer, took with him to Mr. Hudson's a new camera of his own manufacture and his own glasses, saw everything done, and obtained a portrait with a second figure on it. He then began experiments in his own private house, and during last summer obtained some remarkable results. The first of his successes contains two heads by the side of a portrait of his sister. One of these heads is unmistakably the late Lord Brougham's; the other, much less distinct, is recognized by Mr. Slater as that of Robert Owen, whom he knew intimately up to the time of his death. He has since obtained several excellent pictures of the same class. One in particular shows a female in black and white flowing robes, standing by the side of Mr. Slater. In another the head and bust appears, leaning over his shoulder. The faces of these two are much alike, and other members of the family recognize them as likenesses of Mr. Slater's mother, who died when he was an infant. In another a pretty child-figure, also draped, stands beside Mr. Slater's little boy. Now, whether these figures are correctly identified or not, is not the essential point. The fact that any figures, so clear and unmistakably human in appearance as these should appear on plates taken in his own private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present but the members of his own family, is the real marvel. In one case a second figure appeared on a plate with himself, taken by Mr. Slater when he was absolutely alone;—by the simple process of occupying the sitter's chair after uncapping the camera. He and his family being themselves mediums, they require no extraneous assistance; and this may perhaps be the reason why he has succeeded so well. One of the most extraordinary pictures obtained by Mr. Slater is a full-length portrait of his sister, in which there is no second figure, but the sitter appears covered all over with a kind of transparent lace drapery, which on examination is seen to be wholly made up of shaded circles of different sizes, quite unlike any material fabric I have seen or heard of.

Mr. Slater has himself shown me all these pictures and explained the conditions under which they were produced. They are not impostures; it is certain; and as the first independent confirmations of what had been previously obtained only through professional photographers, their value is inestimable.

A few successful but not perhaps on that account less satisfactory confirmations have been obtained by another amateur, who, after eighteen months of experiment, obtained a partial success. Mr. R. Williams, M.A., Ph.D., of Hayward's Heath, succeeded in obtaining three photographs, each with part of a human form besides the sitter, one having the features distinctly marked. Subsequently another was obtained, with a well-formed figure of a man standing at the side of the sitter, but while being developed, this figure faded away entirely. Mr. Williams assures (in a letter that in these experiments there was "no room for trick or for the production of these figures by any known means.")

The editor of the British Journal of Photography has made experiments at Mr. Hudson's studio, taking his own collodion and new plates, and doing everything himself, yet there were "abnormal appearances" on the pictures, although no distinct figures.

We now come to the valuable and conclusive experiments of Mr. John Beattie, of Clifton, a retired photographer of twenty years' experience, and of whom the above-mentioned editor says: "Every one who knows Mr. Beattie will give him credit for being a thoughtful, skillful and intelligent photographer, at least in matters relating to photography, and one quite incapable of deceiving others." Mr. Beattie has been assisted in his researches by Dr. Thomson, an Edinburgh, M.D., who has practiced photography, as an amateur, for twenty-five years. They experimented at the studio of a friend, who was not a Spiritualist (but who became a medium during the experiments), and had the services of a tradesman with whom they were well acquainted—as a medium. The whole of the photographic work was done by Messrs. Beattie and Thomson, the other two sitting at a small table. The pictures were taken in series of three, within a few seconds of each other, and several of these series were taken at each sitting. The figures produced are, for the most part, not human, variously-formed and shaded white patches, which in successive pictures change their form, and develop, as it were, into a more perfect or complete type. Thus, one set of five begins with two white somewhat angular patches over the middle sitter, and ends with a rude but unmistakable white female figure, covering the larger part of the plate. The other three show intermediate stages, indicating a continuous change of form from the first to the last. Another set (of four pictures) begins with a white vertical cylinder over the body of the medium, and a shorter one on his head. These change their form in the second and third, and in the last become literally spread out into luminous masses resembling nebulae. Another set of three is very curious. The first has an oblique flowing luminous patch from the table to the ground; in the second, this has changed to a white serpentine column, ending in a point above the medium's head; in the third, the column has become broader and somewhat double, with the head-like termination. The change of the curvature may have some connection with a change in the position of the sitters, which is seen to have taken place between the second and the third of this set. There are two others, taken like all the preceding, in 1873, but which the medium described during the exposure. The first, he said, was a thick white fog; and the picture came out all shaded white, with not a trace of any of the sitters. The other was described as a fog with a figure standing in it; and here a white human figure is alone seen in the almost uniform foggy surface. During the experiments made in 1873, the medium, in every case, minutely and correctly described the appearances which afterwards came out on the plate. In one there is a luminous-rayed star of large size, with a human face faintly visible in the center. This is the last of three in which the star developed, and the whole were accurately described by the medium. In another set of three, the medium first described "a light behind him, coming from the floor." The next, "a light rising over another person's arm, coming from his own boots." The third, "there is the same light, but now a column comes up through the table, and it is hot to my hands." Then he suddenly exclaimed, "What a bright light up there! Can you not see it?" pointing to it with his hand. All this most accurately described the three pictures, and in the last, the medium's hand is seen pointing to a white patch which appears overhead. There are other curious developments, the nature of which is already sufficiently indicated, but one very startling single picture must be mentioned. During the exposure one medium said he saw on the background a black figure, the other medium saw a light figure by the side of the black one. In the picture both these figures appear, the light one very faintly, the black one much more distinctly, of a gigantic size, with a massive coarse-featured face and long hair. (Spiritual Magazine, January and August 1873; Photographic News, June 28th, 1873.)

Mr. Beattie has been so good as to send me for examination a complete set of these most extraordinary photographs, thirty-two in number, and has furnished me with any particulars I desired. I have described them as correctly as I am able; and Dr. Thomson has authorized me to use his name, as confirming Mr. Beattie's account of the conditions under which they appeared. These experiments were not made without labor and perseverance. Some times twenty consecutive pictures produced absolutely nothing unusual. Hundreds have been taken, and more than half have been complete failures. But the successes have been worth the labor. They demonstrate the fact that what a medium or sensitive imaginer, who has no one else perceiving anything, may often have an objective existence. They teach us that perhaps the best-illustrated, Nicolai, of Berlin—whose case has been quoted, ad nauseam, as the type of a "spectral illusion"—saw real beings after all; and that, had photography been then discovered and properly applied, we might now have the portraits of the invisible men and women who crowded his room. They give us hints of a process by which the figures seen at seances may have to be gradually formed or developed, and enable us better to understand the statements repeatedly made by the communicating intelligences that it is very difficult to produce definite, visible and tangible forms, and that it can only be done under a rare combination of favorable conditions.

We find, then, that three amateur photographers, working independently in different parts of England, separately confirm the fact of spirit-photography—already demonstrated to the satisfaction of many who had tested it through professional photographers. The experiments of Beattie and Dr. Thomson are alone absolutely conclusive; and taken in connection with those of Mr. Slater and Dr. Williams, and the test photographs, like those of Mrs. Guppy, established as scientific facts, the objective existence of invisible human forms and definite invisible intelligences. Before leaving the photographic phenomena we have to notice two curious points in connection with them. The former is, and much more certain than that of the light reflected from ordinary material forms; for the figures start out at the moment the developing fluid touches them, while the figure of the sitter, appears much later. Mr. Beattie noticed this throughout his experiments, and I was myself much struck with it when watching the development of three pictures recently taken at Mr. Hudson's. The second figure, though by no means bright, always came out long before any other part of the picture. The other singular thing is, the copious drapery in which these forms are almost always enveloped, so as to show only just what is necessary for recognition of the face and figure. The explanation given of this is, that the human form is more difficult to materialize than drapery. The conventional "white-shedded ghost" is not then all fancy, but had a foundation in

fact, too, of deep-temperance, dependence on the laws of a yet unknown chemistry.

SUMMARY OF THE MORE IMPORTANT MANIFESTATIONS, PHYSICAL AND MENTAL.

As we have not been able to give an account of many curious facts which occur with the various classes of mediums, the following catalogue of the more important and well-characterized phenomena may be useful. They may be grouped provisionally, as, Physical, or those in which material objects are acted on, or apparently material bodies produced; and Mental, or those which consist in the exhibition, by the medium, of powers or faculties not possessed in the normal state.

The principal physical phenomena are the following:

1. SIMPLE PHYSICAL PHENOMENA. Producing sounds of all kinds, from a delicate tick to blows like those of a heavy sledge-hammer. Altering the weight of bodies. Moving bodies without human agency. Raising bodies into the air. Conveying bodies to a distance out of and into closed rooms. Releasing mediums from every description of bonds, even from welded iron rings, as has happened in America.

2. CHEMICAL. Preserving from the effects of fire, as already detailed.

3. DIRECT WRITING AND DRAWING. Producing writing or drawing on marked papers, placed in such positions that no human hand (or foot) can touch them. Sometimes, visibly to the spectators, a pencil rising up and writing or drawing apparently by itself. Some of the drawings in many colors have been produced on marked paper in from ten to twenty seconds, and the colors found wet. (See Mr. Coleman's evidence in "Dialectical Review," p. 143, confirmed by Lord Horthwick, p. 150.) Mr. Thomas Slater, of 130 Euston Road, is now obtaining communications in the following manner: A bit of slate pencil an eighth of an inch long is laid on a table; a clean slate is laid over this, is a well-lit room; the sound of writing is then heard, and in a few minutes a communication of considerable length is found distinctly written. At other times the slate is held between himself and another person, their other hands being joined. Some of these communications are philosophical discussions on the nature of spirit and matter, supporting the usual Spiritualist theory on this subject.

4. MUSICAL PHENOMENA. Musical instruments, of various kinds, played without human agency, from a hand-bell to a closed piano. With some mediums, and where the conditions are favorable, original musical compositions of a very high character are produced. This occurs with Mr. Home.

5. SPIRITUAL FORMS. These are either luminous appearances, sparks, stars, globes of light, luminous clouds, etc., or hands, faces, or entire human figures, usually covered with flowing drapery, except a portion of the face and hands. The human forms are often capable of moving solid objects, and are both visible and tangible to all present. In other cases they are only visible to seers, but when this is the case it sometimes happens that the seer describes the figure as lifting a flower or pen, and others present see the flower or the pen apparently move by itself. In some cases they speak distinctly, in others the voice is heard by all, the form only seen by the medium. The flowing robes of these forms have in some cases been examined, and pieces cut off, which have in a short time melted away. Flowers are also brought, some of which fade away and vanish; others are real, and can be kept indefinitely. It must not be concluded that any of these forms are equal spirits; they are probably only temporary forms produced by spirits for purposes of test, or of recognition by their friends. This is the account invariably given of them by communications obtained in various ways; so that the objection once thought to be so crushing—that there can be no "ghosts" of clothes, armor, or walking-sticks—ceases to have any weight.

6. SPIRITUAL PHOTOGRAPHS. These, as just detailed, demonstrate by a purely physical experiment the trustworthiness of the preceding class of observations.

We now come to the mental phenomena, of which the following are the chief:

1. AUTOMATIC WRITING. The medium writes involuntarily; often matter which he is not thinking about, not expecting, and does not like. Occasionally definite and correct information is given of facts of which the medium has not, nor ever had, any knowledge. Sometimes future events are accurately predicted. The writing takes place either by the hand or through a planchette. Often the handwriting changes. Sometimes it is written backward; sometimes in languages mediums do not understand.

2. SEER, OR CLAIRVOYANCE AND CLAIRAUDIENCE. This is of various kinds. Some mediums see the forms of deceased persons unknown to them, and describe their peculiarities so minutely that their friends at once recognize them. They often hear voices, through which they obtain names, date, and place connected with the individuals so described. Others read sealed letters in any language, and write appropriate answers.

3. TRANCE SPEAKING. The medium goes into a more or less unconscious state, and then speaks, often on matters and in a style far beyond his own capacities. Thus, Sergeant Cox—no mean judge on a matter of literary style—says, "I have heard an uneducated bar-man, when in a state of trance, maintain a dialogue with a party of philosophers on Reason and Foreknowledge; Will and Fate; and hold his own against them. I have put to him the most difficult questions in psychology, and received answers, always thoughtful, often full of wisdom, and invariably conveyed in choice and elegant language. Nevertheless a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a commonplace idea." ("What an I?" Vol. II, p. 243.) That this is not overrated, I can myself testify, from repeated observation of the same medium. And from other trance-speakers—such as Mrs. Harding, Mrs. Tappan, and Mr. Peckles—I have heard discourses which, for high and sustained eloquence, noble thoughts, and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience.

4. IMPERSONATION. This occurs during trances. The medium seems taken possession of by another being; speaks, looks and acts the character in a most marvelous manner; in some cases speaks foreign languages never even heard in the normal state; as in the case of Miss Edmonds, already given. When the influence is violent or pain-

ful, the effects are such as have been in all ages imputed to possession by evil spirits.

HEALING.

There are various forms of this. Sometimes by mere laying on of hands, an exalted form of simple mesmeric healing. Sometimes, in the trance state, the medium at once discovers the hidden malady, and prescribes for it, often describing very exactly the morbid appearance of internal organs.

The purely mental phenomena are generally of no use as evidence to non-Spiritualists, except in those few cases where rigid tests can be applied; but they are so intimately connected with the physical series, and often so interwoven with them, that no one who has sufficient experience to satisfy him of the reality of the former, fails to see that the latter form part of the general system, and are dependent on the same agencies.

