

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

VOL. XXIV. CHICAGO, MAY 25, 1878. NO. 12

## Weighing a Medium During the Production of Spiritual Manifestations.

BY WILLIAM H. HARRISON.

[From the London Spiritualist.]  
The British National Association of Spiritualists some time since appointed a committee to prosecute original research in relation to spiritual phenomena, and allotted it a room on its premises at 85 Great Russell Street, London, in which to conduct its operations. The Association at the same time gave the committee the use of all appliances it possessed upon the establishment, and a few months ago the committee began its work in connection with research, by attempting to ascertain continuously the variations, if any, in the weight of a medium during the occurrence of powerful physical manifestations. The Research Committee consists of Mr. Desmond Fitz-Gerald, Member of the Society of Telegraph Engineers, Chairman; Mr. C. A. Parry, F.R.S., C.E., Mr. B. H. Wilson, M.A., LL.M. (Cantab.), Mr. W. H. Coffin, Mr. C. C. Massey, Barrister-at-Law; the Rev. W. Stainton-Moses, M.A. (Cantab.); the Rev. W. W. Newbould, M.A. (Cantab.); Mr. Charles Blackburn, of Uidsbury; Mr. George C. Joad; Captain John James; Mr. F. W. Percival, M.A. (Oxon.); Mr. Dawson Rogers; Mr. J. W. Gray, C.E.; Mr. E. T. Bennett; Mr. F. Barrett; Mr. T. H. Edmunds; Mr. H. Withall; Mr. George King; Mr. G. F. Green; Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital; and myself. The medium through whom the valuable results heretofore recorded have been obtained is Mr. C. E. Williams.

The Research Committee has favored me by passing a resolution authorizing me to publish the results on my own responsibility; that is to say, the committee is not answerable for anything in this article, but will hereafter give in its own official report, in which it will probably deal only with absolute test phenomena, and not as I shall do, theories.

DESCRIPTION OF THE APPARATUS USED.  
It was not certain when plunging into this part of the domain of the unknown, whether any results could be obtained; the apparatus used in the experiments has not been of the most perfect kind, but it is now in course of replacement by other weighing appliances, more perfect both in theory and in operation. Still, the broad results already obtained are sufficiently trustworthy and detailed to be exceedingly interesting.

The description of the apparatus used to register the weight of medium and conduct the experiments, is as follows:—A small cabinet, mounted upon a platform weighing machine such as is used at railway stations. To the end of the lever arm of the weighing machine a wire is attached connecting the arm with the self-registering apparatus. Thus, as the arm rises and falls in proportion to any variation in the weight of the medium in the cabinet, the wire correspondingly governs the motions of the indicating portion of the arrangement. The self-registering apparatus is represented on a large scale, where the wire from the lever arm of the weighing machine is attached at its lower end to a spring balance, of which the indicator, which rises or falls with all variations in weight is shown. This indicator consists of a hollow metal case with a spring inside, which spring presses the point of a pencil against the vertical drum, consequently, as the pencil rises and falls it draws a line up and down upon the drum. If the drum were motionless, it thus would leave nothing but one vertical line upon it, but as it revolves by clock-work upon its axis once in an hour, \* \* \* \* \* the pencil in rising and falling draws a zigzag line upon the paper round the drum. The height of this line at any particular moment is thus a record of the weight upon the machine at that moment. One person sits in a little cabinet, which has a light in it, so that he may be able to record the conversation that takes place, as outside of that the room is enveloped in darkness.

THE RECORDING OF THE PHENOMENA OBSERVED.  
At every seance, one of the members of the Research Committee writes down what manifestations occur at any particular time, in order that the weight marked at any moment on the drum may afterwards be compared with the phenomena then observed. Mr. Williams obtains only dark circle manifestations, consequently, the recorder is shut up in the cabinet, with a light and a watch; he can hear perfectly through the curtains of the cabinet what is going on outside; he writes down and times what the observers say they witness, as well as what he hears himself. Thus, while the human recorder has a light, the spirits can go on with the ordinary manifestations of a dark seance.

THE NATURE OF THE MANIFESTATIONS EXAMINED.  
The manifestations dealt within the experiments about to be described consist of those produced in the presence of Mr. C. E. Williams. At his ordinary seance, given almost every night for years past, while his hands are held by trustworthy persons on both sides of him, musical instruments fly about like bats in a perfectly dark room, sometimes touching the faces of the sitters gently in their flight; at the same time the instruments are played upon by temporarily materialized spirit hands. Also, on rarer occasions, when Mr. Williams is similarly held, the spirit, John King, or another, sometimes materializes at half or full length, and

shows his living features by means of a phosphorescent-looking but odorless light held in his hands. He often floats steadily up to the ceiling of an ordinary room before several spectators, and can be seen pressing his head against it while he talks. The object of the experiments of the Research Committee was to ascertain the medium's weight while manifestations like these were going on. In all the materialization manifestations I have seen, whenever the spirits have shown their faces in a sufficiently good light to make it evident that the heads were alive and had flexible features, the features have always strongly resembled those of the medium, especially in the lines of the eyes and nose, though on rare occasions the heads have been perhaps one-fourth larger than the heads of the mediums, as in some of the photographs of them taken by Mr. William Crookes. Commonly enough the dresses also of the mediums are duplicated or triplicated, but mostly covered with white drapery, which is not about the mediums when they are searched before the seances begin and after they end, but is usually substantial and common enough in the middle of the sitting. I do not know where it comes from or where it goes to. Probably it is often carried in and materialized and dematerialized at will during the seance. Once I was asked by the spirits to feel it, when they said it was in a semi-spiritualized state; it was like a fine fabric of spider's web clinging about my fingers; about twenty seconds later it felt like calico. Once I saw the living bust of a spirit moving, illuminated by a phosphorescent light in its hands; the features and clothes were like those of the medium, but covered with gossamer white drapery, like thin translucent egg-shell. Of course, these facts give rise to the question whether, as Dr. Wyld argues, the spirit of the medium produces most of this particular class of manifestations. This is not the occasion to argue the point. The question has been in my mind for years in relation to this limited class of manifestations, and I think that independent spirits having no "machines" that is to say, "bodies" of their own by which they can manifest on the plane of matter, are obliged to assume some of the material conditions they find in the medium and his surroundings. The medium is sometimes not entranced, and carries on an argument with one or two of these spirits at once, while they are producing physical effects. It is difficult, in such case, to conceive that his own spirit does it all. I have always seized every opportunity offered me to go to see alleged recognizable "dead" persons materializing themselves, but have never seen any with living flexible features in a light good enough to be distinctly observed by all the members of the circle, and off the premises of the medium; that is to say, I have not a single case in my personal experience which I can put in as good evidence. But the evidence is very strong that now and then such recognizable living faces have been seen in America.

EXPERIMENTAL SEANCE—NUMBER ONE.  
At a seance, held on the night of March 15th, 1878, the members of the Research Committee present were Mr. Desmond Fitz-Gerald (Chairman), Mr. H. Withall, Dr. Carter Blake, the Rev. W. Stainton-Moses, the Rev. W. W. Newbould, Mr. G. F. Green, Mr. F. Barrett, and Miss Kinslingbury (Secretary). The spirits at work during the following seances gave the names of John King and his assistant "Peter."

Mr. Stainton-Moses, seated with a light in the cabinet, recorded and timed the phenomena witnessed. Mr. Williams took his seat at 8 P.M. in the cabinet on the platform weighing machine. The self-registering apparatus gave during the seance the following which are from the notes made by Mr. Stainton-Moses during the seance:—