With the physical series the case is very different. They form a connected body of evidence, from the simplest to the most complex and astounding, every single component fact of which can be and has been repeatedly demonstrated by itself; while each gives weight and confirmation to all the rest. They have all, or nearly all, been before the world for twenty years; the theories and explanations of reviewers and critics do not touch them, or in any way satisfy any sane man who has repeatedly witnessed them; they have been tested and examined by skeptics of every grade of incredulity, men in every way qualified to detect imposture or to discover natural causes—trained physiologists, medical men, lawyers and men of business—but in every case, the investigators have either retired baffled, or become converts.

There have, it is true, been some impostors who attempted to imitate the phenomena; but such cases are few in number, and have been discovered by the same means for less severe than those to which the genuine phenomena have been submitted over and over again; and a large portion of these phenomena have never been imitated, because they are beyond successful imitation.

Now what do our leaders of public opinion say, when a scientific man of proved ability again observes a large portion of the more extraordinary phenomena, in his own house, under test conditions, and affirms their objective reality; and this not after a hasty examination, but after four years of research? Men "with heavy scientific appendages to their names" refuse to examine them when invited; the eminent society of which he is a fellow refuses to record them; and the press cries out that it wants better witnesses than Mr. Crookes, and that such facts want "confirmation" before they can be believed. But why more confirmation? And when again "confirmed" who is to confirm the confirmer? After the whole range of the phenomena had been before the world ten years, and had convinced skeptics by tens of thousands—skeptics, he is remembered, of common sense and more than common acuteness; Americans of all classes—they were confirmed by the first chemist in America, Prof. Robert Hare. Two years later they were again confirmed by the elaborate and persevering inquirer of one of the first American lawyers, Judge Edmonds. Then in France the truth of the simpler physical phenomena was confirmed by Count A. de Gasparin in 1844; and since then French astronomers, mathematicians and chemists of high rank have confirmed them. Prof. Tully of Geneva again confirmed them, in 1855. In our own country such men as Prof. de Morgan, Dr. Lockhart Robertson, T. Adolphus Trollope, Dr. Robert Chambers, Sergeant Cox, Mr. C. Farley, as well as the skeptical Dialectical Committee, have independently confirmed large portions of them; and lastly comes Mr. William Crookes, F.R.S., with four years of search and unrestricted experiment with the two oldest and most remarkable mediums in the world, and again confirms almost the whole series! But even this is not all. Through an independent set of most competent observers we have the crucial test of photography; a witness which can not be deceived, which has no preconceived opinions, which can not register "subjective" impressions; a thoroughly scientific witness, who is admitted into our law courts, and whose testimony is good as against any number of recollections of what did happen or opinions as to what ought to and must have happened. And what have the other side brought against this overwhelming array of consistent and unimpeachable evidence? They have merely made absurd and inadequate suppositions, but have not disproved or explained away one weighty fact!

My position, therefore, is, that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.

This being the state of the case as regards evidence and proof, we are fully justified in taking the facts of Modern Spiritualism (and with them the spiritual theory as the only tenable one) as being fully established. It only remains to give a brief account of the more important uses and teachings of Spiritualism.

TO BE CONTINUED.

New Medium.

Bro. JONES. A medium, as remarkable as any who has yet been published. Lives in this city, but whose name I am not at liberty as yet to mention. This spirits materialize perfectly; converse aloud with us intelligently; throw their arms around our necks and hug and kiss us as in a romp and play. They will raise a man, chair, etc., that weighs over two hundred pounds with ease from the floor in mid air; will take one of the company and walk, as natural and as perfectly as life, have stood for an hour or more at the time beside a large music-box and would it up as it ran down as correctly as I could have done it, and many other things are done too tedious to mention. There is scarcely a more remarkable medium known to the world than this young man, scarcely twenty years of age.

Yours truly,

W. HARRAL.

Houston, Texas.

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CHICAGO, SATURDAY, JULY 25, 1874.

THE IOWA "MIND-READER."

Exploits of Brown, the Phenomenal Young Man.

[From the New York Times, July 4.] Mr. John R. Brown, of Council Bluffs, Iowa, arrived in this city a few days ago and is now stopping at the Sturtevant house. He is a young man—twenty-two years of age—and was born in St. Louis, Mo. Mr. Brown is possessed of powers which would have made Anthony Mesmer delight to make his acquaintance. He can, under certain conditions, compel with his will, read your thoughts however much you may endeavor to conceal them. Dr. Cocker, of the Michigan university, where the young man allowed himself to be submitted to a number of tests, says of him: "If an individual will intensely concentrate his attention upon a concrete object, localized in a particular place, and not abstract his attention, Mr. Brown, while blindfolded, will lead him to the object." After stating that the young man was of good character, and known to many in the university before the general public knew aught of his peculiar power, Dr. Cocker says: "All the cases he gives are instances of imaginal representations of concrete objects in space."

Yesterday Mr. Brown gave a private exhibition to a select company, including several representatives of the press. The place chosen for the experiments was a large parlor and bedroom in the Sturtevant house. He explained beforehand that he was obliged to use a certain amount of machinery. This latter consisted of the letters of the alphabet printed on a piece of pasteboard, and a long piece of brass wire. He did not have the wire, the utility of which will be explained hereafter, but he exhibited the printed letters. The latter were strung around the walls of the parlor, and Mr. Brown commenced his interesting exhibition. He stated, in the first place, that any individual in the room might hide an article anywhere in the house, and that certain conditions complied with, he would certainly point out where it was hidden by reading his thoughts. A gentleman in the company left the room and returned in a few minutes. Mr. Brown then blindfolded himself with a linen handkerchief, took hold of the gentleman's left hand with his own right hand, and after a few eccentric movements, namely, passing his hand several times over the gentleman's arm and across his forehead, the two left the parlor, followed by the company, and proceeded to search for the hidden article. The gentleman submitting to the experiment was led, or rather pulled, by Mr. Brown through the corridors of the hotel and into a half-dozen chambers until one was reached where Brown stopped before a bureau with about a dozen drawers, and pointing to one particular drawer, said, "You will find it there." The hidden article, a pocket knife, was found in the drawer. The gentleman said that Brown had followed the course which he had taken before he hid the knife, and expressed himself much astonished. The next test was made by a gentleman who went into an adjoining apartment and selected a rosette in one of three damask curtains, as an object upon which to concentrate his thoughts. Mr. Brown, preparing himself as before, led the gentleman to the window-curtain, and after a minute's hesitation over a tassel, placed his hand upon the rosette. The gentleman stated that he had first thought of the tassel, but had finally concluded to choose the rosette. Mr. Lewis Leland, of the hotel, asked Mr. Brown to tell him the name of his birth-place. The latter, blind-folding himself and taking the hand of Mr. Leland in the manner before described, led him around the room, and pointing to the printed letters of the alphabet suspended on the walls, spelled out the name "Langrove." This is a small town in Vermont and the birthplace of Mr. Leland. In the same manner Mr. Brown picked out the letters spelling "George" the Christian name of George F. Rowe, a reporter of THE TIMES, drowned some time ago, at the request of his brother, who was present, and also the name of a town in Turkey, denominated "Abel," where one of that company was born. In the latter test Mr. Brown missed the letter "a," which the gentleman making the test stated was probably owing to the fact that he had himself hesitated over it while mentally spelling the word. Another test to which Mr. Brown was subjected was made by a gentleman who fixed his thoughts upon a watch-seal worn by Mr. Leland, which was quickly pointed out as the object selected. Mr. Brown volunteered to read the thoughts of another without coming in direct contact with him, but through the medium of a third person. To do this he blindfolded as before, and while taking the hand of a third party—the latter placing his hand on his (Brown's) forehead, the man whose thoughts were to be read took hold of the wrist of the medium of communication, and so the three proceeded around the room until the object was pointed out, or the letters spelling the word thought of, out from the alphabet. The Times reporter desired to make this test, did so, together with Mr. Leland. The metal

lic tag hanging to a key in the door was selected for the concentration of thought. After his usual preparation, Brown immediately led to the door. When he reached it he felt around it a few minutes, and the Times reporter, believing the scent lost, allowed his thoughts to wander to other objects. As these objects presented themselves to his mind, Brown would immediately lead him and his companion to them. At last a violent effort was made to concentrate attention exclusively on the key-tag, and Brown at once led the way to it. This test satisfied the reporter that the workings of his mind had been implicitly followed by Brown, and that every deviation from a direct course was due to the thoughts of other objects which would persistently obtrude themselves. Mr. Brown is ignorant of the cause of his wonderful power. He believes that Spiritualism has nothing to do with it, and regards professional Spiritualists as humbugs. In the experiments yesterday he was obliged to lead those testing around the room by the hand. If provided with a brass wire, the person testing his power could take hold of one end of the wire and remain in his chair. He is not infallible, however, in the use of the wire, and prefers to hold the hand.

It does not appear that Mr. Brown's gift can be very useful, although he says that by means of it he has discovered the guilt of several criminals in the west. He says also that he is able sometimes to read the thoughts of others sitting near him, but cannot remember them for any length of time. He believes that in the course of time his powers of thought-reading will be so strongly developed that he will be able to express the thoughts of others without the use of his alphabet.

REMARKS.

This same J. R. Brown noticed above, was in Chicago a year or so ago, and his achievements created considerable excitement among the opponents of Spiritualism. The doors of the churches were opened to receive him, and the members thereof caressed him, praised him, and then announced that they had found the key that unlocked Spiritualism. We were highly gratified at the visit of Mr. Brown, for we recognized in the phenomena manifested through him, the secret agency of spirits invading the fortresses of old theology. They would receive Spiritualism with arms wide open and with the broadest hospitality when presented under the cognomen of mind-reading, but otherwise they would bitterly denounce it. Since Mr. Brown bewildered our people with his remarkable achievements, and then left for other fields of labor, Mr. and Mrs. Miller, of Memphis, Tenn., have arrived in this city, and their exploits surpass those of Brown in almost every particular. Mr. Miller is not only a mind-reader, but he far surpasses that peculiar phase, and reveals facts unknown to any one present. It is easy to read the mind, especially when aided by spirits, but to allow its energies to go forth and find a lost article, is indeed marvelous. Mr. Miller's powers in that direction are wonderful. If he had the charge of the police force of the city, he would be the terror of evil doers, and not an article could they take unlawfully without being detected by him. Mrs. Jeff Davis, wife of the ex-President of the Southern Confederacy, lost two rings, and where they could be found, and who had them, were accurately pointed out by Mr. Miller.

A lady, Mrs. Vance, of Memphis, hid a thimble to test his powers, and after three weeks time, forgot where she had placed it herself, but the wonderful clairvoyant powers of Mr. Miller, when brought into requisition, revealed the spot. Could Mr. Brown do as much? Emphatically, no! While in Louisville, Ky., Mr. Miller led a gentleman into a distant house, and pointed out the pillow as the place where he had a few moments before secreted a pocket book. While traveling on the Mississippi River in the Steamer A. J. White, he was informed that the pilot had had some five hundred dollars stolen. He told him where he had placed it, described the person who took it and told him he would receive the most of it back, which he did shortly after.

Mr. Miller's peculiar power is not confined altogether to reading the thoughts of others, and recovering lost and stolen property, but he at times reads the future. He predicted at one time that a block in Memphis would burn within thirty days; and one man moved out of it in compliance with his advice, and thereby saved his property. Indeed he is far superior to Mr. Brown, not only being able to lead a person to objects thought of, but can predict to a certainty coming events.

How is this done? How can he point out the article you are thinking of? By direct spirit influence, of course. He closes his eyes in order that his attention may not be distracted by any object he may see, and then a spirit clasps his wrists and leads him to the designated object. This is one of the very best tests of spirit power that ever came under our observation, and shows conclusively that spirits are ever ready and anxious to open the eyes of mortals to a recognition of the fact that there is a spirit-life—that there is a home beyond the grave for every one, and that those residing there are cognizant of every thought that passes through our mind.

The time is not far distant when there will be detectives in the Spirit-world, who will disclose the evil-doings of earth's children, and thereby bring criminals to justice, and prevent the perpetration of foul deeds. We rejoice to know that this new development in Spiritualism is being realized, and that wrong doers will be watched by eyes they can not see. Who will do anything wrong, knowing that the vigilant eye of the spirits is ever near to watch them, and report of their evil doings, thereby causing their arrest?

Of Interest to Everybody.

If a private slip or any piece of paper is pasted on to a penny postal-card, it subjects it to six cents extra postage. Such cards are always rejected without being read. Never spend your time on penny cards so foolishly. Time is money and postal cards cost ten dollars a thousand and less in proportion to numbers.

Diakka at Work in Chicago.

Charles Rayner, a pretended physical medium, lately paid our city a visit, and of course gravitated to the séance rooms of the RELIGIO-PHILOSOPHICAL JOURNAL. He is a modest young man; he is very retired in his habits, and if he would become so retired that humanity could not gaze upon his "innocent" features, they would be the better off for it, unless he change. He has the greatest respect for truth imaginable, so much so, that he rarely, if ever, approaches it, any nearer than he could the tail of that mysterious comet. He has a trumpet; it is the first trumpet a spirit ever spoke through; so he declares, and who would doubt the nice young man's statement, if they did not know that he carries about his person whiskers, wigs, coloring powders, etc., in such quantities that his can materialize any spirit from Balaam's ass down to Old Adam himself.

This nice young man, with his paraphernalia, had the audacity to come to our séance rooms and palm himself off as a genuine medium. The first séance was "splendid." The spirit Mortimer came, who has been in spirit-life fifty years; he is a magnificent specimen of humanity; as polite as a monkey with a looking glass; then there is Tom, a quaint Johnny Bull, who has been perambulating around the Spirit-world for one hundred years; he is a noble looking spirit; light didn't have any effect on his features; the sun might dissipate an iceberg or evaporate a tub of water, but Tom's face couldn't be dissolved. For a time we were jubilant. We asked him if he was a Diakka, and he made up a face at us that chilled our blood. He said Andrew Jackson Davis was controlled by a Diakka, and when he said that, Diakka stock fell to zero, and we wondered why Mr. Davis, the greatest of seers, the most profound of philosophers, and the clearest reasoner of the age, should allow a Diakka to stand his intellect, "tother end to" and make a dunces of him. The next day, however, Diakka stock was again to its original position in our mind. This nice young man was willing to submit to tests; and we were willing to "try the spirits." So we sewed his pants to the carpet; sewed his wrists to his pants; sewed his neck to the back of the cabinet. In fact, we sewed him so that he couldn't produce the manifestations himself. We closed the door of the cabinet, and we sang "Old John Brown," "Tramp, tramp," etc., and other songs too numerous to mention, but not a spirit responded. Tom was in England, inspecting an iron-clad, and Mortimer was in the sixth sphere arranging his toilet for a dance.

The next impostor who comes here, must be prepared to pay for music that emanates in "thrilling sweetness" from our lungs to induce the spirits to respond. But, finally, we searched the poor fellow; we examined his coat, his pants, his vest, his hair—nothing there; but his shirt—oh! he was so sensitive, he wouldn't let us examine that, it was sacred; underneath that garment, there were the utensils to make up his class of spirits, as the sequel proves. This nice fellow was stopping at Mrs. Carry's, a lady who moves in the first circles of society in Chicago, where he held several séances, receiving enthusiastic applause. Poor fellow! he said the séances exhausted him "so much!" Finally, this lady approached the cabinet, and entered into a lengthy conversation with Mortimer, and then—all at once—she tore the improvised cabinet down, leaving the spirit so fully materialized (looking as radiant as a sheep, and as exultant as a whipped spaniel), that he probably will never return to his delightful home near lake Sunset in the sixth sphere of the Spirit-world. There Rayner himself stood, with whiskers, wigs, etc.; representing the spirit Mortimer. Goodness! how he trembled! He didn't want Mrs. Carry to kill him. She told him he need not fear that, as he was too low to dirty her hands with. She ordered him out of the house at once, and he went, carrying the old, original horn that "the first spirit ever spoke through."

In connection herewith, we desire to say that it is a principle of our philosophy that such impostors will not, at death, be cast into a lake of fire and brimstone, however much you may think they deserve it, but that eventually they will reform, and stand as high as the highest. Rayner, now is the time to make a man of yourself. Abandon your impostures; live henceforth an honest, upright life, and all true Spiritualists will respect you. That man or woman who trifles with the sacred relations that exist between the friends of the two worlds, practicing impostures, is, indeed, low in the scale of humanity, and from our inner soul we pity them, and pray that the Angel of Light may so illuminate their minds, that they will see the necessity of reformation. We do not hate the impostor—that passion has no place in our soul—but we pity them, and yearn for their reformation, and say to them, that the séance rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING-HOUSE is just the place where these impostors will be exposed, so sure as they attempt to play off their tricks there.

Feeling anxious to know whether the friends at Cleveland had been deceived by Rayner, we wrote to Bro. D. A. Eddy, Esq., and here is his reply:

CLEVELAND, July 7, 2 P. M. BROTHER JONES—Yours of yesterday is this moment at hand, and I hasten to reply. Yes, Rayner—Charles Rayner—is an impostor. For six weeks he deceived our people, but was finally detected in putting on false faces, whiskers, etc.; would never submit to any test conditions. I once thought his dark circle for physical manifestations, genuine; but after being detected—practicing fraud at materialization, I set him down a fraud altogether. I requested the BAZAAR to "test him." In answer to their letter of inquiry like yours, which they have failed to do, I wish you would now do it for the good of the cause. 'Tis better for us to expose these impostors, than wait till they fall into the hands of our enemies. Truly and faithfully yours, D. A. EDDY.

A Kentucky Ghost.

Strange reports come from Kentucky, in reference to spiritual manifestations. It appears from the Springfield (Ky.) Republican, that on the 18th of March last, a Mr. Green died after a protracted illness, leaving Mrs. Green with a family of six young children, with little or no means of support. A short time after Mr. Green's death, say about three months, Mrs. Green heard singular noises about the house after night, and sometimes in the daytime, heavy breathings and moans resembling a person in the agonies of death; at one time she heard a noise under the house like a horse rolling about and pawing violently as though in the agonies of death. Again she saw frequently in her room at night after the lamp was lighted a shadowy figure resembling the head and shoulders of a medium-sized man moving around the wall next the ceiling, and uniformly as the shadow reached the lamp the flame was extinguished, and this phenomenon happened as often as four or five times in a night. At one time when she and her family with some visitors were sitting quietly in the room, the front door without any visible cause, was seen to fly violently open and shut again as violently, and so violently as to jar boxes of flowers placed in the window out of it. At other times when the lights were burning, footsteps were heard by her in the room as though a grown person in slippers was walking over the floor, and yet no object could be seen. At one time she thought she heard some person noisily approaching the front door as about to enter. Upon opening the door, however, no one could be seen. Again, near the steps of the back door, she thought she saw, after dark, a small, white dog, resembling one she knew in the neighborhood; that she approached it with the view of taking it up and carrying it in the house, but it eluded her grasp and mysteriously passed away. At another time the back door of her room seemed half filled with a white, gauzy cloud not resembling anything only a white figure, which alarmed her, and she ran out of the house; the apparition disappeared.

Other persons, friends and relatives, have been present on some of these occasions, and corroborate Mrs. Green's statements.

The most mysterious and crowning development related by her is said to have occurred at about 11 o'clock A. M. She was in the cellar of the house getting kindling wood, and, in stooping down, thought she saw the lower limbs and feet of Mr. Green standing by her, and immediately felt the pressure of a cold hand upon her shoulder. She turned and looked, and reports that her husband stood before her just as he appeared when she last saw him in his burial clothes. When she exclaimed: "In the name of the Lord Jesus Christ who redeemed me, Dick, what do you want?" And that he spoke audibly to her in his natural tone of voice and language, telling her that the sufferings of this life were in no way to be compared to those of the other world, and that he was permitted to come back to her to advise her of her neglect of duty, and to urge her to act otherwise. He also sent by her messages to his brother Charles Reed, Mrs. Rachel Walker, and to Miss Edgerton, all living here. He further requested her to have three masses said for the repose of his soul; one on the first Saturday of this month, and the others on the two following Saturdays. He further informed her that he would not visibly appear to her again, but could have appeared twice more had he desired to do so, but not to her, but to other persons named by him—his kindred. Then repeating the word "friend" three times he vanished from sight. Mrs. Green says she has heard loud knockings on the floor, and heard groanings, as of persons in extreme distress, since, but has seen nothing more.

Wallace Papers.

We give place to the following article from the Chicago Daily Times. It will show our readers the high estimation placed on Mr. Wallace's articles, (which we are now publishing) by the independent secular press. Our readers should preserve those copies of the JOURNAL which contain the Wallace articles:

"The very extended article from the pen of Alfred Wallace, on the phenomena of what is termed Spiritualism, which was recently copied in extenso from THE MORNING REVIEW into this journal, is a production that should not be dismissed without some comment. Spiritualism presents itself the same as any other topic for current journalistic comment and criticism; and its evidence is before the public for the same examination that is the evidence in the case of the theories of the interchangeability of heat and motion, or of unconscious cerebral action, or the evolution of species.

This is especially the case since Spiritualism has entered into the domain of scientific examination, and has proffered its phenomena to the crucial tests of men of scientific minds. During the last ten years it has been subjected to an almost infinite number of severe and exhaustive examinations, whose results are summed up in the paper contributed by Mr. Wallace. The readers of the Times are familiar with these results, so that it is unnecessary to recapitulate them. They cover an enormous area, including manifestations in almost every possible direction, and with reference to almost every possible subject. His observations certainly prove one very important thing, to wit, that the phenomena of Spiritualism can no longer be ignored by thoughtful men, or sneered away by the incredulous. He has succeeded in elevating them to a plane upon which they can claim, and upon which they are entitled to, a serious and respectful consideration.

This is the end he has attained, with reference to the world at large. Among Spiritualists themselves, and among that very large class that is inclined favorably toward his belief, the effect of Wallace's summing up is weighty beyond estimate. It will not merely strengthen the former, but will add dignity to their belief, so that they will no longer regard themselves as under a ban uttered against them by the world of orthodoxy, and by men of scientific minds. The effect upon those who

have had a willingness to accept Spiritualism, and their number is legion—providing it could present itself with the warrant of authority, will be to send them over in masses to the ranks of those already firm in the faith. As to the world in general, it must consent henceforth to treat the theme of Wallace's paper with just the same respect that it now accords to any theory which has received the endorsement of Huxley, Tyndall, Agassiz, or any other theory indorsed by any man of acknowledged high intellectual attainments. Henceforth, any one who undertakes to explain the existence of these phenomena other than he would the facts of evolution, or electricity, or any other facts of established reliability, may be safely set down as an Ignoramus. To say that So-and-So is a Spiritualist will hereafter be just as contemptuous as, and no more so than, to say that So-and-So is a Presbyterian, or a geologist, or an evolutionist.

As to the value of the phenomena thus established by Wallace, THE TIMES is not called upon to pronounce any opinion, any more than it is upon the merits of the creed of the Baptists or the Roman Catholics. Spiritualism is now before the world, indorsed by men eminent for their intellectual ability and their capability for rigid and exhaustive examination. The mission of a secular journal ends with this statement as to the facts in the present case. The duty of their application with reference to the faith of each individual rests in other directions.

They have got a ghost at Springfield, Maine, who would delight Mr. Wallace, whose articles in the Morning Review have been recently noticed in the Tribune. Mr. Warren, of Boston, a powerful physical medium, holds séances in a house at Springfield, and not only produces raps and other spiritual manifestations, but the ghost himself. The Portland Press describes him as follows:

Quicker and quicker they come, and the supplementary shudder diverts each individual's attention to the doorway, where, peering in, stand the distinct outlines of a figure, clad in black, with face of deathlike paleness! Tall and majestic, gazing upon the company it hesitated as if in fear, then, gaining courage, steadily advances. Nearly indistinct traces of vice and crime are noticeable upon the face, and the glitter of the bright blue eyes possesses a dangerous fascination. Its steps are audible, as if with feet encased in slippers it were lightly scuffling about.

The worst feature of this mysterious being is his proclivity to hurl stones, which he brings up with him from the cellar. In a corner of this cellar a murdered peddler was long ago buried, and it is presumed that it is the peddler's ghost who indulges in the stone-throwing. Meanwhile he has plenty of companions who stick to the kitchen, however, and amuse themselves singing. None of them have yet been visible, but the peddler's ghost has been seen by large numbers of people who accompany the medium to this house.

Letter from Iowa.

SEMPER, CLAY Co., IOWA, July 7. DEAR SIR—I thought I would write you a few lines to let you know what I have not sent you the money for the JOURNAL. We are "Homesteaders" last year lost about all we had by the grasshoppers. I thought I would be able after harvest, this year, to pay for two years, but now the prospect is worse than last year. The grasshoppers are taking every thing, and we shall have hard work to live through the winter. Many are leaving now; and as I am a Spiritualist, I can not take the JOURNAL without paying for it, or telling you why I can not do so. I will try hard to pay the last year's subscription soon. THE JOURNAL is like a dear friend, a welcome visitor in the family.

Last week I had the Spiritualist at Work sent me. I do not want that paper, for I am a Spiritualist, not a free-lover, nor do I wish to take any part with them. It is sad to think a man like Wilson should fall so low. May the good angels redeem him.

May your reward be great for the good you are doing, and your paper be the means of reforming the world. Mrs. H. W. Squire.

We are in receipt of similar letters to the above, from all parts of the country. As a sample of Wilson's integrity, you and all others of our subscribers have learned that since last December, Wilson has wrongfully used our printed mail list, to send out his circulars and papers to our subscribers, for the purpose of arousing prejudices against the JOURNAL, and gaining subscribers to his paper which will not survive six months.

The names of our regular subscribers we have been gathering for years, by dint of large expenditures of money and energy.

Now, this man who has been warmed into life by the influence of our paper, turns around and betrays the confidence reposed in him when we let him take our mail list to enable him to write to our subscribers for the purpose of getting himself engagements to lecture to them; with the assurance that it should be used for no other purpose, and that it should be returned to us again. Instead of doing so, he uses it to malign us, and to foil his paper upon our subscribers. He has sent his circulars and paper to every one of them in that way.

We submit the question to the candid readers of the JOURNAL, whether such conduct does not betray an innate trait of character for dishonesty seldom met with. And when taken in connection with his conduct towards all true Spiritualists, by his affiliation with Woodhullites, does not such conduct deserve the execration of all honorable people?—[Ed. JOURNAL.]

Legislation Needed.

Some one or more philanthropists have ordered the RELIGIO-PHILOSOPHICAL JOURNAL to be sent to several convicts in the Missouri Penitentiary. The papers never reach the convicts, for this reason, says the postmaster: "The authorities at the penitentiary will pay no postage on papers for prisoners."

Let the legislature at the next session provide that reading matter for convicts which is donated by philanthropists, be furnished by the State, at least to the extent of the postage. It is a disgrace to civilization to keep prisoners in ignorance of current events, while they are compelled to toil for the State for years without any remuneration.