8.0. Medium entered the cabinet. 8.2. Light extinguished. Musical box started. 8.4. Voice of Peter first heard. 8.5. Conversation ceased. Box re-started. 8.6. Noise in cabinet. Peter said, in answer to a question, that it was occasioned by the breaking of the thread which secured the doors. 8.7. Peter's chair not broken, but undone. 8.11. Curtain (of small cabinet) drawn back. 8.11. Peter speaks. 8.13. Spirit-lights. 8.19. Peter says he is out of the cabinet. Sound of his voice appears to be distant from cabinet. 8.20. Peter speaks. 8.26. Peter says he dropped the tube outside the cabinet a moment ago. 8.28. Two lights observed outside the cabinet. 8.31. "I am right outside the cabinet." 8.31. Peter slams the door of the cabinet, and beats time to the music. 8.33. Peter says he is trying to make medium heavier. 8.34. Light passed between Mr. Fitz-Gerald and the edge of the mantelpiece. 8.37. Peter right outside. Sound as if he were between Mr. F. Barrett and the cabinet. 8.37. Bell rung and metal tube taken. 8.38. Rapping on and inside cabinet. 8.39. Peter says he is going to touch Miss Kinslingbury. 8.40. Miss Kinslingbury stands up, touching her chair. Peter out of cabinet; he touched Dr. Carter Blake, Miss Kinslingbury, and Mr. Barrett (8.41). 8.42. Peter says he is trying to make the medium heavier. 8.45. Peter materialized, and standing outside cabinet. Seen fairly twice. "I assure you I am outside." 8.46. Materialization again. 8.47. Continuation. Four appearances. Last time Peter's face quite visible to M. F. Barrett. 8.48. Peter said, "My medium is getting lighter." 8.50. Peter striking chair with tube, and addressing Dr. Carter Blake. 8.52. Peter says, "Medium is now of his ordinary weight, and Peter nearly exhausted!" 8.53. Peter knocking ground with the tube at the side of the cabinet. 8.54. Medium

convulsed. "Peter gradually subsiding." 8.55. Medium awakes. Peter says, "Good night." 8.56. Curtain of cabinet drawn. 8.56. Medium left cabinet.  
From the above it will be seen that little but talk took place from 8.0 till 8.19, when Peter said he was out of the cabinet, about which time the medium showed a diminution of weight varying from 10 to 20 lbs. At 8.26 and 8.31 he made remarks about his being outside the cabinet, and the medium showed an occasional diminution in weight of about 40 lbs. From 8.37 to 8.41 Peter was sometimes well outside, and at other times inside the cabinet; in the former case there was but about 23 lbs. weight inside the cabinet. From 8.42 to 8.48 he was more or less well outside the cabinet, and the medium for most of those six minutes was but half his proper weight. The sitters record that Peter was outside the cabinet, yet all the time there was a weight of 70 or 80 lbs. inside. On this occasion no measurements were made of the distances he came from the cabinet, as the members of the committee were trying the working of the new system and apparatus, and the seance was rather a weak one. The seance served the purpose of letting the observers know what results to expect and prepare for in the future. The diagram shows that the variations in weight agree with what Peter said he was doing, whenever his remarks bore reference to weight.

EXPERIMENTAL SEANCE NUMBER TWO.  
At a seance held on the night of April 5th, 1878, Mr. C. E. Williams was again the medium, and I was seated in the cabinet, making the record. The other members of the committee present were, Mr. Desmond Fitz-Gerald (Chairman), Captain John James, Dr. Carter Blake, Mr. G. F. Green, Mr. F. Barrett, the Rev. W. W. Newbould, and myself. Mr. Williams took his seat on the weighing machine at 8.17 p.m., the self-registering apparatus gave the diagram shown in Fig. 5, and the following is from my record:

8.17. Medium entered cabinet. 8.21. Strong shuddering of medium. 8.10. Light put out. 8.15. Peter's voice heard. 8.17. Medium sighing and moaning. 8.17. Peter entered into conversation. 8.18. Thread holding cabinet door broken. 8.19. Peter said he didn't do it. 8.19. Peter talked till 8.23. 8.23. Medium made shivering noise. 8.24. Peter asked for remnants of fire in the grate to be raked out. Done by Dr. Carter Blake. 8.24. Peter talking till 8.25. 8.25. Medium shuddered. Peter talked. 8.29. Medium shuddered. 8.30. Peter drew open curtains of his cabinet. 8.32. Peter said he was outside. 8.33. Medium shuddered. 8.34. Peter said you see me? Answer "No." 8.34. Peter by talking. 8.35. Musical box set going by Peter's order. 8.37. Mr. Barrett: "Peter says he is outside the cabinet." 8.37. Peter: Does anyone intimate I'm not outside?" Mr. Harrison: "No. Only known facts are stated." Peter: "That's right. Be scientific." 8.38. Light seen, and a head eighteen inches from cabinet. 8.39. Peter outside cabinet, touching Mr. Barrett. 8.40. Peter said he was still outside. 8.41. Peter talking. Light seen. 8.42. Illuminated head three feet from cabinet. 8.44. Peter talking, and gave a bell to Mr. Newbould near the other cabinet. Gave it into his hand in the dark. 8.45. Light one foot from cabinet. 8.46. Illuminated face seen one foot from cabinet. Peter talked still. 8.49. Peter said that he was out of the cabinet, and that he had put the musical box on the floor of the cabinet. (Immediately before this he had seized the musical box with both hands and had carried it away.) The box had previously rested on Mr. Barrett's knees. 8.51. Peter said that the box was outside the cabinet. 8.52. Musical box floating outside cabinet, as usual in a dark seance. 8.52. The sitters said that Peter was "right outside." He gave the musical box to Miss Kinslingbury. 8.54. A light seen one foot from cabinet. A face seen twice by Dr. Carter Blake and others. 8.56. Peter talking. 9.0. Peter said he was outside cabinet. 9.3. Peter said he was gradually subsiding. Medium shuddered. 9.4. Peter said "Good night" to everybody in turn. 9.44. Threw out paper tube. 9.5. Medium coughed. 9.54. Medium spoke. 9.7. Medium left the cabinet.

REMARKABLE RESULTS OF THIS SEANCE.  
During the ordinary strong dark circle manifestations from 8.30 to 8.50, the weight of the medium was constantly altering; sometimes he weighed about 80 lbs., at other times about 60 lbs., but his weight was constantly changing as if some vibrating force were acting upon him all the time. Although Peter's face was momentarily seen several times at this seance, there was no strong materialization of forms; it was an ordinary dark seance, without much in the way of materialization. The long thin lines in the diagram merely represent oscillations of the apparatus, not dead weight, and a little should be taken off the shorter lines on account of the same swinging.

There were two remarkable tests at this seance. At 8.44, while there was a weight of 32 lbs. on the machine, Peter gave a small bell into the hand of the Rev. W. W. Newbould, in pitch darkness, without feeling about for his hand; Mr. Newbould's chair was 11 ft. 8 in. from the door of the cabinet. As Peter gave the bell there was a momentary "pull" at the medium, shown by the diagram to be instantaneous; it seems to have been but a swing of the weighing machine, which however brought the line momentarily to zero, the dead weight on the machine appearing to be 37 lbs. But a better test still occurred at 8.52, when, while

there was a weight of 60 lbs. on the machine Peter gave the heavy musical box to Miss Kinslingbury, who was seated 12 ft. 3 in. from the door of the medium's cabinet. The measurements of this kind are, in all cases, taken from the centre of the front door of the cabinet, to a spot midway between the two front legs of the chair of the sitter mentioned. The measurements of the two cases just given, were made in the presence of the committee by Dr. Carter Blake, and the following is his memorandum of the results:—

April 5th, 1878.—Mr. Newbould's chair is 11 ft. 8 in. from the door of the cabinet. Miss Kinslingbury's spot, to which the musical box was carried, is 12 ft. 3 in. from the door of the cabinet.

C. CARTER BLAKE.  
At the particular moment the box was given, there seems as before to have been a pull at the medium, which by a swing of the recording pencil drew a straight line, but inside indicates really little or no change of weight. Even this line does not come down to zero by 25 or 30 lbs., so that the test of the genuineness of the manifestation is a very good one.

With the apparatus in course of construction, these defects will be eliminated. Scale beam apparatus, also, will be substituted for the present platform machine.

Another curious revelation.—At 8.37, Peter said, "Now I'm inside," and the fall in weight amounting in an instant to 70 lbs., which decrease was maintained for nearly a minute, shows that he spoke the truth. Mr. Barrett said to the recorder, "Peter says he is outside the cabinet," upon which that inquisitive spirit asked, "Does anyone intimate I'm not outside?" Spiritualists and disbelievers often remark that spirits have a great dislike to be doubted, nor is it perhaps unreasonable to be irritated if, after a spirit has by much hard work and trouble succeeded in producing objective results on the plane of matter his veracity is called in question. This doubt caused Peter to retire either into his cabinet or on to the weighing machine, and at 8.38 and 8.39 there was an increased weight of 90 lbs., or about 10 lbs. more than any maximum weight which had been there during the preceding 8 minutes. There had been previous rises of much the same kind as this, but nearer 50 than 80 or 90 pounds, at a jump, besides his triumphant remark, "Now I'm outside," apparently intimated that at last he was ready to go to work in the room. Hence it is probable that in the rise in weight at 8.37, we have the first diagrammatic representation of the dislike of spirits to their integrity being called in question. Still, there are some spirits who tell anything but the truth.