W. W. DENNISON, an excellent magnetic healer of this city, will remove to Denver, Col., soon.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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

MATERIALIZATIONS IN PHILADELPHIA.

Lecture from Robert Dale Owen.

We have alluded to the materializations at Mr. and Mrs. Holmes' seances and referred to Katie King, who appeared on the evening of the 19th of May, 1874. After giving her name, she said in reply to a question from us, "I have been at a seance in London to-day."

On Friday morning, June 5th, 1874, Katie came to us at our office, alone, and gave the communication which is referred to in Mr. Owen's letter above, and which is given in full to-day at the commencement of "The Spirit-World Department."

After several faces had been presented at the seances, three of whom were recognized, John King said, "If you will sit back a little, and turn the light down, we will open the door and let you see Katie in full form."

We did so and were favored with the sight of a beautiful form, clothed in white robes. She slipped out into the room and permitted Mr. Owen to shake hands with her.

At one of our seances I handed Katie a sheet of paper, the next day she returned it to me with the following communication written upon it.

"Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfurnished; not one bearing the mark of a brush or pencil.

"Murderers do not ordinarily wear roses in their buttonholes. Villains seldom train vines over their cottage doors."

KA. KING.

On Sunday evening, June 7th, we had a long conversation with Katie at the cabinet window. As my request she permitted me to count her pulse, while she held her arm out in plain sight. It beat about seventy-two per minute, and was perfect naturally. She also permitted me to see her tongue, and then asked playfully, "If I thought she was well. A lady said to her, 'I have a ring I would like to give you if you will accept it.' She replied 'of course I will.' Mr. Owen placed it upon her finger, and she seemed much pleased. Other presents have been given to her, a string of white pearls, and a pearl cross which she habitually exhibits to us at the seances.

Having attended more than fifty seances, we have seen a great variety in the materializations, and have had better opportunities for the investigation of this phase of the phenomena than ever before. We have learned that very much depends upon the character and conditions of the person forming the seance. Mr. Owen refers to this in a lecture which we shall publish in our next issue.

We need not say that the thoughtful readers of the JOURNAL will find food for contemplation in Mr. Owen's letter and Katie's communication, and we bespeak a careful perusal and close examination of the communication from Katie which we received in our own office.

LETTER FROM ROBERT DALE OWEN.

DEAR DR. CHILD:—Accept my grateful acknowledgments for your kindness in inviting me to witness the phenomena in spirit-materialization now presented in this city through the mediumship of Mr. and Mrs. Holmes.

I had kept up with the recent European experiments in this field, and hoped for much; but the reality far exceeded my expectations. All my former experiences in Spiritualism, favored as I have been, pale before the new materializations witnessed by me in the course of last month. After the very strictest scrutiny, with every facility promptly afforded me by the mediums to detect imposition had it been attempted, I here avow my conviction that the phenomena are genuine; that I have again and again, on more than twenty occasions, seen, heard, touched forms to appearance human and material, and to sense tangible; that these forms have stepped up close to me, that I have held conversations with them, occasionally receiving advice, sometimes having my thoughts read and adverted to; that I have received written under my very eyes by a luminous detached hand, a communication of some length, purporting to come from an eminent English clergyman, who died twenty years ago; the style and signature serving further to attest its genuine character; finally that I have seen the form which had spoken to me a minute or two before, fade away till it became a dim shadow, to reappear a few minutes later in all its brightness.

If to many, even of those who esteem themselves experienced Spiritualists, such things seem but the phantoms of a "midsummer night's dream" and if in consequence, many receive this new phase of spirit-communication with doubt or disbelief, so be it. Thomas was quite right in the disbelieving, until he could see with his own eyes and touch with his own hands. Those of us who have seen and touched, can afford to walk. Truth wins the battle at last.

I am an old soldier in the Spiritual field, and have smelt the powder of ridicule and contempt, to say nothing of incredulity, so often that these missiles have lost their effect upon me. But indeed under the present aspect of affairs, there is, in avowing conviction, little to risk and no excuse for faint-heartedness. In England, men of scientific eminence—William Crookes and O. F. Varley, both Fellows of the Royal Society, Alfred Wallace who shares with Darwin the honor of promulgating the great principle of natural selection—such men as these have already been pioneers in this special field of inquiry, and have quite recently recorded their conviction that the phenomena of materialization are genuine. The advance we have made beyond their experience is but one of degree, such as in the progress of all phenomenal experiments, is to be expected. I have seen during a single sitting of an hour and a half, three separate forms, completely materialized, walk out from the cabinet to within a foot or two of where I sat, have touched all three, have conversed with all three; and this has occurred in the light, without anyone in the cabinet; both mediums sitting beside me. Again, I have witnessed on six different occasions, the levitation (that is, floating in the air) of a materialized form. So far as I have followed the English record, this goes somewhat beyond anything there set forth. But, in the main, our experience on this side, is but the counterpart of theirs. Nor do I believe that we could have succeeded as we have, had not the way been prepared for us by them. The Annie Morgan, better known as "Katie King," who appears to us, is, I think without peradventure, the same spirit that has appeared during three years experience with Florence Cook as medium, the skill—if I may use the expression which enables her to present herself in veritable human guise, as a messenger confirming to man the reality of another world. How far the beautiful form and features with which "Katie" is invested here in Philadelphia, resemble or do not resemble those under which she appeared to her London friends, we have no means of judging, the English photographs not having yet reached us, and no one, who saw her at Florence Cook's having visited our seances. Nor can the question of identity be so decided, the mediums from whom a necessary portion of the elements to materialize, are undoubtedly derived, here and there, being entirely different. This question must be determined by internal evidence, and I have found that evidence to be overwhelmingly in favor of the identity I have assumed.

I consider the communication you have been fortunate enough to obtain, by impression, from "Katie," touching the moral and intellectual condition of spirits who take upon themselves earthly investiture, as an item in corroboration; besides being a most valuable and suggestive addition to Spiritual literature. (There is also the narrative of her life, as imparted to you, bearing similar evidence of substantial truth.)

I cannot give the details of my experiences during twenty-five sittings and of the evidence I have obtained touching "Katie's" identity, in a letter. Life and health permitting, these shall find a place in a work which I propose still to write perhaps under the title of "Phenomenal Proof of a Better Life to Come."

If, now, I am asked where all this is to end? what is to come of it, in case familiar converse with visitors from another world shall continue to be permitted here? I reply that it is not our affair. We have to deal for the present, with facts, not with results from facts. P. S., July 31. Since writing the above, I have seen one of the London photographs of "Katie," taken by the magnetic light. It corresponds to what we have heard of the striking resemblance between her and her London medium. The likeness to the photograph of Miss Cook, with which I have compared it, is unmistakable. But neither in features, nor yet more especially in expression does it resemble the "Katie" whom I have met daily for four weeks past, the forehead only corresponding. The face of the London "Katie" smiling as she looks down at the old gentleman, suggests the adjectives pretty and interesting. The face of our "Katie" is classic in its regularity. Earnestness, with a passing touch of weariness, is its habitual expression; and even its smile, though bright, has an occasional dash of sadness in it. One thinks of it as strikingly handsome, as full of character, as intellectual, and, withal, as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline as in the London photograph, and the large eyes are rather dark and bluish gray in color. The face is perhaps a trifle wider in proportion than that of the Venus of Milo; but both features and expression more nearly resemble those of that noble statue than they do the lineaments and look of Florence Cook, or the spirit materialized through her mediumship; so far as, from the photographs, one can judge of either.

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P. S., July 31. Since writing the above, I have seen one of the London photographs of "Katie," taken by the magnetic light. It corresponds to what we have heard of the striking resemblance between her and her London medium. The likeness to the photograph of Miss Cook, with which I have compared it, is unmistakable. But neither in features, nor yet more especially in expression does it resemble the "Katie" whom I have met daily for four weeks past, the forehead only corresponding. The face of the London "Katie" smiling as she looks down at the old gentleman, suggests the adjectives pretty and interesting. The face of our "Katie" is classic in its regularity. Earnestness, with a passing touch of weariness, is its habitual expression; and even its smile, though bright, has an occasional dash of sadness in it. One thinks of it as strikingly handsome, as full of character, as intellectual, and, withal, as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline as in the London photograph, and the large eyes are rather dark and bluish gray in color. The face is perhaps a trifle wider in proportion than that of the Venus of Milo; but both features and expression more nearly resemble those of that noble statue than they do the lineaments and look of Florence Cook, or the spirit materialized through her mediumship; so far as, from the photographs, one can judge of either.

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The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE SPIRIT LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper of Spiritualism. I have been urged to publish a department in which I should not only send forth the communications which they are able from time to time to give through my organism, but select those that may report as given through other mediums, whose names will be given with their communications. H. T. C.]

Communication from Katie King.

The following communication from Katie King, the spirit referred to in the interesting letter from our friend, Robert Dale Owen, is the first of a series, detailing her experiences, which have been received by us and which will be published in this department immediately after the conclusion of the narrative of her father, John King. The importance of this communication in connection with the above letter induces us to send it in advance.

JUNE 5th, 1874. MY DEAR FRIEND AND BROTHERS:—I should be very sorry if you inferred from the manner in which I appear and speak to you and other friends when I am materialized, that that is a criterion of my present condition, and that the rude and trifling manner in which I express myself, on these occasions, is a real reflection of my interior state. I desire to impress your mind so that you may present to the world the fact that spirits, either in or out of the form, as you call it, are to a very great extent subject to the influences of the material elements with which they are clothed, and if I could have you spend a little time with me, in an appreciative manner in my interior home in Spirit-land, you would not know me as the same Katie that calls you all "stupid!" and uses expressions which are often quite repulsive to my inner consciousness.

The laws of spiritual manifestation are absolute and whenever a spirit approaches a medium, it must be more or less materialized, first to come into the atmosphere of the earth and then into that of the medium. If it presents itself in form it is obliged under a law to appear as nearly as may be, as it was when it passed from the earth. Thus a child of earth though grown to maturity in Spirit-life, returns as a child; Deformed persons present their deformities with precision.

Spirits retain not only the recollection of their earthly conditions and appearance, but also the power of assuming them in Spirit-life whenever it is desirable. You will see the importance of this power of maintaining or recurring to the primitive conditions of Spirit-life at least for a time, and until all those to whom a recognition is necessary shall have passed into that state, and this power is retained, so as to be easily exercised until after all who are living on the earth at the time a spirit enters this world have also passed on; so that the new-born spirit can not fail to recognize its friends and relatives.

I am requested to say to you that all spirits when they return to earth, whether they communicate or not, are absolutely subject to this law. They must assume the conditions they had when they left the earthly form, although they may bring to earth many thoughts and ideas which they have acquired in the interior life; but even these are somewhat modified by being presented through the necessary conditions which surround them at the time. For instance, scholars from the Spirit-land, speak-

ing through mediums who are ignorant of language and the rules of grammar, are compelled to use the incorrect expression of the medium. It is a truth that "the spirits of the prophets are subject to the prophets," and every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essential materialistic conditions which spirits may have been compelled to assume when they come into the earth's atmosphere and into rapport with the medium.

There is a very important lesson here, my brother, which will find an illustration in the earth-experiences of most persons. The mission of the spirit in its earth-life is to realize the character, conditions and laws of matter, and to do this fully it is obliged to become materialized, and to express itself as best it can through matter.

All human life is an expression of the feelings and desires of the spirit given through and modified by matter. The soul of the drunkard speaks through an intoxicated body, and though it may know much better than it can act or express itself, it is scarcely conscious of the fact that it is the slave of its surroundings.

All the rudeness, imperfection and crime that mark the career of man on earth, may be set down to the mixed influence of matter and spirit, doing justice to neither of them. The ancient idea that matter is evil and the relationship of the spirit to it is a cause, arose from this fact. We could present thousands of illustrations of this in human experience. You often see it clearly in the circles which meet for the reception of spiritual manifestations; one individual may by improper conditions, not only interfere with the manifestations which would come to them, but with those for the whole circle, so that all are losers thereby.

All through human life the thoughtful mind will perceive illustrations of this important truth which are calculated to teach lessons of charity and forbearance. You should remember that as "out of the fullness of the heart the mouth speaks," so out of the conditions of life all expressions must come, and be modified thereby.

Before referring to my experiences, which I in common with most spirits, desire to have presented to the world, I will answer a question which has frequently been put to me and which I see in the minds of many that have never uttered it. Why do spirits who have been in the Spirit-world a long time, desire, or even submit to come into the material conditions of earth, in which they are liable to suffer, and are to generally misunderstood? I can answer for myself. Nearly two hundred years of earth's time, as the record will show, have passed down the stream of life since I landed upon these peaceful and beautiful shores, and during that period I have spent much of my time among those who were producing physical manifestations, from the spiritual plane. My father's mission, as you are well aware, is a very important one in this great work, and my relations to him, which he has so keenly expressed through you, have had a very considerable influence in keeping me at this which might seem to be rather an unimportant labor, but is not, because the results are very satisfactory and bring to our minds peace and rest.

I submit to be materialized as you are well aware, very often because I can not only bear it better than most others, but I can do more for our spirit friends and for humanity, and therefore I am not dissatisfied with the labors which I am performing, although at times there are discordant conditions which cause us temporary regret, yet they always illustrate and confirm important laws, and are often the very best lessons one can have.

I need not tell you how long and earnestly I have labored to overcome the effects of the murders that I had committed or caused to be committed. It was an exceedingly painful effort, humiliating in the extreme, and yet one from which there was no escape. Each individual has his peculiar character, and is influenced by others, or influences them in accordance therewith. I found that this indomitable will of mine was the great power by which I was to be raised into better conditions as soon as I would direct it in proper channels. I was engaged for a very long time in releasing myself from the many responsibilities which I had brought upon me by the criminal course I had pursued. All those whom I had injured directly or indirectly were ready for me just as rapidly as I could come up to the work.

Sometimes I felt as if it would be interminable, but my darling Katie, ever the light of my soul, cheered me on, and bade me hope that I would get through sometime, and my strong will always helped me. I have been engaged in producing physical manifestations ever since I came to spirit-life, but for a long time they did not accomplish much good, because mankind could not understand them. I was present in numerous trials for witchcraft. I followed piratical expeditions and re-enacted some of the scenes of my earth-life, but my main object in this was to direct them into better conditions, though I confess, that in the excitement of action, on the part of men, I was often led to take part with them and prompt them to do more than they would have done, if I had not been there, and for this I became jointly responsible and have to suffer. I was present at many executions, and while my judgment was against all such things, yet on these occasions the old feelings of hatred and revenge would be aroused in my nature.

Lately I have availed all such scenes because I know them to be wrong, and also because they injure, not only mortals, but all spirits who visit them for excitement and gratification, and my experience has taught me the necessity of avoiding all such scenes. If mankind could realize the influence of capital punishment, not only upon the victim, but upon humanity and all those spirits who have any zeal for such scenes they would abandon it at once. It is not only a relic of barbarism, but is great evidence of cowardice on the part of society to put forth its strong arm and plinon a helpless human being, and then plunge him into this world. I visited battle fields and the excitement of these sanguinary contests had a very injurious effect upon me, in common with a very large class of spirits who were there, only for the wild and daring excitement which they furnished us.

All such influences from earth-life are injurious to a large class of spirits, many of whom are opposed to war until they become intoxicated with this excitement, when they rush in and add much to the turmoil and confusion. I was able to produce wonderful manifestations, which, though they were not understood, were useful in bringing about the good time which has at length come, when you can understand some of these things and are not afraid to investigate them. I thank God for this time, for it has helped not only you, but the spirits also.

The history of the manifestations which were produced by myself and the band who worked with me, would be of little value because it would not be understood. Many people were frightened into a kind of reform by these things. I was one of the prominent actors in various manifestations which occurred in England, and on the Continent of Europe, and I will take this opportunity of thanking our good friend, Robert Dale Owen, for the careful and attractive manner in which he has arranged many of the incidents which might otherwise have been lost, and presented them to thousands of readers who would have been ignorant of them. Having been not only present, but actively engaged in many of those scenes, Katie and I feel under great obligations to him, and hence we have done all we could for him and shall be glad to do a great deal more for him during the coming season.

I was present and took an active part in certain manifestations which originated in western New York, and were soon after transferred to Salem, Massachusetts, which were continued until we discovered that they were causing too much suffering on account of the ignorance of the people. You can not realize how much my restless and impulsive spirit was rejoiced when Modern Spiritualism dawned upon the earth.

We had been watching the progress of mankind, and especially in your country where free thought and free institutions were doing their glorious work, and where we had that which has been so essential to us in this great work, the aid of the Indians, who possess more power than any other race of spirits.

There is an event which should be commemorated by the Spiritualists all over the globe as a holiday. I allude to the time when good old Benj. Franklin was impressed to fly his kite, in such a manner as to catch the electricity from the external telegraph which was necessary for man's progress into the condition in which the spiritual telegraph could be successfully introduced. I had known Franklin, and was often with him and others in planning that war which resulted in your independence from the yoke of Great Britain. I took an active part in the war for I had a good deal of fight in me then, and it has not all gone yet. For a long time I had attended the councils in spirit-life in which many of the noble minds were endeavoring with all the power and wisdom they could bring to bear upon it, to introduce such manifestations as would be intelligible and thereby command the attention of thinking minds.

My position has been that of an executive officer under the guidance and with the aid of these bands of whom I shall speak now. (To be continued.)

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J. L. Potter's Report.

BROTHER JONES.—The months fly swiftly past carrying the myriads of human souls that come to the surface on earth and labor for a day, up to brighter, happier homes than these below. One after another obeys the call and journeys on. Since I was here before, a young lady has gone to dwell with the angels, and has returned to say to her mourning parents and brothers and sister, that she would not come back to earth to live if she could. Just before her departure, two preachers called upon her to talk of Jesus and His love. She told them she did not want their prayers; her mind was made up. She died a Spiritualist; so it can be said of Miss Phoebe Dady, that she dared to cross the shining river holding to the faith that had cheered her last days on earth—spirit communication. She was with us Sunday, June the 23th, at our grove meeting, and she improved the opportunity by taking control of a medium, Mrs. Wilds, and expressing the joy she felt in being permitted to meet so many of her dear friends there. So one after another returns to tell the glad story that death is not an eternal sleep, but an open door through which we are ushered into fields freighted with immortal bloom. During June, I have visited the following named places: Lyle, Albert Lea, Winnebago City, Shelbyville and Sterling Centre, giving thirteen lectures; adding fourteen new names as members to the State Association; receiving in collections and yearly dues forty-nine dollars; expenses six dollars. The people are all alive here to this truth. We had a grove meeting at Winnebago, also here. People came for miles around, and many were sorry when the meeting closed. At Lyle, June the first, at the residence of Wm. L. Barnum, I joined in marriage, Mr. J. B. Nichols and Miss E. A. Pace, both of Lyle, Mower County, Minn. Thus, as some are advocating no marriage law, like Warren Chase and others, many that have never embarked upon the matrimonial sea, are willing to take a legal voyage over its rough-rolling tide. May they all steer clear of breakers and land safely in the Summer-land, a happy family, is the prayer of their humble servant. The above is respectfully submitted to the Spiritualists of Minnesota.

Sterling, July 1st, 1874. Permanent address, Northfield, Rice County, Minnesota.

Missionary Work.

The Chicago Times, says, "Have religious propagandists ever thought what a powerful missionary agency the gallows is? Everybody who makes his exit by this route is entirely certain that he is going straight to glory. Why not, then, down with the expensive missionary societies and up with the inexpensive gallows? Not only would it be a cheaper means of salvation than those ordinarily in use, but it would give to heaven a great many whose absence would be no loss to earth."

THERE will be a Grove meeting at Wentworth Corners, Paulding Co., Ohio, August 16th and 17th. Eld. T. H. Stewart and Mrs. L. A. Pearsall, speakers, engaged.

Dr. T. B. TAYLOR held forth at Savannah, Ill. The second Sunday of this month.

J. R. PHENY, of Empire, Mich., writes that a good medium would be very acceptable there.

J. H. RANDALL lectures in Ohio, during July and August. We have an excellent report from him in reference to the Eddy mediums, which we shall publish in due time.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for. Bro. John P. HARTON, Gen'l. Western Agent of A. & C. W. R. R., St. Louis. \$1.00 Who will next be inspired to a similar deed of noble charity. We shall report.

A Card to the Public. At I am receiving numerous letters from people at a distance, making inquiry concerning the process for development, I am compelled to revert to this method to inform them, that it is necessary to inclose a lock of hair for examination, either for medical treatment, or scientific development. All letters inclosing 25 and two three-cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 164 Warren av. DR. CYRUS LYON. v1618182

BRITAN'S JOURNAL, Vol. 2, No. 2. A Spiritualistic Quarterly. CONTENTS. James H. Peebles, by the Editor: Occult and Conduct; by Alfred Crooks: The Angel in the Drum; The Songs of the Winds, (Poetry) by Fanny Green McDougal; Silent Voices, by the Editor: The Wings of Science; Hactor, Ether and Spirit, by Judge Israel Dillo; The Gates of the Moon, (Poetry), by Ed. Emerson; The Father of Men, by Fanny Green McDougal; The Platform, by Charlotte B. Whitton; Lesson of Life, (Poetry), by J. E. H. Watson; Swedenborg, by George Sinton; M. L. D. Richardson and Christism, by Ed. Emerson; The Editor at Home; Judge Israel Dillo, by the Editor; Societas and Evil Spirits; Original Music—The Solar Map, by Prof. George Harrison.

Price 60 cents; postage free.

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Spiritual Tracts FOR THE MILLION BY JUDGE EDMONDS. Spiritualism as demonstrated from ancient and modern history—price 6 cents. Letters to the N. Y. Zions with an appendix—price 15 cents. Instances of Spirit-Communication—price 10 cents. Messages from George Washington to Government and the Future Life—price 10 cents.

Incidents in My Life. BY D. D. HOME. Instead of being a superstition itself, as they may be disposed to think it, it would find it the explanation and the extinguisher of all superstition.—Dr. D. Chamberlain.

All Spiritualists and investigators will hail with delight another volume from Mr. Home. Although a continuation of the first series issued some years since it is complete in itself. In his Preface he says: "About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first edition of which was speedily exhausted, and a second was issued in 1863. During the years that have since elapsed, although many attacks have been made upon me, and upon the truths of Spiritualism, its opponents have not succeeded in producing one word of evidence to discredit the truth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known, and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867 and 1868, in consequence of the suit Lyon vs. Home, which most probably was the indirect cause of the organization of the Spiritualist by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to the examination, a series of investigations was carried on in my presence, forced upon me by the public, and which have been published in the 'Journal of Science.'

I now present the public with the second volume of 'Incidents in My Life,' which contains my narrative to the period of the commencement of the Chaucery suit."

CONTENTS. Preface. Introduction. CHAPTER I.—Reviews and Replies.—Letter to "Times." II.—Sir David Brewster.—Lord Brougham.—Letters and Testimony of Spiritualism.—Phenomenal Evidence.—III.—Expulsion from Rome.—Discussion in House of Commons. IV.—Sledge, the Medium.—Mr. Robert Browning.—Fanny Peebles.—V.—Nice, America, Russia.—The Double Seances in London. VI.—Lecture.—Notice in "Star."—Falsehoods in "All the Year Round." VII.—Spiritual Atheism.—Identity.—Guardians of Strength.—Spirit Memorium. VIII.—New Manifestations.—Elongation.—Voices.—Feigning. IX.—Elongation and Compression.—Handling of Fire. CHAUCERY SUIT.—Mrs. Lyon's Affidavit in support of the Bill. X.—My Answer to the Suit. XI.—Mr. W. M. Wilkinson's Answer to the Suit. Price \$1.50, postage 50 cents.

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Just Published. THE LIFE. The main object of this little volume is to give to students, teachers, a recognition and a force to the domain of religion and morals greater than dictation has. It announces a system of life. It announces a few primal principles which can hardly be denied by any one, and endeavors to show how, from adherence to those principles, every life will grow into symmetry—into harmony with itself in this life and in the great hereafter. It is sent forth to the world by its author and his associates, as the preface indicates, without the hope or possibility of pecuniary profit to themselves, but as a fruit of some of the principles it aims to inculcate.

So far as its author and his associates are concerned, their names are, and will remain, a secret alike to the publishers and to the world. Price 50 cents; postage 6 cents.

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

OLD THEOLOGY TURNED UPSIDE OR RIGHT SIDE DOWN; UP: By a Methodist Minister. The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment—showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the Utmost Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow. BY REV. T. B. TAYLOR, A.M., M.D., AUTHOR OF "THE HERESY," "DEATH ON THE PLAINS," AND OTHER ANATOMICAL WORK

The Barnes Will.

Bro. JONES.—In reading your article of criticism, headed "The Barnes Will," in the 20th of June issue of the JOURNAL, I notice several remarks that certainly need notice and explanation from me, as no one in any way connected with the will matter is as well posted as to facts as myself.

You say, "Mr. Barnes made a great mistake in bequeathing his property to the trustees of a society who often than otherwise are men of little ability." But we do not intend these remarks as especially applicable to this case, as we know nothing in regard to them. When any person makes a will for charitable purposes, the greatest care should be exercised to select a recipient of such a trust whose ability and integrity are above reproach.

Robert Barnes made his will consistent with his own views and ideas of right, regarding it with provisions similar to that of Stephen Girard's, claiming to be an independent free-thinker, having no faith or belief in any religious form or creed whatever. Of course, he had to select some party as trustee, to carry out his desires and intentions. Being familiar with the doctrines held by Spiritualists and aware that most of the active working ones were on the same plane with himself as to free thought and independent human action, and in reading the preamble to the constitution and by-laws of our State Association, he saw that we endorsed his own principles, by adopting a free platform with no creed, only that man should live up to, and in strict accordance with his highest instincts.

I ask how otherwise could Mr. Barnes have done, than just as he did, to him it was just what he desired; he had no confidence or faith in any party save Spiritualists; to them he confided his will to carry out his designs, and would it not have been wrong, a cruel wrong, for the State Association to have refused to accept the trust?

I presented a copy of the will to the State Convention on the 16th of June, 1871, with all the facts in the case, its complications as to the original will; that it could not be found after his death but was believed by every one that it had been stolen. The association accepted the trust by a resolution and unanimous vote and ordered the trustees to prosecute the probate of the will by propounding a copy, providing it could be done. A Business Committee was appointed from the trustees, to use all proper honorable means towards its accomplishment.

I know the committee have done all that has been possible for any one to do. We have had to contend with unscrupulous lawyers, and been perplexed with delays and the many intricacies of the law. Money has been used freely, and false testimony given against us, and some that should have been our friends, have proven our worst enemies.