From 8.56 to 9.1, toward the close of this seance, the medium recovered his normal weight, broadly speaking, in three installments, at each of which 30 or 35 lbs. were suddenly and permanently put into him at intervals of two minutes. At the close of the seance something of the same kind of action is observable. At 2.20 Peter said, "Now I'm going back to my medium," and on the machine there was a clearly marked sudden increase in weight of 35 lbs.; Peter was then talkative for two minutes, and about the time his voice ceased, when the last remnants of the materiality of the spirit had gone, there was an increase of 5 lbs. in the weight of the medium. These facts, although they are too few to generalize upon with absolute safety, seem to intimate that when a spirit takes from 35 to 40 lbs. of matter from a medium, it can exercise the strong physical power usually manifested at dark seances, including the lifting of chairs, and the carrying of a musical box. The medium can live with only 20 or 40 lbs. of matter in his body; indeed now and then between 8.40 and 8.41, his body weighed but 20 lbs.

From 8.56 to 9.1, we see, broadly speaking, three increments of weight of about 40 lbs. each, put one after the other, into the body of the medium, which itself only weighed about 40 lbs. at the beginning of the process. Three spirits have for a long time past claimed to produce the manifestations at Mr. Williams' seance—John King, Peter, and another who professes to have been a boatswain in life. Sometimes, when Mr. Williams has been held on one side of a table, one of these spirits has been talking at the backs of the heads of the sitters at the opposite side, whilst another some distance to the rear of Mr. Williams has been talking to the medium. These things all point toward the separate individuality of the medium and the three spirits, and that all four of them can live and move in the dark, with only 40 lbs. weight of matter in their bodies. The individualities and apparently the memories of the spirits (as revealed long ago by Swedenborg) are much masked and limited by the individuality of the medium; indeed, the laws permitting communication seem to force them to take on the external appearance of himself and his clothes to a large extent. If Dr. Wyld's theory of the spirit of the medium doing it all will cover these facts, that spirit is able to manifest through three or four bodies at the same time. But then there is a certain amount of individuality which these forms never for one moment lose. Further, we have their personal testimony that they are separate identities manifesting by difficult processes.

"The boatswain" never spoke or professed to manifest at any of the seances mentioned in this article, although this is small argument in favor of his absence, for he never speaks as much as the other two spirits. It may be that the powerful spirit John King

took eighty pounds of weight from the medium, and put it back in two installments. Still, the former speculation is probably nearer the truth, because if the third spirit could only begin to gain materiality when the medium weighed but 40 lbs., either the medium or the spirit would have to go without a fair share. The three sudden increments of weight given to Mr. Williams between 8.50 and 9.1, are exceedingly suggestive of his well-known three spirits yielding up to him in turn that materiality which they had temporarily borrowed from him. Yet Peter alone claimed to have been present at this seance, and he may have been by himself, and returned to the medium in three installments. The beginning of the diagram rather favors this view, for the sudden rise at 8.37 of 80 lbs. appears, by what has already been stated, as if made entirely by the return of Peter to the machine.

Whatever the true explanation may be of the allotment of weight of materiality at this particular seance, I think that the general results show that the medium and the spirits can do very well with 30 or 40 lbs. of matter each, but can do better with more, if they can get it. Perhaps they take fair shares according to the number manifesting.

From 8.30 to 8.39, there were great variations in weight, of about 15 min. duration each, perhaps caused by one or two materialized spirits getting on and off the weighing machine before they came well out into the room to begin the manifestations.

From 8.23 to 8.30, during which time Peter was merely talkative, much the same kind was produced as between 8.20 and 8.30, but smaller in variations of weight and increments of time. It may be that the same process of materializing was going on, but that after 8.30 Peter began to draw upon the medium more vigorously. Or it may be that at 8.30 a spirit had taken his quantum of matter, that the medium gave a great jerk when the influence changed, thereby producing the straight line, and then another spirit began to take its portion of matter. When I am on the machine, it takes a violent jerk to produce a long line like that at 8.31 artificially.

There is nothing in the record to show the cause of the 50 lbs. or 60 lbs. diminution in weight between 8.19 and 8.23, or the wherefore of temporary restoration. Between 8.17 and 8.20, there are traces of a similar action, followed by the same temporary restoration. In this latter case Peter at 8.19 volunteered the information that he was out of the cabinet, perhaps taking his first survey of the circle; he may afterwards have gone back again to complete his preparations for the seance.

EXPERIMENTAL SEANCE NUMBER THREE.  
The others referred to ordinary dark seance manifestations, in which musical instruments moved about, and a feebly illuminated face was seen now and then. It occurred to me that it would be interesting to ascertain and to insert in this article the variations in weight during one of these materialization seances, in which John King appears well illuminated to the waist, and sometimes floats about the room and up to the ceiling. Mr. Desmond Fitz-Gerald kindly gave me permission to try this experiment for the Research Committee, and Mr. Barrett had previously fixed up for me the self-registering apparatus. The next thing was to make tolerably sure of the strong manifestations required. One element of success, therefore, was to get Mr. Williams (who kindly expressed his willingness to aid) to come in the daytime, before he had had his powers exhausted by a previous seance. Another condition was that he should be quite happy and content with the seance state, satisfied that they were not likely to play him any tricks. I knew he was satisfied with my good faith; then I turned over in my own mind who the other sitters should be, for many people who are genial and get good manifestations through mediums being happy in their presence, have little critical or observing power, and would believe a pocket-handkerchief presented in a dim light at a seance to be their grandmother, if the medium told them to do so. Accordingly, I invited Mr. G. C. Joad, of Oakfield, Wimbledon-park, one of the gentlemen selected by the lawyers to give evidence in the Slade case. While he gets good manifestations because he behaves in a kindly way to mediums, and does not go about thirsting for their blood, he is a capital observer, able to see the value of evidence in a moment, and to separate actual fact from assumption, and from the glamor of personal bias. I found on inquiry that Mr. Williams would like him at a seance. Sometimes mediums have unreasonable antipathies, and nothing weakens manifestations so much as the dislike of a medium to one or more of the members of a circle. Thus the best was done to get good manifestations, and they were obtained.

The seance was held on a bright, sunshiny spring morning, Thursday, April 18th, 1878, at 1.30 p.m., in the seance-room of the National Association of Spiritualists.

[Here follows a brief description of the cabinet used, consisting of a weighing machine, recording apparatus, etc.]  
The sole object of this sitting was to ascertain the weight on the machine two or three times, when a strongly materialized spirit was visible some yards away from it. Therefore I only wanted to note those few moments, and did not care to be shut up in

Continued on Eighth Page.

## THE ETHICS OF SPIRITUALISM:

## System of Moral Philosophy.\*

By Hudson Tuttle.

CONTINUED.

## CHAPTER XV.

The highest form of marriage as taught and exacted by the Christian churches, endures until death. Vastly higher and purer is the ideal of Spiritualism, which extends this union into the infinite future, where every stain of earthly affection, shall perish and soul be drawn to soul by the holiest motives of benevolence.

Beyond this no higher relation can exist. It lies at the foundation of all social life. And as in its lowest expression, it is a creator of beings, in its higher, it is the golden bond which unites them into universal brotherhood.

Speculatively, what will be the ultimate of this union which we have seen reaches its adamantine cords, through every fibre of the united beings? Will it continue the gross connection it is commonly regarded?

There can be no doubt that love survives the shock of death of the physical body, and in the sphere immediately beyond this contributes to the joys of existence. Yet the proposition has axiomatic force, that whatever has relation only to this mortal life and not to immortality, will sooner or later disappear.

Nature, in her interminable series of living beings, from the omelette to man, ever keeps one step in view, the evolution of a perfect human being. Sexual distinctions are her methods of propagation, arise from necessity and have this one object in view. With this distinction is correlated, or of necessary accompaniment, others of dependent character.

The mental qualities of the parents must correspond to the diverse demands made on each. The qualities of father and mother are stamped on the spirit.

It is also axiomatic that whenever a function ceases to be required, all its dependent manifestations, however remote, sooner or later also cease. The distinction of sex is an accident in the immortal life of the spirit, essential for the furtherance of the requirements of organic being, but when the spirit has cast aside the physical body, through and by which such distinctions are of value, it becomes necessary to suppose that the mental and spiritual accompanying distinctions are cast aside. The organization possessed while in the physical body, will for a time reflect itself on the spirit. It will think and feel as it did on the earth, but these effects will be outgoing.

The fundamental faculties of man and woman are the same, the mental distinctions arising from greater activity in certain directions than in others; an activity dependent on organic requirements. It consequently follows that as soon as such demands are no longer made, the mind will seek a state of equilibrium. The mental qualities dependent on the accidents of earth-life will be lost, as man and woman become like each other by mutual approach to a common type. Conjugal love, so exquisitely beautiful in its expression on earth, will become sublimated into a higher and purer form. The stain of earthly qualities will disappear, and the spirit be conscious of its own completeness, in feeling that it is self-contained. It has at last reached the ideal perfection of Love, which pours out its golden flood like the ever-pulsating sun, unobscured, and with no selfish thought of recompense.

## CHAPTER XVI.

CONCLUSION.

IMMORTALITY.—That concept lies in a transcendent realm whereof no nerve can report to the senses.—*Always*  
If man is immortal, should he not know it?—*Spirit*

There are, now, can be but two classes of thinkers—**MATERIALISTS** and **SPIRITUALISTS**. The former refer the phenomena of the world to matter alone, the latter look beneath the surface for a universal cause. To one, creation is a meaningless change, to the other every change has a purpose and means evolution to a grand and determinate goal. There has never been a system of materialistic ethics, because such a system must be essentially selfish and be rather a system of political economy than of morals. Materialists may be very good and moral, but their character is not an outgrowth of their philosophy. The prevailing moral systems are allied to the prevailing religions, and are a part and parcel of religious education, and have not their foundation in the nature of man.

Now, while religion is based on Spiritualism, and its rude expression from age to age, it has misinterpreted the phenomena of man's spiritual nature, and been untrue to its infinite trust. Spiritualism differs from religion in as much as it substitutes the knowledge of the spiritual universe for simple faith. It is to spiritual things what the physical sciences are to physical.

Its ethics are the principles which lie at the base of the constitution of man as an immortal being.

They who regard the turning of a table, or the answering of questions by the rappings, as all there is of Spiritualism, labor under a great mistake. The modern manifestations of trance, writing, speaking, do not constitute its entirety; but these are only accidental waves thrown up on the sea of Spirit-life, which break at our feet, while beyond, the horizon sinks away in the haze of the infinite past.

This Spiritualism is not for to-day. It streams through all past ages, and is for all future time.

It is the Science of Life, penetrating all things, sustaining all things. It runs like a golden strand through the revelations of the past. It forms the glorious pattern in the web of history. It is the vital essence of the literature and poetry of all races of mankind. Take it away and there is naught left but the corpse, the dead and desolate material.

In its modern aspect it presents new ideas corresponding to the times, the progress of thought, the demands of civilization.

The same grand laws of spirit communion,—out through all the ages, and are alike expressed among all races of men. Clouded and obscured by accidents of time and place, yet unchangeably the same. As in its modern phase the unlettered medium in the rude cabin in the pine forest of Michigan, moved by invisible influence to write on a rough pine board with a piece of charcoal, and the cultured lady surrounded by the luxuries of wealth, similarly actuated, to write on scented note, communicate each in their own way, the same great truths, without contradiction, proving that above, beyond, there is a controlling influence superior to its earthly mediums; so in the revelations of Hindoostan, of Persia, of Arabia, of Judea, cardinal ideas, and sublime inspirations alike common to all, enforce their unity of origin. The ancient and the modern manifestations are one, and from the time the first spirit entered the great Beyond until the present, the inspiration of the departed has not ceased. It may have had its ebb, and its flood tides, as the conditions of man changed between the day and night of intelligence, but never has wholly disappeared. It has had its days of Pentecost, of which the present is one, when the angel word seems nearer to approach, or the clouds of materiality to be driven and blown aside, and angel whispers more clearly heard through the trembling bars of physical man.

\*Copyright by Hudson Tuttle, 1877.

Cast on an age of infidelity and doubt, we have acquired in the sneers of our scientific teachers, and rejected the supernatural, the spiritual, without a moment's thought, with scoff and sneer as beneath the attention of a thinking man. A narrative in any way transcending the region of the senses, brings a smile of pity on the faces of our learned leaders at the credulity and want of culture in the relator. It is the fashion to doubt and sneer, and the easiest method of concealing ignorance. The anathema of the priest is met by the scorn of the scientist, and both overlook the happy mean where the stream of truth flows on in its crystal course.

## SPIRITUALISM IS THE SCIENCE OF LIFE.

If you take all its modern phenomena, the gentle rappings, expressive of the approach of angel guests, the movement of physical objects, trance and inspiration in their varying forms, you have but an insignificant part. If to this you add the sacred volumes, the Zend Avesta of the Persians, the Holy Vedas of the Hindoos, the Koran of the Mohammedans, our own Bible, both old and new, you have brought together the collected inspiration of the childhood of the world, and superimposed it on its most perfect expression, but you have not all of Spiritualism.

If you take the sciences, those relating to our own earth, and the more exalted which treat of the infinite nomenclature of the stars, you have added the concrete wisdom, resultant of the combined thought of the world, but you have not Spiritualism, you have still achieved only the known, while the unknown realities lie in shadow, stretching on infinite sea, whose shore you have reached, and gathered a handful of pebbles.

When that sea is explored, when the mysteries of the unknown are explained, when the laws of the realm of spirit are as well known as the laws of matter, in that remote time the lofty spirits of the temple of spiritual science, will proudly pierce the clouds of doubt, and we shall understand that spirit is the real of which matter is but the fleeting shadow.

## LAW NOT MIRACLE

rules the spiritual as well as the physical world. When we are told that it is impossible for a physical object to float in the air without being operated on by some physical agency, that it is contrary to the laws of gravitation, the story of the stone rolled from the mouth of the sepulcher by angel hands, comes freshly to mind. When we relate how Homic was waded from his chair out through the open window of the second story, and returned through another window of the same room, we hear a laugh of derision, but then shall we believe the story of Ezekiel being taken up and carried a great way and set down amidst the assembly of the seventy ancient ones? The first phenomenon rests on the evidence of men like Prof. Varley, electrician of the Atlantic telegraph, Prof. Dr. Morgan, and Lord de Vere; the other on the evidence of whom?

Trance Media, when their spiritual perceptions are opened, see the radiant forms of the immortals, and describe them. Are they deceived or deceiving? When Peter, John, and James went up into the Mount with Jesus, "and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold! there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Were Peter, John, and James deceived or deceiving?

There are media who are specially endowed with power over disease. They can, by "laying on of hands," remove pain, restore the lost equilibrium of the vital forces, give sight to the blind, and heal the lame.

Christ, while on earth, exercised the same power, and bestowed it on his disciples, making it a test of their faith in him, saying that these works should follow those who believed on him. Where is written any revocation of this gift? Are the healing media of to-day frauds and impostors? Are not the phenomena attending them paralleled with those recorded as miracles in the Bible?

They who discard the modern manifestations, fall into an unfortunate dilemma.

There is one law of spirit communion, and if it were possible for Moses and Elias to appear to mortal vision two thousand years ago, it is possible for your friend and mine, who have passed beyond the shadow of the grave, to appear to us under similar mediumistic conditions. If it was possible for angel-hands to roll aside the huge stone from the mouth of the sepulcher, it is possible for the hands of our angels to move a table or rap responsive to our thoughts. If Ezekiel could be levitated by the grasp of an overshadowing angel, media of the present can in the same manner be transported.

Do you say the present phenomena are results of fraud, electricity, hallucination, or the devil? Have a care, for you wield a two-edged sword which cuts both ways; and after you have satisfactorily proved modern Spiritualism to be the result of fraud, electricity, or the devil, you will learn that your explanation will apply with equal force to the sacred record of the past; its holy prophets become impostors, its sages mouthpieces of Satan, and the inspiration which has furnished the bread of life to countless millions, is fraud, the trick of electricity, the instigation of the devil!

Concluded next week.

## THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

What is inspiration? It is the cognition by the personal soul of the existence and flow of the Eternal. It results from the relation of the personal to the impersonal, of the relative to the absolute, of the dependent to the independent, of the shadow to the substance.

I say, then, man is a magnificent possibility. He stands on the pinnacle of this world of phenomenalities; on one hand he grasps up the solid globes into thought; takes the latitude and longitude of sidereal systems; fathoms the stellar immensity; marches through this world toward the Summer-Land, where forms of divine love and beauty are unfolded into phenomenalities; on the other he treads the everlasting foundations of the universe itself. "Man lives in two worlds at once," said an ancient seer; "Forms are but images of Ideas," said an immortal soul, fresh from the Spirit-land. Thus man fronts two worlds at once, with something of the animal and something of the angel in him. He belongs to substance, yet lives amid the shadows; he lives in the world of forms, while the eternal perfections of which these forms are symbols live in him; he sees the symbols with his eyes, but he feels within his spirit the divine verities signified.

Thus, myriad-stringed, with the universe rolled up within him, he has the structure of a microcosm with all the cycles of life photographed on his sensorium, with all the divine essences incarnate in his spirit. Of course he is both shadow and substance, phenomenon and power; he is human and divine, quadruped and angelic. Related to him is the universe. He is the myriad-sided lens into which, from the wide horizon, the eternal day enters and pours its rosy light. His immortal possibilities cannot be adequately contemplated on any other ground than this. How insignificant becomes popular theology when we look at man in this light, and find in him the infantile germ of these boundless perfections which he so faintly intuits.