But I cannot for a moment believe the RELIGIO-PHILOSOPHICAL JOURNAL means what the article referred to seems to insinuate. It is all both and sheer nonsense to suppose the recent agitation of the "social question" has had any influence or anything to do with our temporary defeat, or caused us any embarrassment whatever. Our real troubles came from the fact that the heirs-at-law want the property, and some lawyers will do most anything for money; "that's what the matter."

Millions of money are arrayed against us, and the objects of the will are high treason against the popular theological teachings of the day. "No innovations," say the self-righteous churchmen, of long established rules. "We have the Sunday school and all children can come to that and learn the way of salvation."

It is not necessary for me to call your further attention to other points in the article. I am sure you will correct every unintentional wrong therein stated, without knowledge of facts, through your own paper.

Respectfully yours, ALLEN C. HALLOCK.

Evansville, Ind., June 21st, 1874.

An editorial in the RELIGIO-PHILOSOPHICAL JOURNAL, of June 20th, is a little out of the facts of the case. Trial was had November, 1873, for the purpose of probating the will. The jury found a verdict against its probate, upon the grounds that the will had been destroyed by Barnes himself, during his lifetime. That the preponderance of evidence was largely against such a presumption is unquestionable, and it seems equally clear, had not prejudice against Spiritualism biased the minds of the jury, many of whom were of orthodox proclivities, that the will would have been admitted to probate; but the "social question" did not enter into the consideration of the case.

We have no fears that the agreements signed by most of the attorneys, referred to by you, will prove a bar to any further proceedings. Application has been regularly made to obtain a new trial upon the question formerly at issue.

One of the principal witnesses for the heirs-at-law has, since the other trial, died, and we have at our command abundant proof of his declarations, made upon his death bed and at other times, admitting his complicity with the heirs and some others of his witnesses, in the destruction of the will from under his pillow a few days before Mr. Barnes died. The new trial is asked for principally on the ground of newly discovered evidence, and the question is a technical one in regard to the admissibility and effect of this witness's declarations, and of some other testimony of a different character.

It is confidently expected that a new trial will be granted, and the will admitted to probate; but, as you have said, "talk and resolves are not the remedy," this being a question of interest to every Spiritualist and humanitarian in the land, let them show that interest by sending to Allen C. Hallock of Evansville, Ind., such a contribution as he can afford towards defraying the expenses of the controversy, for it is an expensive one; though it is quite easy to "talk and resolve" about taking the matter through with one hundred dollars, there are unavoidable expenses arising continually that must be met as they arise, aggregating an amount largely exceeding ten times that amount. The attorneys are depending upon the ultimate success of the cause for their fees, but attorneys' fees are not the only expense in such matters, and those who are in the front here have already given, in time and money, more than they can well afford.

ERNEST DALE OWEN.

DEAR SIR:—In your paper of June 20th, I notice an editorial under the caption of "The Barnes Will." In it there are some paragraphs which were evidently written under a misapprehension of the facts of the case, and I would ask your indulgence and attention to an explanation of one or two points. The second paragraph of your editorial reads as follows: "The question came up in court, and if our memory serves us right, the decision was adverse to the will, and based upon the ground that his bequests in aid of Spiritualism were contrary to good morals, hence void."

It is very true that the case came up in court, and a fair trial was had, in so far as the rulings of the court on matters in connection with the trial were concerned, such as the admissibility

of evidence, etc.; but no decision was rendered on the grounds you have stated. The question tried before the jury was, "Is the copy propounded the last will and testament of Robert Barnes," and that alone? It is true the verdict was against us, and we ascribe this to the prejudice which existed in the minds of the jury, a majority of whom were bigoted church members, with narrow minds, content to take the religion they professed as laid down from the pulpit, and to look no further, and this prejudice was augmented and fostered by the open animosities of the counsel for the heirs. Again you say:

"It seems a new trial was moved, and then the whole matter settled for a consideration of five thousand dollars, which was divided between the attorneys for the complainants." The trial was held at Mount Vernon, Ind., ending about the 19th of Nov., 1873. The alleged settlement is dated Jan. 4th, 1873. At that time no new trial had been moved for. The law of Indiana gives the right to apply for a new trial by complaint, any time within a year after the rendition of the verdict, and under this law I drew the complaint for a new trial, and filed it the beginning of October, 1873, having in the meantime discovered new evidence tending to convict one of the principal witnesses of the defendant of perjury. The settlement was made without the knowledge or consent of some of the attorneys, their names being signed by others. After filing the complaint, a judge had to be selected before whom the motion for a new trial could be heard, the present judge having been one of the attorneys in the case, and therefore disqualified. It was not until some time in January last, that I was aware of this settlement, when I was informed by the attorneys for the heirs, nor were the trustees any better informed. As you say, "this settlement can amount to nothing."

Every step has been taken to secure a new trial, which is necessary. The hearing of the motion is fixed for the 23d of June. As you very truly say, "Talk and resolves amount to nothing," but the whole burden of the case seems to be thrown upon the shoulders of one or two men, who can not afford to spare the money absolutely required to pay the necessary expenses, as witnesses are entitled to receive pay and mileage in advance if they demand it. The citizens of this city have been already quite liberal in their donations. Let others who are as much interested in the cause, do as much. Your assertion that were you a resident of the State, you "would secure a new hearing," is certainly made with some slight ignorance of the laws of this State, and the requisites to be complied with before a court will grant a new trial. It is the intention of the trustees and their attorneys to carry the case to the court of last resort, and use every available honorable means to insure success. We can do nothing more.

Very respectfully, JOHN C. GRAHAM.

Evansville, Ind., June 21st, 1874.

S. S. JONES.—In your comments on the "Barnes Will Case" in the JOURNAL of the 20th June, you do the matter great injustice in your manner of treating the case. You say that Mr. Barnes made a mistake in bequeathing his property to the trustees of a society "who often than otherwise are men of little ability," thereby leaving the impression with those who are not posted that the trustees of the Indiana State Association of Spiritualists and their successors in office were incapable of managing such a trust, thereby adding to the prejudice already existing against Spiritualism; and then you drag your special hobby, the "social question" into the matter. You seem to have the "social question" on the brain, and can not let the "Barnes Will Case" pass without furnishing your invectives, and charging that the "social question" was the cause of the failure to probate the will. Again you say, "Let a few men who have standing among their peers for intelligence and merit, step to the front and give moral strength, and this case will at once change its moral aspect." To say the least of it, that is very modest in you. Had you not better come over into Indiana and give moral strength to the case? JAMES HOOK.

Terre Haute, Ind., June 24th, 1874.

REMARKS.

We have no retraction to make for our editorial upon the matter of the Barnes will. We then expressly said we knew nothing of the gentlemen who now fill the offices of trustees of the Indiana Association. We spoke of the principle involved and the importance to philanthropists who would make bequests to aid in the promulgation of the truths of our philosophy in connection with the general diffusion of knowledge, and the erection and sustaining institutions of learning.

To the end of certainty and permanency, legacies should be lodged in persons whose selection does not depend upon quarterly or annual meetings of promiscuous assemblages, where improper influences are liable to be brought to bear to elect incompetent men to discharge so important a trust.

To sustain our position we have only to cite the scenes already enacted over the Barnes will. If anything more is lacking, read Mr. James Hook's letter to us, and contemplate the fact that he is quite a manager of meetings, and that his taunts prompt him to select the leading Woodhullite speakers to occupy the rostrum on such occasions. If he were to open his eyes before a mirror he would behold the man that has the "social question" on the brain, as well as one of the prime instigators of that prejudice that he complains of, that the courts and juries of Indiana have against Spiritualism.

We certainly should regret to see so rich a bequest, if the will was not destroyed by Brother Barnes himself, diverted from the laudable use he intended, and we have too much confidence in the integrity of the courts of our country to believe that prejudice would corrupt them to render a wrong decision. The eyes of the world are upon them and the popular feeling is all in favor of the endowment of institutions of learning. The whole States are interested in sustaining the will. An institution could be erected and sustained that would be, not only the pride of the city where it may be located, but to the State at large.

The first important question is, did Barnes, up to the time of his death, intend the instrument, not now to be found, to be his last will and testament? If that fact is clearly proven the instrument will be restored despite all the prejudice that Mr. Hook or his "social free-domite" friends may unwittingly arouse against Spiritualism.

It is the especial province of courts to carry out the main intent of testators, and to hold trustees to a strict accountability in the execution of trusts, even to their removal and placing of others in their stead if (hopefully) necessary to accomplish the true design of the testator, as set forth in his will. While we differ with these gentlemen in regard to the amount of money required to litigate this case, we certainly have no desire to prevent any one from opening his purse cheerfully, to aid in the prosecution of the case to a successful termination.

In reply to the last paragraph of Mr. Hook's letter we will say that if there were no men more discreet in Indiana than himself to aid in prosecuting the Barnes will case, we should despair of a successful termination of it even if we did go "over to Indiana and give moral strength to the case."

Mr. Hook must pardon us for making a rather personal answer to his categorical question, and let him remember that all of the Spiritualists of America are looking on with deep interest in this case. And from his own showing thus far, a great degree of weakness in conducting this affair has been manifested, which shows the impropriety of a testator's reposing such a trust in the officers of a State Association. This case should ever hereafter serve as a warning to all philanthropists who may feel inclined to make bequests for like good purposes, to do it in such a manner as not, in itself, thwart their own good intentions.

Now, we will say just this, (knowing full well that millions of Spiritualists and tens of millions of good people will endorse the truth of the utterance), so soon as Spiritualists utterly ignore the folly of free-loveism and unreservedly sustain the great principles and truths in moral ethics evolved by civilization, without reference to creed, sect, liberalism, or absolute infidelity, they will have no occasion to say that the prejudice of the people is such, that courts and juries will not sustain their civil rights. Prejudice feeds and lives upon our own folly. It foists our folly into view and fastens the public attention upon it, and like an artful trickster, conceals all that is good in our cause. Hence, the importance of presenting our philosophy unobscured with that folly which is so skillfully wielded by our enemies to our prejudice.

So long as we announce absurd sentiments and attempt to palm them off as the teachings of angels, we place a weapon in the hands of ignorant people for our own destruction. But thanks to the angels for that inspiration and light which has nearly dispelled the gloom that so recently overshadowed the philosophy of Spiritualism, and hid its beauty from mortal vision.

Let our friends come to the rescue—furnish the means, and see that the case of the "Barnes Will" is properly prosecuted to a final issue, and that his true intent (if any real intent he had at the time of his decease) is executed.

ELLIOTTSBURG, PA.—J. Rice writes.—Your position on the social or free-love question is the right one.

ELK GROVE, WIS.—Mrs. Richards writes.—We wish you would send us a good test medium and a good speaker. I believe they would do a good work here.

TUNNEL CITY, WIS.—M. E. Ingham writes.—Liberalism is gaining ground in this stronghold of orthodoxy. One of the subscribers I sent you is a Catholic.

BEAR LAKE, PA.—Jas. V. Mathu writes.—The cause is prospering in this vicinity. There are many mediums developing in our neighborhood, of various phases; we have lectures here occasionally.

SWANTON, OHIO.—R. Marsh, P. M., writes.—While all around look dark and dreary, I take up the JOURNAL and pursue its contents—here I find that consolation that is not found in any other paper of which I have any knowledge.

KNOXVILLE, ILL.—F. K. Parmenter writes.—We all esteem the JOURNAL and its editor, and hope it and you may be sustained in the course you have taken against the destroying doctrine of Hull & Co.

BEAVER DAM, WIS.—Orvis Douglas writes.—I am an invalid and do not expect to remain long in earth-life, and I feel your paper will be a great source of pleasure to me, for my wife and two children have passed on.

HAVERHILL, MASS.—Wm. Heyder writes.—Furthermore, my Brother, stand by the right in the future as you have in the past, and every Spiritualist and free-lover who does not live in the back brain, will stand by you.

YPSILANTI, MICH.—Mrs. H. M. McPherson writes.—Eight free-love or just, the people are with you everywhere, no matter if you do not hear them speak out, they are on your side, and you are bound to ride the rough seas safely and come into harbor with all sails flying.

HAMILTON, N. Y.—Carlton Rice writes.—Mrs. Woodhull's teachings have put back Spiritualism, and it will take a long while to do away with the prejudices to the cause she has created, for free-love is about the only weapon the opponents of Spiritualism use.

GENEVA LAKE, WIS.—Matilda Snow writes.—The stand the JOURNAL takes in regard to that curse to the human race—free-loveism—makes it doubly dear to our family circle. May good angels ever bless you for your bold stand in favor of purity and truth, is the sincere prayer of a Spiritualist.

LAPORTE, IND.—T. W. Miles writes.—Woodhullites are decidedly scarce in this county. I do not think there is one. If there are, I do not know them. The stand you have taken was a great blessing to true Spiritualism, and I hope you will continue to use every effort to silence the whole family of them.

SPANISH RANCH, CAL.—D. W. Hamby writes.—We have held seances at our house for the last twelve years. My wife is a business medium; often clairvoyant. She describes spirits. I think, sir, we are clear from being effected much by Woodhullism. I think we are, as a community, down on the promiscuous doctrine; that is, as far as I have ascertained.

LANSING, MICH.—A. W. Edson writes.—As all physicians of the other schools of medical practice have their regular organized societies for mutual protection and improvement, it has occurred to me that a similar organization among Spiritualists that practice in their various forms, should have regular meetings for protection and improvement, and by so doing would have more influence upon society. I merely suggest the idea, so you through your JOURNAL may call the attention of those interested in the cause, to the subject, for their consideration and action.