Science cannot, therefore, exhaust us; objects cannot, therefore, exhaust us. We have within us still the unusing powers of this Infinite Perfection.

Let us no longer distrust our spiritual powers. Let us no longer be enslaved with these external things; let us use them, and not let them use us; and remember it is only when in the higher moments of our interior life we do consciously feel the surges of the everlasting nature that we can realize the sweet and holy significance of immortal life.

## III.

## THE SPIRITUAL PHILOSOPHY AS A UNIVERSAL RELIGION.

I ask your attention to the consideration of the Spiritual Philosophy as a universal religion. When I say a religion, I do not mean rotying man to God, for man has never yet succeeded in getting away from the Divine nature. I use it, therefore, in a philosophical, a spiritual sense, meaning by the word a life of perfect obedience to the Divine laws, to the Divine life—in other words, to the Divine Idea—not to books, creeds, theories, speculations, but to those everlasting principles that hold the nations of history as well as stars and suns in their orbits. "What?" says one, "a universal religion?" I answer, Yes, a universal religion.

All the six great historic forms of religion, as such, are failures. Where, to-day, is Brahminism? Worn out, effete, its altars are covered beneath the ruins of its temples; the storms of time have not dealt more kindly with its monuments than with its theology.

And Buddhism, is that any better? No: That, too, has fallen into decay. The changing seasons of the mental world, with their attendant revolutions, have unsettled its foundations; its temples are cracked and moss-grown, while its theology is struck with paralysis. Nor is Judaism any better off. Its capital, Jerusalem, is the irremediable home of the owl and the bat; its old solemn ritual is driven from the synagogue, and from the throne of David; and the Jews themselves are no longer a people; they wander homeless through the nations, as does their theology through the ages—both are "scattered and peeled"—no power can recall them or their decreency to their ancient power or prestige. Nor is it momentous that it should be so. The world is better without them than with the domination of Mosaic theocracy.

Where are the old classical forms of religion? or, putting them all together, where is the old classical religion? It is among the things that were. Like the broken columns of Roman and Egyptian architecture, it has fallen in the dust.

And where is Mohammedanism? Is that any better? That, although younger than the others, exhibits the wrinkles and tetterings of age and decay.

Where is Christianity, so-called? Are any of you startled when I ask this question? Do any of you suppose that technical, nominal Christianity exhibits a power adequate to the accomplishment of its future success as a universal form of religion? No; that, too, is weak. Its statistics prove that it does not keep pace with the increase of population. If that be true of nominal Christianity, what shall I say of that very much smaller element, which some of the most spiritual in the church call *real* Christianity? What do you say of Christianity? Here is the Roman branch of the Catholic Church and the Greek branch of the Catholic Church. Does either one of these stand any chance of discovering the laws that will lead to universal inspiration from God, or of calling out the universal energies of this cosmos of mind until it shall reflect the beautiful forms of eternal truth? No!

Take any of the modern Protestant sects: Does any one of these stand any chance of becoming the great and universal form of religion in the future? Not one of them. If one of them should, alas for mankind! Suppose Presbyterianism should succeed, and become the universal religion, would you be any better off? Take Methodism, or any other special form of religious faith, and tell us, if you can, how much better off you would be if it should triumph.

(To be continued.)

Copyright by H. Tuttle &amp; G. R. Stobbes, 1878.

## A MEMPHIS MEDIUM.

## A True Statement of What I Witnessed at the Seances of Mrs. N. D. Miller, at Memphis, Tenn.

[From the Free-Thinker.]

The following is a true statement of what I recently witnessed at the seances of Mrs. N. D. Miller, of Memphis, Tenn.:

Mrs. Miller is living on Exchange Street, extended, No. 35. I boarded and lodged at the house, and slept in the seance room, every night. I witnessed six light and six dark seances, and on six days, for two or three hours each day, received independent slate-writing. On three evenings physical manifestations occurred previous to the light seances.

The first light seance was held on the evening of March 4th. Some eight or ten persons were present. Several of my spirit relatives materialized; among them was my spirit sister Eliza and my son Ira, both of whom came out of the cabinet, at different times and took my arm and walked backward and forward across the room with me several times and shook hands with others. I saw frequently two spirits at a time. My sister Eliza appeared able to do anything she wished to do, the same as if in the earth form. My son Ira had a great deal of power also, and also a female spirit named Francis, who plays on the accordion. She walks out of the cabinet and goes right up to those in the seance, and plays a number of tunes.

At this seance there were twelve or fifteen spirits that materialized, both male and female; a great difference in their clothing, size, appearance, etc. One that came looked like a Roman priest, with a beautiful surplice, rich colored vestments, etc.

The physical manifestations that take place at Mrs. Miller's seances, occur previous to her light seance. Her hands are tied together securely by any one in attendance for the purpose of investigation; one, two, three and four chairs are placed on her tied arms instantaneously, and her hands will be changed from back to front. I saw the chairs fall from her arms, she remaining tied all the time. The spirits would put a waist coat on her while her hands were tied, sometimes buttoning it in front, sometimes behind. After she is tied she remains tied until the seance is ended. The manifestations of the dark seances consist of spirit touches, hand shaking, lights, and by making themselves known to the sitters by various tests.

The next four seances were similar, different spirits coming according to the investigators. I was favored by the presence of a number of my spirit relations at each seance. A sister-in-law that died at Circleville, Pickaway county, Ohio, the 6th day of last December. She materialized three times but not so well as my sister Eliza, my son Ira, or my mother. She gave a long account about her sickness, her death and the children she left behind her, and her husband also a spirit, wrote to me likewise. They wished me to take the children and raise them and educate them. Her boy is six and girl eight years of age. I told them I would if their grandmother would consent to give them up. My sister-in-law's name is Laura Thomas. She gave me the names of those spirits that met her when her spirit took its happy flight. I asked her if she wanted to come back to stay in the form, she said not for the world.

The sixth and last seance that I attended, was Saturday night, March the 16th. It was held for me alone at my request, no person being present except Mr. and Mrs. Miller and a little sister of Mr. Miller's. This was the best seance I ever attended. Commencing at half-past seven P. M., it was not five minutes before my sister Eliza walked out of the cabinet and came right up

to me and gave me a kiss; she returned to the cabinet and remained a little time, then came out again and taking my arm walked across the room with me, and then into another room and to the street door, and then back again into the seance room. She then went alone to a bureau in the room, and got an orange, returning to me, she asked for my knife which I gave her. Peeling the orange into three parts and gave a piece to Mr. Miller, one to me, and ate the rest herself. She then went back into the other room with me a second time, to the street door, then back again to the street door. She then placed two chairs, one for herself and one for me, in which we sat down; she placed both her hands in mine and we talked quite a time about things of which no one else knew, but ourselves. Then telling me she was losing strength, requested me to remain sitting while she went into the cabinet, as she would come out again. This she did and we conversed again quite a while, this was again repeated, when she took my arm and led me into the cabinet, to the medium, on whose head and face I placed my hands. This I had mentally asked to do while my sister was in the cabinet.

My son Ira next came out and said, "Good evening, Pap," and asking if I was well. He then shook hands with Mr. Miller. He then took my arm and walked across the room several times and talked to Miller, then he went into the cabinet and my mother came, dressed in black. She always comes dressed in black. She took my arm and walked several times across the room; I put my face close to hers. The features were perfect. After she returned to the cabinet my sister Eliza came, and took me to my sister-in-law, Laura. I shook hands with her; she cannot exercise the same amount of power as the others to walk about the room. She was dressed very beautifully. She had not been long enough over to understand fully the laws of materialization. She was a good scholar, and taught music, having been educated at Stuebenville, in Ohio. I had been in frequent correspondence with her during her earth-life. My sister Eliza was educated at Chillicothe, Ohio and also played well on the piano and melodeon. She has been in the Spirit-world two and a half years.

My sister has often de-materialized while I was holding her hand, sinking apparently into the floor, and then re-materialized again to her original size. The independent slate-writing takes place in daylight, under a small stand. A six-foot window in the room, without blinds or curtain closed, no one but the medium and myself present. The messages were written to be given to my wife by her father and a brother and sister I had not heard from for forty years. An orange and a banana, were put on the slate and put under the table by request. Upon withdrawing the slate nothing was found but a little of the peeling and a couple of the seeds. This occurred first with the banana and then with the orange.

Kirkville, Mo., 1878.

JOHN THOMAS.

## "BIBLE SPIRITUALISM."

Communication from James G. Clark, the Poet-Singer from New York.

The present agitation in Chicago over the topic of Spiritualism recalls to mind an interesting discourse by the Rev. Mr. Hunter, of the Reformed Episcopal Church, and published in your issue of March 4th, in which the reverend gentleman proclaims his belief in "Bible Spiritualism," and places himself substantially on the platform of the Christian Spiritualist, recognizing the fact of the presence of our departed friends, but denying their power to make themselves known.

Can Mr. Hunter define Bible Spiritualism? We read that spirits not only took an interest in the affairs of men, but that they appeared among men, "wrestling" with Jacob, eating dinner with Abraham, showing themselves to certain of the disciples on Mount Tabor, and even unlocking the prison doors, and releasing Paul and Silas. Doubtless there were various other "manifestations," bogus, trifling, profound, or otherwise, according to the grade of the spirits, in Bible times, but which were not recorded, either because they were unimportant, or because manifestations of the kind were not generally questioned as they are in these days of skepticism on the subject of immortality, both in and outside of the churches.

It is an easy matter for readers of the Bible to ascertain the nature of Bible Spiritualism, as the book abounds in accounts of manifestations of various grades and character.

St. Paul recognizes the fact that we fight, "not against flesh and blood" but against unseen influences, good and bad, and that life is a conflict between the two. He even counsels his flock to "try the spirits," etc.

Of course, Mr. Hunter admits this. But what does he mean by saying: "The dispensation of miracles has ceased?"

How does he know this threadbare assumption to be true? Is there any authority in reason or the Bible for the assertion? If so, will he indicate it? If intervention by the invisible in the affairs of men was ever a fact, when, in what year, and day of the month, was the law permitting such intervention repealed? If Mr. Hunter is not posted in dates, let him give his authority for the fact.

Certainly, if ever Spiritualism was necessary in the days when men talked with God and the angels, it is more necessary now when a large and intelligent minority are denying the very existence of God and the angels. I have long been an impartial observer of the thing called Spiritualism, and while I have kept my eyes open to the great chance for fraud, and have rarely attended promiscuous circles, and taken but little or no stock in the manifestations through the Eddys,—Fays and Huntoons, I have found outside of all the confusions, and in my own personal experience when alone, sufficient evidence to convince me of the guardianship exercised over us by departed friends.

Some of us can testify to certain facts which neither come nor go at the bidding of "mediums," false or true, and to us the "exposures" of swindlers have as little to do with our faith as the arrest of a gang of counterfeiters has to do with the value of gold. A gold dollar is no less a dollar because it lies at the bottom of a pile of brass dollars higher than the Tower of Babel. The most remarkable and convincing expressions of Spiritualism, both in the past and the present, cannot be duplicated at will either by false or genuine mediums. Yet they are none the less facts for all that, as an acrolite is no less a fact because it is not duplicated by another's falling in the same place in order to "convince" some skeptic who thinks nature a sham unless she gets up a special meteoric display for the sole purpose of removing his doubts.

It is always safe to avoid mediums and ministers who promise accurate information concerning the invisible world. Nature, whether in the realm of the physical or spiritual, "never repeats herself." All her facts have different faces, though springing from the same root.

I, for one, am glad of this effort to expose the shams that cluster about Spiritualism. It has long been needed. And when the same vigilance is exercised concerning the legion of swindlers that infest our churches, professing Jesus, and living an opposite character among their fellows, we shall have a better state of things. Let the good work go on. No one will be hurt, unless they deserve it. And when the excitement is all over there will be less division among all sincere believers in the great truth that faith in the soul's immortality is the prophet of all human progress. Every indicator points to the conclusion that the issue will finally resolve itself, not in a dispute between Christians and Spiritualists, but rather between "scientific" atheism on one hand, and an enlightened Spiritualism on the other. The earnest and candid men and women among Christians and Spiritualists cannot much longer be blind to the great essential fact that they are natural allies. Spiritualism has only to renounce a vast amount of clap-trap, and the Christians to surrender the notion, as the more intelligent have already done, that all revelation of God is shut up in the Bible in order to join hands in a common cause, and for the elevation of a common humanity, instead of fighting each other as at present.

I speak not as a partisan, but as one who feels equally at home in the society of both classes.—*Inter-Ocean.*



SCENES FROM THE HOME OF OUNIA.

Written by Ounia, through Her Medium, Water Lily, Cora L. V. Richmond. PEARL. CHAPTEL XIX.

The early summer sped rapidly away, so busy were the Marvins and Wests in their happy labor, and so blest were they in their communion with the Spirit-world, Mr. Marvin had a pavilion prepared within a grove of evergreens and poplars, where, secluded from the gaze of passers-by, and among the sweet sights and sounds of nature, they held their Sabbath worship and communion. This pavilion was oblong, and sheltered by fine trellis work, over which vines were trained. A roof made of finest thatched work shut out the too bright rays of the sun, and protected them from any passing shower, and thither the parlor organ was brought, and the hymns were chanted in this rural chapel, which called their angel ministrants from their lovely home, and won them almost to abide forever near. Gradually the employes of Mr. Marvin asked permission, one after another, to join in the Sunday meetings, and he, with judicious care and vigilance, assented, until one midsummer day the little pavilion was filled with earnest, happy faces, all intently listening to the teaching that came from the lips of Pearl, who, in profound trance, discoursed upon the beauties of the spirit home, and the duties of this life as a preparation for the next.

Gradually the more intelligent and liberal of Mr. Marvin's friends were invited to join them, and these would select themes for the spirit to discourse upon, and would ask questions which were readily answered, and with such profundity and clearness as to astonish and convince them fully of the power controlling.

New purposes in life came to Mr. Marvin through these teachings, and he received from his wife Agnes, and from another spirit whose name was never given, plans for aiding the poor, a scheme of employment, of neatly arranged cottages and homes; in fact, of a system of life whereby the poor can not only earn their bread, but enjoy the privileges of study and the rest of tasteful homes when their work is done.

The spirit whom they called "Unknown" gave the foundations of this plan, and Agnes, Mr. Marvin's spirit wife, gave the details.

Mr. Marvin purchased for the company of laborers a large manufacturing interest near his home; aided by capitalists who trusted him in any business undertaking, he renovated the business and buildings, made the factories light, well ventilated and cheerful; made the cottages tasteful and home-like, one for each family; made a general bakery, laundry, etc., connected with the factory, to relieve the wives of the men from the too heavy labors; made the business basis one of ownership for the laborer, he being simply their agent or secretary, arranging the terms of payment of interest on capital, so that the laborers were the equals of the capitalists, and could offer either money or stock in their business as its equivalent; arranged every man's interest in proportion to his labor, taking carefully into account his health, strength and age. He arranged for a distribution of labor so that infirm mothers of families, young girls under sixteen, and all who were from any cause incapacitated for heavy labor, should perform lighter duties, attend and teach the young children, or refrain from labor if necessary.

Schools were established, and May became one of the most ardent and enthusiastic teachers in a new system of education destined to take the place of all others; a Progressive Lyceum, in which the youngest were taught by those a little older, and their lessons came early in the day, while the hours of labor were so adjusted as to leave ample time and strength for a lyceum session in the summer afternoons or early in the winter evenings.

Sunday services were established, when Mr. Marvin would read extracts from inspired writers of all ages, or the people would listen to some discourse from a friendly stranger, or there would be familiar talks and instructions among themselves, some of their number developing rapidly into good speakers and clear thinkers, and finally upon the respectful and earnest solicitation of the entire population, Pearl was entrusted to address them in their own lyceum building or chapel—the "Unknown" speaking such words of simple wisdom as uplifted every heart and purified each life.

There were no intoxicating beverages; no places of resort for idleness; no tobacco; no dogs about the streets; or other unseemly sights or sounds; there were shaded walks, well kept streets; stores sufficient to provide for the wants of the people, bought with their money and sold at wholesale prices. There were parks and fountains and music, all arranged for by the members of this company, and paid from the funds of the whole, and at the end of one year each man, woman and child, had a better home, were better clothed and fed; had more hours of leisure, better facilities for education and enjoyment, and better pecuniary prospects

than they had ever before possessed or dreamed of, while a peace and calm prevailed, that largely fulfilled the response to the prayer: "Thy kingdom come, Thy will be done on earth as it is done in heaven."

Leaflets. BY OUNIA, GIVEN THROUGH HER MEDIUM, WATER LILY.

Baby buds, waking to bloom, Whence your beauty and perfume? "Beauty born of sun and dew, Fragrance heaven shining through." Baby blossoms, blowing hither, Why so soon your petals wither? "Dew and fragrance have their day, But fragrance is the flower's decay."

If only one daisy on the earth did bloom, Would it not still a sweet messenger prove? A million million daisies need no word To show the perfect plenitude of love.