PRESTON, MINN.—Chas. J. Webber writes.—There are no free-lovers in this town. All are pleased to see the JOURNAL stand up against the "free-love" doctrine of Spiritualism. Your JOURNAL has in many of our neighbors excited the desire to investigate, and if we had a good test medium, would no doubt be convinced of the truth of our heavenly philosophy.

DALLAS, TEX.—Franklin Griffith writes.—I am well pleased with your liberal and beautiful religious philosophy, in reference to our present and future existence. I am one who has not been fully developed to a proper appreciation of spirit presence, yet I have much evidence of the same, and have been greatly flattered to know I am guided by such spirits as Galileo, Thos. Paine, Lorenzo Dow, and John Q. Adams.

GILMORE, NEB.—Ira F. Burroughs writes.—I am now a subscriber for the JOURNAL, and I prize it so highly that I am anxious to get all to read it I can. Still I find it up hill business right here in this vicinity, yet I shall persevere in the glorious work, and I trust in the future to be able to learn the truth. I want no Woodhullism in mine. The pamphlet I sent for, "Moses-Woodhullism in a Nut Shell" was worth to me, even a poor man, five times its cost.

KNOXVILLE, ILL.—Sylvester Stevens writes.—I am in receipt of E. V. Wilson's "Manifesto," which affords the most palpable evidence that he (Wilson) is in sympathy with Hull, Woodhull & Co., and their bastards. He has no friends or sympathizers in Knox of Fulton Counties. The stand you have taken against the Woodhull infamy is endorsed by every good, well meaning citizen and Spiritualist in the land. May God and good angels prosper you in the right.

BLINT, MICH.—A Reader writes.—I enclose you a paragraph clipped from the Wolverine Citizen of this place. It is credited, you will observe, to the New York Medical Review, and of course is considered high and competent authority. It is a fair and honest exposure of the imposture, and shows up the falsity of its assertions. I send it, and if you deem it worthy of contradiction, there are those in this city who would be pleased to see it.

The article you refer to is the production of a bigoted fanatic residing in New York City. It originated from a man of ordinary intelligence and influence, we would give it our attention.

DELTA, IA.—E. B. Littlejohn writes.—I have been a professor of Religion over 40 years. I am now 65. I have lived seven years in Oregon—crossed the mountains in 1840 with my wife, by joining the Army and the Company for settling among the Indians. We went as self-supporting missionaries to the Indians. We bore our own expenses, having received some assistance in our outfit from the Presbyterian Church of Quincy, Ill. I have traveled twice across this Continent in my day, and seen many papers, but the RELIGIO-PHILOSOPHICAL JOURNAL is my choice, and I am conscientiously induced as many as possible to take it.

CENTREVILLE, TEX.—A. H. McFall writes.—By reason of continued bad health I shall confine my professional services to the treatment of chronic diseases, and divide my time between this place and Jewett, a depot on the International R. R., some fifteen miles distant from Centerville. While many of my friends here are as liberal in their views as it is possible for church people to be, still they regard my views as dangerous and refer to them with great circumsppection. But, I have had a good lecture, and a good lecture to promulgate our glorious doctrine, quite a number would give their assent to, and form a nucleus, at least, around which the best and most liberal minds would center, and soon form a society worthy of great consideration.

GRAND DE TOUR, ILL.—Dr. M. S. Ottlinger writes.—Spiritualism has done a good work in this place and vicinity, through our instrumentality and through the efforts of some other friends. There must be at least fifty subscribers on your list here, and it looks promising for doubling each within a year from hence. The religion of to-day is an out-growth of the higher spiritual nature of man's soul, supported on the noble actions and deeds of men and women. No sanctimonious teachings, whose texts are taken from the infallible book of orthodox Christianity; no baptism of blood, and no looking through the blood of Jesus, are required to-day under the rising generation, but a natural religion, based on science, morality, reason and practical understanding.

BROOKLYN, TEX.—R. W. Burns, M. D. writes.—I the only avowed Spiritualist in this immediate locality, it is but natural that everybody should know my religious opinions, and that I "take the most infidel paper in the world" and quite as natural for all the leaders of the "sheep" to abuse me for it, and preach me to death which they have done at times and again. I am not despondent now that it is with difficulty that I can keep my head above the surging, burning billows of sulphurous flame long enough to write you to tell you how they, the preachers, are going to break down your paper. They are going to form clubs and send for gratuitous contributions among the "old" members. When they do this I go under as well as your paper. Having an eye to your interest, and the general circulation of the JOURNAL, I'm glad of it and hope you will not deny them room in your paper to express their pet theory, "mesmerism," and that you will discuss the subject in your best style in regard both to "mesmerism" and the "old" members, and I look for you to have some men and women among us who are not slaves or fools, who dare reason for themselves.

UNION MILLS, MINN.—Mrs. M. Camp writes.—I know that Spiritualism is true. I was suddenly overtaken by the late about three years ago. Talking on the subject one day with a young lady in the room her father lay a corpse—she took my hand and begged me to make her a promise, that if I should die first, and if possible, that I should return and remove all doubts from her mind relative to the after-life. I consented, and she has since promised to do so. In two months from that time she became an inhabitant of the spirit-world. Time passed on. I saw nothing that made me have any faith that my dear friend had any spirit to return to me and lift the dark pall that death had drawn between us. Ten months had passed away, and while sitting quiet in my room one day, looking at some flowers I had just put in a Bible stand-point, for my dear friend's head thrown back, and I knew no more for twenty minutes. When I regained my consciousness I left the room; but was impressed to return, and to my utter astonishment, there lay a communication from my old friend, written in her own hand and signed with her own name. It was a long time before I could believe that I was in the body or out of it, but one thing I do know, that Spiritualism is true.

CHELSEA, VT.—Miss E. A. Fitz. writes.—When the mind has become freed by the surroundings of every-day life, and the associations of persons with whom we are more or less brought into daily contact, how refreshing and consoling it is to retire to some quiet place and give ourselves up to thought and reflection. There, in the repose and freedom from the cares of busy life, we can listen to the angel voices as they come floating on the air, giving us glimpses of spirit-life, and pouring into our hearts the balm of consolation at the same time of their influence, urging us on in the faithful performance of all those life duties which tend to the elevation of humanity at such times we gather in new truths, for around us are the forms of our spirit friends, influencing and guiding for future good. Our departed friends are present knocking at our hearts asking for admission that they may come and make manifest their presence. No clergymen or priests can ever bring that comfort and quiet to the harassed people of the spheres aural. No form of religion has ever yet demonstrated to man the future state of existence so plainly as has the return of spirits. While many are slow to believe, and will not investigate or give their attention, there is an unseen power at work which will in the mountains and valleys call to us; hear and speak of the goodness of spirit communion. To those who have seen and believe, no words of encouragement are needed. But to those who are yet outside and beyond the confirmation of this great truth I would say, investigate—open wide the doors of your hearts and let the angel of light come in.

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THE FIRE.

The Scenes of Oct. 9th, 1871, Repeated on a Small Scale.

BRIEF SUMMARY.

It breaks out about 4:45 o'clock P. M., in a bad place.

A Polish Jew's shanty or an oil-factory the starting point.

The Fire Department begin in the old way, to fight the fire in the rear.

They follow it up almost to its final destination.

Fourth Avenue near the corner of Twelfth the starting point.

Go west to Clark and north to Folk.

Then takes a diagonal shoot to the northeast. It laps both sides of State as far as Van Buren.

Third and Fourth Avenues wiped out between northern and southern limits.

Meanwhile eastward the course of destruction takes its way.

Wabash and Michigan Avenues yield to the inevitable.

A mass of shanties are kindling wood for burning a few palaces.

The First Baptist, three Colored, and two Jewish Churches burned.

The Continental, Wood's and St. James Hotels destroyed.

The Postoffice again hurried into removing from ruins.

The Great Adolph (Albion's Theatre) will compute no longer.

The area of the conflagration probably exceeds sixty acres.

But the loss hardly corresponds to the territory covered.

The total loss will reach from five to seven millions.

Impossible to estimate as yet the amount of insurance.

Not probable that any of the companies will be forced to suspend payments.

Removed loss of several lives.

Last evening at about half past three o'clock, our forms were all made up for the press, while the alarm bells were being sounded, calling out all the fire brigades of the city.

But as that is not an unrequited occurrence, we did not once dream that our chases would have to be unlocked and our compositors set to work, to proclaim to widely scattered readers the intelligence of a second terrible Chicago fire, and one, too, in which we were to a considerable extent, a victim.

But, fortunately, this time our Publishing-House is outside of the burnt district, and unscathed of the fury of the "fire-demon."

Other valuable property which we had was entirely consumed. Whether our insurance will prove available, as practice we have no definite knowledge or opinion.

The fire of last night (July 14th) began in an oil factory, while the one of Oct. 9th, 1871, began in a shanty.

It has come to complete in part the work left undone in 1871, and to scoop out of existence another broad belt of wooden buildings which menaced the new structures which have sprung up in the business quarter of the South Division.

It has shaken hands with the fire of 1871, reaching the ground its predecessor conquered, has stopped, not satiate, and yet satisfied.

THE LIMITS OF THE FIRE.

The fire began in the centre of the block bounded by Twelfth, Taylor, and Clark streets, and Fourth Avenue.

It burned south to near Twelfth street, and went to Clark street.

On Clark it burned north one and one-half blocks to near the corner of Polk street.

Its northern and western limits, from this point was north-west to Fourth Avenue; thence all the east side of Fourth Avenue north to Harrison street;

thence on Harrison street, both sides, to State streets; thence north on the east side of State to Congress; thence north on the east side of State to three doors north of Van Buren street.

The east and south boundaries were: Beginning at the point on State north of Van Buren, southeast through Wabash Avenue to Michigan Avenue; thence south on Michigan Avenue to below Congress street, taking in the old Michigan Avenue Hotel; thence west to the wide alley running north and south between Wabash and Michigan Avenues, burning all on the west side of that alley south to Hildridge Court; the southwestern limit of the fire was in a due southwest line to the place where the fire originated. Nearly all within these limits was destroyed.

The fire spread with fearful rapidity in a northerly direction, and at about 5:30 o'clock it had burned through to the corner of Taylor and State streets.

The strange phenomena, namely, the jumping of the flames and communicating to buildings whose squares distant, was again witnessed on this occasion.

About sixty acres was burned over, and the loss of property is estimated from five to seven millions of dollars.

No estimate can be made at this writing of the amount of insurance that will be paid.

About ten thousand people have been thrown out of homes.

Telegrams were sent to all the surrounding cities for steam engines which were promptly responded to.

The Postoffice building was destroyed but the mail matter was saved by the timely exertions of the officials.

Doubtless there will be some considerable confusion for a few days, by reason of the selection of a new building and fitting it up for an office.

But time will soon bring matters out all right.

Everybody is ambitious to convince the world that a second terrible fire will in no degree cripple the energies nor materially interfere with the prompt dispatch of all kinds of business, the same as if no fire had occurred.

To enable us to do so our friends must be prompt in the discharge of legal and moral

obligations. What we as individuals ask of our friends is just what other business houses will ask who have lost heavily by this fire.

We ask our friends to remember that it is the remittance of the few dollars that are due from thousands that will encourage us and strengthen our hands to the discharge of our duty.

While as we said before our Publishing House remains unscathed, we have lost a valuable building which makes quite a hole in our capital.

That, however, will soon be forgotten if our friends do us simple justice by remitting just dues, and aid so far as in their power in securing us new patrons.

Let each and all feel that this appeal is made in a spirit of deep earnestness with the heartfelt assurance that our readers one and all will turn to the little monitor on their papers, and calculate the amounts necessary to pay arrearages in cases where such arrearages are due, and one year's advance in all cases where the time of subscription is about expiring.

If all attend to this little duty promptly, we in a few days will forget our loss, and count it as a thing of the past.

Don't forget friends, that the time to attend to this matter is the very hour you read this appeal to your sense of justice.

Spirit Presence Realized by Mrs. A. H. Robinson's Patients, when Wearing the Magnetized Paper.

Mrs. M. M. Perkins, of Fitzwilliam Depot, N. H., writing on the 18th of June, says: DEAR MRS. ROBINSON—I can not express my thanks to you for your kindness to me; will send you the money before many weeks to pay you for your services.

The first night I wore the paper, I awoke a great many times with a sense of one coming so closely to me as to almost take away my breath; it was the same feeling I experienced while sitting in Annie Lord Chamberlain's and Jennie Lord's musical circle, seated next to the medium; the spirits repeatedly put their hands upon my face, and often handed me a fan.

Mrs. M. Parkhurst, of Siloam, N. Y., July 1, 1874, writes: DEAR SISTER—I have advised one more friend of mine to send to you; but she is not a Spiritualist, so do the best you can for her, which I know will be done through your organist, for we have never failed when I have written for any one.

My brother's wife that you prescribed for last spring, wishes you the best luck for the good you have done her. This makes six or seven patients I have written for, or got them to send to you; and none regret it.

John B. Williams, of Sandowville, Wis., writes June 20th, 1874, says: Mrs. A. H. Robinson—The magnetized papers you sent my wife gave her relief the first night she wore them, and she has felt your spirit-guides very distinctly, at different times, operating upon her.

Warren Sumner Barlow. We are glad to learn that Warren Sumner Barlow has commenced writing poetry, adapted to those old familiar tunes which do not lose their value or beauty by age.

In another column will be found one that would be splendid for a spiritual gathering or meeting. By all means, Mr. Barlow, give us the poetry, and Spiritualists will thank you for it.