MORGAN'S LEGAL MAXIMS; an English version of legal Maxims, with the original forms, alphabetically arranged, and an index of subjects. By James Appleton Morgan, author of "Law of Literature." 1 volume, 12 mo. Cloth, price 50c. Robert Clarke & Co., publishers, Cincinnati, Ohio. In this compilation the author has brought together in one work, of convenient size, all known Legal Maxims, culled from the writings of the Fathers, and has thus made easy of reference those foundation stones of the law, which ought not to be lost on account of the antique speech in which they lie embalmed. Many of these maxims have heretofore been accessible only in the scarce volumes of old law-Latin and law-French. He has sought to give an intelligible, rather than a literal or terse translation, and at the same time gives, with the English version, the exact and authentic form of the original. The benefits that may be derived from this work will be apparent, when the importance of referring to first principles is considered. A knowledge of first principles is certainly as essential in law as in any other science, and a well arranged collection of the acknowledged maxims of the law will very materially aid in the dissemination of such knowledge by bringing it within the reach of every one. Maxims are principles and authorities, which are frequently referred to by the courts, and cited and relied upon by lawyers in their arguments, and much importance has been attached to them in many cases that have been decided.

BOOK REVIEWS.

Items of Interest—Gems of Wit and Wisdom.

THE CONDUCT OF LIFE. Be it good that we do, let us do it, Giving soul and our strength to the deed; Let us pierce the hard rock and pass through it.

And compass the thing that we need. Does Fate, as a dark cloud, hang over, And cover our heads from the light? Does hate mock the heart of the lover? Must wrong be the victor of right?

Yet in Fate there is freedom for each one, To make or to mar, as he will; And the bolts of ill fortune that reach one May maim, but they never shall kill.

Ever onward and upward pursuing The aim that is thine for the day, Adding strength to thy strength by thy doing.

Thou shalt gain it, nor faint by the way And though thou art busied with small things,

Though inalien thy labor may be, Do thy utmost in that and in all things, Thou still shalt be noble and free!

Dost thou love? let it be with full measure; Nor mingle with coldness or hate Of others the joy of thy pleasure. The passion that crowds thy estate.

Be to every man just; and to woman Be gentle, and tender, and true; For thine own do thy best; but for no man Do less than a brother should do.

So living thy days full to number, In peace thou shalt pass to the grave; Thou shalt lie down and rest thee; and slumber, Beloved by the good and the brave.

THE VIRGINIA CITY (NEV.) VERIFIABLE RE- takes the following as a recent verifiable occurrence: "About a week or ten days since a man in this city dreamed that he saw his next door neighbor brought home dead from the mine in which he worked. He told his wife of the dream next morning, and during the day they talked a good deal about it. On the second day the man who had experienced the dream, looked from the window and saw the neighbor on his own doorstep about to leave for the mine. He said to his wife, 'I have a great mind to go and beg that man not to go to work, my dream haunts me so.' The wife answered that it was a foolish thought, which would only annoy the man, and was not worth mentioning, as it was the neighbor's last day in the mine. Within two hours from that moment the neighbor's body, crushed out of shape and quite dead, was brought home."

ILL TEMPER. A single person of sour, sullen temper—what a dreadful thing it is to have such a one in the house! There is not myrrh and aloes and chloride of lime enough in the world to disenfect a single house of such a nuisance as that; no riches, no elegance of men, no beauty of the face can ever screen such persons from utter vulgarity. There is one thing which rising persons hate the reputation of more than others, and that is vulgarity; but trust me, ill temper is the vilest thing that the lowest born and vilest bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—Parker.

It is spirit control by fact, is it not, evident that the spirit of a Webster could not possibly communicate with equal facility through the organism of an infant, whose vocal organs have not yet been used to articulate sounds; through that of a delicate girl whose logical faculties have not been developed; and through another brain in which the same organs that have been so active in Providence have been fully developed by use? Provided he found it equally easy to control one of these as the other, can it for a moment be supposed that he would manifest and express himself equally well through each, and that Daniel Webster would be recognized in each? It would be very surpris-

ing, were he to so control the voice of the infant or young girl as to speak in his former full bass tones; and were he to attempt, for purposes of identification, an exhibition of his former personal peculiarities, there would be a failure. The capabilities of the three brains for communication would differ, and all he could possibly do would be to impress his ideas upon them, and if these ideas were beyond their capacity to receive and convey, failure would ensue.—Crowell.

PROF. ROSSI, Italian inspector of excavations, has had the luck to bring to light, on the plain of Nervia, a Roman amphitheater, constructed in very fine dressed stone of Turbia. The part of the external wall so far uncovered, and a grand gateway, are said to be of a beauty and solidity really marvelous.

A POOR PHILOSOPHY OF LIFE. In Church and in State, It is rule or be ruled; In courtship or marriage, It is fool or be fooled; In logic and law, It is nick or be nicked; In gambling or trade, It is trick or be tricked; In treaty and war, It is beat or be beaten; In the struggle for life, It is eat or be eaten.

"Do these bells sound an alarm of fire?" said a stranger the other Sunday, as the church bells were calling together the worshippers. "Yes," was the reply, "but the fire is in the next world."

MAN AND RELIGION.—By common consent Religion is a universal principle or constituent element in the composition of human nature. In all climates and countries; in the savage state, and in all stages of civilization, man is a religious being. His temples and altars exist in all lands. It is this that chiefly distinguishes man from the inferior animate creation. There is something in animal instinct that is often closely allied to reason, but we discover no distinct shadow of the religious sentiment below the plane of human existence.—Dr. S. B. Britton.

For every man the world is as fresh as it was at the first day, and as full of untold novelties for him who has the eye to see them.—Carlyle.

HOW THEY DIED. MARTIN LUTHER, the great Reformer," says Mons. Segur in his book entitled "Plain Talk," "died forlorn of God—blaspheming to the very end." The death of John Calvin, who roared Servetus to death over a slow fire, is thus described by the same authority, "He died of scarlet fever, overrun by vermin and eaten up by an ulcerous abscess, the stench of which drove away every person. He gave up his rascally ghost, despairing of salvation, evoking devils from the abyss and uttering oaths most horrible, and blasphemies most frightful." Jesus Christ, the Son of God, cried out in his despair, "My God, my God, why hast thou forsaken me?"

Being asked to explain certain passages in the Bible, a book that Mr. M. knew to be the infallible word of God, he replied substantially as follows: "Explain! I can explain nothing; explanations are dangerous. While I am explaining the devil might get my soul, I never used my reason. None but the disciples of devils reason."

We must remember that spirit is superior to matter—that it is the province of spirit to control it; and if we admit that the human spirit possesses powers, there can be no great difficulty in further admitting that when freed from its physical body, it may possibly be able to find some other similar living organism, which it sometimes can influence, though perhaps in a less perfect manner than formerly did its own organism. This is all we claim; and when the subject is carefully examined, it will be difficult to deny its probability.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. A genuine, honest and intelligent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. The minute a medium begins to show irritation at the reasonable and respectful exactions of investigators, he shows, unless he can give fair reasons to the contrary, that he is not co-operating with the truth-seekers, and becomes justly an object of distrust. Suspect that medium!

3. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes unattended, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light; never trust to the sense of feeling alone in such cases.

4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

5. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, indicating clairvoyance, the test is irresistibly strong. This has been repeatedly done.

6. Our duty where mediums; however genuine, have been detected in fraud, is to put the public on its guard against them. The penalty which impostors must pay is to have it known generally that they have cheated one and are likely to cheat again; and the safest way is to avoid such mediums altogether.

7. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectabil-

ity of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem.

8. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

9. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

10. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

11. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words or fair looks. Some of the deepest villains have the art of appearing frank, open-hearted, and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest.

12. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

13. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions may be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

14. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES. We deliver through our Retail Dealers, a splendid variety of roses, including all the most popular varieties of the most beautiful and fragrant colors. For our NEW FLOWERING ROSE CUTTINGS, and choice plants, see our list on page 10. The Dingee & Conard Co., 25 N. La Salle St., Chicago.

Religio-Philosophical Journal Tracts.

The first number, of 32 double column pages, now ready, containing two lectures: 1. The Summer-land; Three states of spirit-life from actual experience, summer, etc.; a lecture by Mrs. Cora L. V. Richmond, controlled by Judge J. W. Edwards, and The True Spiritualism; a lecture by Mrs. Cora L. V. Richmond, controlled by Judge J. W. Edwards and medium—Our Duty, The Responsibility of Mediums, by Eugene Crowell, M.D., D.D., D.D., and Dr. Wm. W. Benson, Jr., M.D., and Dr. Wm. W. Benson, Jr., M.D., and The Nature of Substance in Spirit-life; a lecture by Mrs. Cora L. V. Richmond, controlled by Judge J. W. Edwards and medium. 2. What is Magnetism and Electricity? Important questions answered by the spirit control of Mrs. Cora L. V. Richmond. This pamphlet, containing 32 pages, treats of subjects of special interest, and it should be circulated generally among all classes of people. Price, single copy, 10 cents; three copies, 25 cents. \*For sale at the office of this paper.