In connection with this matter he says: * * * If they should prove acceptable to the public, and be the means of encouraging congregational singing, which I think should become a part of our religious exercises, I will most cheerfully carry out the further request of the brother in adapting a few lines to "Sweet Home," especially if the request be seconded by others.

In the use of this (if worth using) I beg to suggest that the choir sing the first four lines, and the congregation join in full chorus on the other four to each verse.

To this end, this and other words adapted to familiar tunes, could be printed on cards and distributed among the congregation, and have them urged to pour out their souls in song.

If such a chorus immediately preceded every lecture, nothing could so well fit both speaker and listeners for their respective duties. Yours fraternally, WARREN SUMNER BARLOW, Box 68, Station D., New York.

Lyceum Picnic. THE "Progressive Lyceum of Chicago" holds its Eighth Annual Picnic at Tracy Avenue Grove, on Wednesday the 25th inst.

The train leaves the Rock Island Station at the head of LaSalle-st., at 8:40 A. M. Families, as usual, take with them well-filled baskets. The means for enjoyment will be furnished at the grove.

Those who have participated in past picnics of this Lyceum have come home happy, and anxious to go again.

Photograph of the Materialized Spirit, Katie King. This photograph is a copy of the original taken in London, by the aid of the magnetism light, and represents the full length form of a spirit whom our readers, no doubt, feel a curiosity to see.

Cabinet size, price 50 cts. Address the office of this paper. Bro. J. L. POTTER, a true Spiritualist, Missionary for Minnesota, is entitled to, and hereby is tendered, our thanks for the items of information in regard to matters in that State.

At a proper time, and when demanded, we shall not hesitate to use them. OLINDA DODGE, of North Bend, Dodge Co., Neb., informs the public that she is a writing medium, that her spirit son, Joseph Highland Dodge, and other spirits, often control her hand to write.

Bro. W. B. HOOKER writes: The Spiritual Society of Gu Lake, Mich., will hold a Grove meeting in their Grove, Saturday and Sunday, July 25th and 26th, 1874. Good speakers will be in attendance.

ORFAS B. LYAN'S lectures are being well received in this city. TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

Business Notices.

DR. J. SWANSON, the well-known healer from St. Louis, who has been healing with much success in this city during the past two weeks, has gone to Fox Lake and Madison, to treat patients.

He will return here after a few weeks for a short time before opening his Healing Institute in St. Louis, in the Fall.

W. B. HESSENGRAVE, please give your P. O. address, and will then comply with your request.

MARY A. STONE sends renewal for JOURNAL but does not give P. O. address. Please do so.

RELIABLE SAFES.—In another column we present some additional proofs of the reliability of the Diebold, Norris & Co. Safes. Wherever these safes are put to the test they prove themselves to be among the best manufactured.

Send for a copy of Edwin Drood complete, paper cover \$1.00.

THREE MONTHS 25-CENT TRIAL SUBSCRIPTIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such subscribers.

"The Gods and other Lectures," by Col. Ingersoll, for sale at the office of this paper, Price, \$2.00.

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

THE PROGRESSIVE LYCEUM OF CHICAGO holds its sessions in Good Templar's Hall, corner of Washington and Desplaine, etc., every Sunday at 12:30 p.m. All are invited.

For Moth Patches, Freckles AND TAN, ask your Druggist for Perry's Moth and Freckle Lotion. Which is harmless and in every case infallible.

Also, for his Improved COMPOUND and PINKETTS, the great SKIN MEDICINE for Pimples, Black Heads or Flesh-worms, or consult B. O. PERRY, the noted Skin Doctor, 49 Bond St., New York. v16n6126

The Household Panacea and Family Elixir is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely vegetable and all-healing. For internal and external use. Prepared by CURRIE & BROWN, No. 215 Fulton street, New York, and for sale by all druggists.

Passage to Spirit Life. Passed to the spirit-life, from Geneva, N. Y., May 27, George H. GERRARD, aged 64 years, 3 months and 23 days.

The earth pathway of Bro. GERRARD has numerous mementos reminding us of his honesty and purity of heart and purpose. True to the highest convictions of his soul, he delighted in communicating in words and deeds the joy and glory resulting from an exalted faith and knowledge that death is annihilated—life perpetual—the loved of earth related to and watched over by the loved of heaven; and that angels pass and repeat through the "open door that no man can shut." For his advanced views and sentiments, the communion of the Orthodox Church, to which he belonged, was denied him; but he continued, however, with higher intelligence, eating bread the Church "knew not."

In his various relations to society, whether as citizen, soldier or husband, he exemplified the principles of true manhood, and has passed from earth bearing the esteem of all who truly knew him.

His funeral was numerously attended in Geneva, May 29th, at the Universalist Church, which was freely tendered for the occasion, where a Spiritualistic discourse was delivered by Rev. J. H. Hartor, of Auburn, N. Y. —Cont.

Passed to spirit-life, from McLean, N. Y., June 20th, 1874, MARY, daughter of Mr. and Mrs. Lucius LaMott, aged 10 years, 7 months and 10 days.

This bright, beautiful and highly interesting member of society and the Lyceum, left at her departure from earth many eyes in tears and many hearts in sorrow. Her name to those who know her brings sweet remembrances and pleasant recollections of one who was too pure for the grossness and trials of earth-life. Active hands and loving hearts did what they could to retain still longer the spirit in its outer form, but all of no avail, as she was needed for higher work in the world above, the summons she obeyed.

Her parents, brothers and sisters, are in this trying hour sustained and comforted in the faith and knowledge by Spiritualism imparted.

The funeral was attended on the 22nd, at the Universalist Church, in McLean, by a large concourse of people to whom a Spiritualistic discourse was given by Rev. J. H. Hartor, of Auburn, N. Y. —Cont.

Passed to spirit life, June 25th, 1874, by drowning, at Gowanda, N. Y., ANNA B. ALLEN, youngest son of Truman P. Allen, aged 11 years, 3 months and 6 days.

Many is the rare treat that we together with others, have received from his youthful lips, by his describing spirits, and holding converse with those in— as well as out of the form. He gave great promise of being a grand and useful medium, and we hope and trust that it is possible yet that he will fulfill our highest anticipation.

Will the BANNER OF LIGHT and other liberal papers please copy? "I am going higher," said our friend and co-laborer, Mrs. FANNIE T. YOUNG, who passed on to spirit-life, May 21st, 1874, from the residence of Dr. H. C. Coburn, at Centre Stratford, N. H.

Mrs. Y. devoted the last ten or twelve years of her life to the cause of Spiritualism. She lectured when her throat would permit. At other times she held seances and sat in private, for tests, delineation of character, etc. She left one child, a daughter, just blooming into womanhood, who feels that she is indeed alone. So far as earthly ties are concerned, she has no near relatives, but she is well assured that her mother's earth friends will not desert her in her sorrow and loneliness. She derives much comfort from her faith in Spiritualism, and is happy in the thought that her mother "still lives"—not afar off—with her still.

Although our sister has thrown off the worn-out body, she is still a worker for humanity.

Mrs. Y. whispers to me as I write, and says, "Annie, tell all my friends, who feel inclined, to write to my dear child Lena. It will brighten and cheer her lone life and a mother's blessing shall be theirs."

As many friends West may not be aware of Miss Lena Young's address, I will give it: Centre Stratford, N. H., care Dr. H. C. Coburn.

I am confident a few cheering words from any friend of the sister FANNIE T. YOUNG, will be gladly received by her daughter Lena. A. L. C.

BANKS.

CONDENSED REPORT OF PRESTON, KEAN & CO., BANKERS, CHICAGO.

MADE TO THE CLEARING HOUSE JUNE 25, 1874.

RESOURCES.

Bills Discounted and Call Loans..... \$601,498.85 Furniture and Fixtures..... 4,000.00 Due from Banks and Bankers..... 225,506.53 Bonds..... 66,192.32 Cash and Checks on hand..... 320,075.60 \$1,218,273.31

LIABILITIES.

Capital Stock and Surplus..... \$115,478.65 Deposits..... 1,117,188.95 \$1,232,667.61

July 10—Deposits increased \$150,000.00 WE DEAL IN TOWN, COUNTY, CITY AND STATE BONDS—MAKE COLLECTIORS—ISSUE BILLS OF EXCHANGE ON EUROPE AND LETTERS OF CREDIT. v16n191

THE DIEBOLD SAFE.

THE DIEBOLD SAFE ALWAYS AHEAD!

GENERAL OFFICE, Col. Ter., July 8, 1874.

D. S. COVERT, Agent Diebold & Kienle's Safe: Dear Sir: I had one of Diebold & Kienle's DOUBLE-DOOR FIRE-PROOF SAFES in my store during the late large conflagration in Central City, which swept one hundred and fourteen business houses away. My safe contained almost eight thousand dollars' worth of fine silver and gold, and I have ordered to-day four more. Mr. J. Greenhood, a No. 2 folding-door safe, and hope to have it as soon as possible. You may use this at your own pleasure, and I shall recommend your safe to all my friends. WM. AITCHERSON, CENTRAL CITY, Col. Ter., July 8, 1874.

Mr. D. S. COVERT, Chicago: Dear Sir: We have the pleasure to inform you that the safe, a No. 2 folding-door, which we purchased a year ago of your traveling agent, Mr. Greenhood, was in our store during the large conflagration which took place on the 1st day of July, 1874. The safe was in the hot fire for forty-eight hours, and on opening the safe, greatly to our surprise, we found all our books, valuable papers and moneys in as good condition as when placed there before the fire, not a paper being discolored. I enclose herewith the receipts taken out of our safe. So well were we pleased that we have purchased this day of your agent, Mr. Greenhood, a larger safe. We are yours respectfully, J. BAUM & GROHN BROTHERS, ILLINOIS, Michigan, May 29th, 1874.

D. S. COVERT: Dear Sir: In the great fire which swept over the town of Independence, Mo., on the 19th of April, 1874, and which almost entirely destroyed the town, we had a large stock of fine watches and jewelry, together with our books of account, in one of Diebold & Kienle's Fire-Proof Safes. The heat was intense, and the books even being heated to a great extent, we thought it impossible that our safe could save its contents, but afterward, when we opened it, which we did by the Combination Lock, we found everything preserved in excellent condition. The jewelry only being a little discolored by heat and steam. The superiority of your safe was promptly maintained from the fact that nearly every safe in the place of other makes failed to save its contents in good condition. Yet ours was subjected to fully as intense a heat as any in the place. J. H. GIRZSEKOWSKY & CO. We are almost daily in receipt of such testimonials as the above. A large stock of these celebrated Safes constantly on hand. Safes of other makes, taken in exchange for ours, for sale cheap.

D. S. COVERT, General Agent DIEBOLD, NORRIS & CO. (Late Diebold & Kienle), 57 STATE-ST. v16n191

Mark Twain and Warner's Book.

Hollow objects when beat upon resound with a deafening noise. What then should be expected from the blow struck by

THE GILDED AGE.

but an unscrupulous din from the belabored heads of those who have been hit by it. But "In spite of rock, and tempest's roar, In spite of false lights on the shore," In spite of those whose heads are sore,

40,000 COPIES have been sold in thirty days; the public like it and ask for more. It is the most rapid sale of any book on record. A few more peals of thunder from a certain portion of the press, and we will have to duplicate our plates to supply the demand.

Read the book and see "how it is yourself." Agents supplied from office near them. For information, address the publishers, AMERICAN PUBLISHING CO., Hartford, Conn. v16n1912

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Price 10 cents; pamphlet form, 25 cents; 7 for \$1. THE EVANGELICAL ALLIANCE, Extra (32 pages), 25 cents. BEECHER'S YALE LECTURES (Nos. 6 and 7), 30 cents. THE BROOKLYN CONGREGATIONAL COUNCIL (No. 16), 10 cents.

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Expenses one-third less than any similar institution in our State. Fall term commences Aug. 31st. Send for catalogue and circular. v16n1913

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"Hill's Manual of Social and Business Forms" is the title of a new subscription book recently issued, the object of which is to teach people how to write with beautiful penmanship, correct spelling, capitalization and punctuation, any written document entering into the various transactions of life. In short, if the writer wishes to invite a note of invitation to a party; a letter of introduction; a love letter; draft a set of resolutions; write a petition to a city council; a report of a convention; draw up an article of agreement; a will; or write any other of the hundreds of forms shown in this Manual, the most approved copies for so doing are here given. The book is having a wonderfully large sale, and is meeting with great favor on every hand as shown in the following testimonials:

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From W. W. Chandler, Gen. Agent, Star Union Line, Chicago; and formerly, for several years, General Freight Agent and Superintendent of the Cleveland, Pittsburgh & Wheeling railway.

From T. H. Hill, Chicago, Ill., Jan. 2nd, 1874. My Dear Sir:—Several days since, it was my good fortune to see a copy of "Hill's Manual of Social and Business Forms." I can not say how clearly and distinctly the work I became fully satisfied that it was precisely what I wanted for my two boys.

I procured a copy as, once, and have since examined it so thoroughly as to feel perfectly confident that it was by far the best literary investment I ever made. An offer of a hundred dollars for the book, or twenty times the sum, would not induce me to part with it. It is a possibility to procure another copy.

It is indeed a wonderful production, and I am more and more satisfied at the great variety and amount of practical information it contains. No young man can afford to be without a copy, and the information it contains is equally valuable and essential to every lady in the land. That this information might be obtained, I do not deny, but it would require a work of years, involving also, a large expenditure of money.

Hill's Manual is emphatically the most complete, comprehensive, and reliable work of the kind ever published, beyond the shadow of a doubt.