ROPP'S Easy Calculator. It is used by thousands of farmers, mechanics and business men, throughout the United States, and is the most reliable and accurate. Its wonderful simplicity enables even the most ignorant to calculate with accuracy and speed, with its original and rapid methods taught and taught by the most successful calculator of the world, R. Ropp, of Philadelphia. The correct value of all kinds of grain, stock, hay, coal, lumber and merchandise, of any quantity and at any price; the interest on any sum, for any time, at any rate per cent; mensuration of barrels, cisterns, granaries, wagon beds, corn cobs, wagons for hours, days, weeks and months, etc. It is sold and delivered by all booksellers, stationers and printers, by a simple slate, dial, and pocket for papers. It is unquestionably the most complete and practical calculator ever published. Cloth, \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

JUST PUBLISHED. WHAT WAS HE? OR JESUS IN THE LIGHT OF THE NINETEENTH CENTURY. BY WILLIAM DENTON. This work presents some of the conclusions arrived at by a study of the Gospel accounts of Jesus; and gives a full and complete history of the life and times of the Saviour, as a whole, and of the remarkable events which surround his life. Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts. For sale, wholesale and retail, at the office of this paper.

THE BIBLE IN INDIA. HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION. TRANSLATED FROM "LA BIBLE DANS L'INDE." BY LOUIS JACOLLIN. EXTRACTS FROM AUTHOR'S PREFACE: "I came to show you that, Humanity, after attaining the highest regions of scientific philosophy, of unexampled reason, of the noblest kind of faith, was trampled and sinned by the star that substituted for an intellectual life a servile obedience to a blind, senseless, and unfeeling deity, a dogmatical, despotic, and oppressive authority, and class legislation, and that the decay of nations, and the ruin of the human race, were the inevitable result of this state of things." Price \$2.00; postage 10c. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

R. P. HALL'S GALVANO-ELECTRIC PLASTER. A Galvanic Battery is embedded in a plaster of Paris, and, when applied to the body, produces a constant current of electricity, forming the most powerful remedial agent for the cure of Rheumatism, Neuralgia, Sciatica, Headache, Spasms, Neuralgic Pain, Strains, Sprains, etc. It is sold by mail, secured in 50c boxes. Address: R. P. HALL, M.D., Proprietor, 162 Wabash-ave., Chicago. They are Warranted. 22-34-78

THE Religio-Philosophical Journal

WILL BE SENT TO NEW SUBSCRIBERS, ON TRIAL 3 MONTHS, FOR FORTY CENTS. We make this offer in the confident expectation that a large proportion of our trial subscribers will renew for a year at our regular rates. UNTIL JUNE 1ST, 1878.

Religio-Philosophical Journal to every new subscriber, THREE MONTHS, for FORTY CENTS; for THREE DOLLARS, we will send the paper THREE MONTHS to Ten New Subscribers provided the money and names are sent at one and the same time.

We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection see the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, reiterate that there can be no exceptions under any circumstances, and insist upon STRICTLY CASH IN ADVANCE! RECOLLECT—32 WEEKS FOR FORTY CENTS. Ten Trial Subscriptions sent at one time, \$3.00. Every Trial Subscription stopped when the time expires. Remit by Money Order, Registered Letter, or Draft, at our expense. Small sums sent in currency with almost perfect safety, but we do not assume the risk. Address, JNO. C. BUNDY, Editor, Chicago, Ill.

DEATH, In the Light of the Harmonical Philosophy.

By MARY F. DAVIS. A whole volume of Philosophical Truth is condensed into this little pamphlet. Mrs. Davis has developed with rare ability and pathos, the true principles of the Harmonical Philosophy, in the course of these pages, and the doer, in a firm foundation and a clear perspective. Price, postage paid, 15c. per copy. Eight copies for \$1. In handsome cloth binding, 50c. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

ANCIENT SEX WORSHIP.

A curious and instructive treatise, containing the History of Ancient Myths in the Religions of the East. A curious, learned and popularly suggestive work. It is evident that special pains is taken to deal delicately with the subject. It is a most interesting and readable work. It gives, most fully, the origin of the symbol of the cross, the symbol of the serpent, the symbol of the lingam, and the symbol of the phallus, and the origin of the various forms of sex worship, and the history of the same. It is a most interesting and readable work. Price, postage paid, 15c. per copy. Eight copies for \$1. In handsome cloth binding, 50c. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE.

By JOHN W. DUPER, M.D. 1 Vol., 12mo., Cloth, Price, \$1.75. The conflict of which he treats has been a mighty struggle of humanity that has dragged nations into vortex and involved the face of empire. The work is full of instruction regarding the rise of the great ideas of ethics and pathology, and the way religious authority has employed the secular power to obstruct the progress of knowledge, and crush out the spirit of investigation. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

SOUL AND BODY; OR, THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE.

By E. E. EVANS. Author of "Mental Causes," and "Mental Medicine." It is a book of deep and genuine inspiration. Diseases traced to their spiritual origin. The fundamental principles of the science of health and disease, and the way to the attainment of health and happiness. The influence of the spiritual world on health and disease. The Philosophy of Spirit Intercourse. How any one may converse with spirits and angels. The Psychology of Faith and Prayer. Cloth, \$1.00, postage, 6 cents. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

CHRISTIANITY & MATERIALISM.

By B. F. UNDERWOOD. This pamphlet of forty-three pages, printed in fine style on heavy three-penny-embossed paper, is the work of a mind that is able and quick to answer questions, and free from all sectarian bias. It is a most interesting and readable work. It gives, most fully, the origin of the symbol of the cross, the symbol of the serpent, the symbol of the lingam, and the symbol of the phallus, and the origin of the various forms of sex worship, and the history of the same. It is a most interesting and readable work. Price, postage paid, 15c. per copy. Eight copies for \$1. In handsome cloth binding, 50c. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THE PLANCHETTE

WHAT IS SAID OF IT. FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

FROM THE BOSTON TRAVELER.

This Planchette is full of varieties there is no question of doubt. With some it is as simple as Mr. Maloney's pig, with others it is difficult and quick to answer questions, it depends on the character of the operator, but will give the same results as the other. All in all, Planchette is a wonderful instrument, full of fun, mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY.

Usually, when two or more persons read their fingers lightly upon the instrument after a little while it begins to move, and, by placing a sheet of paper beneath the pencil, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a public curiosity.

The Planchette is made of fine, polished wood, with metallic pens and pencils, and is furnished with a box containing all the necessary accessories, and directions by which any one can easily understand how to use it.

PRICE, ONE DOLLAR, sent by mail, postpaid, to any address. \*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Religio-Philosophical Journal

JNO. C. BUNDY, Editor
J. N. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$2.25.

All Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

In making remittance for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are requested to note the time of the expiration of their subscriptions...

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishers...

LOCATION 92 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., MAY 25, 1878.

The Spirit Body—What is it?

A correspondent who "would be nothing if not scientific," sends us the following questions in regard to the spiritual body—its whence and how?—

- (1) By which force is the spiritual body formed? Is it the same force which moulded and actuates our earthly bodies?
(2) Out of what material is the spirit body formed?
(3) What scientific truths or theories have the most bearing on the above questions? Are there any discoveries in any of the sciences or any analogies of nature which will aid us in realizing in thought the development of the spirit body, and which furnishes any support to the teachings of Spiritualism on this obscure subject?

(1) The "same force"—i. e., the same ultimate divine Will—(since even Huxley admits that all force must have its origin in Will)—which "moulded and actuates our earthly bodies," moulded and actuates our spiritual bodies.

(2) As well ask, of what material matter is formed, as ask of what material the spirit body is formed! Even Professor Tyndall tells us that matter, in its last analysis, is something "mystic and transcendental."

How then have they learnt—these materialists—all about the origin of matter, and that it has existed from eternity? Why, by simply affirming it, as Moleschott, Bucher, and other atheistic materialists have done.

(3) The substance of this question is involved in the first, namely: "By what force is the spirit body formed?" The only truly scientific reply is,—By the same force that formed the universe,—and that force must have had Will—Mind—as its origin.

"Matter, when closely examined," says Charles Ery, "resolves itself into centres of force, and mind is force or energy, representing a concentration of all the forces. All forces readily pass from one into the other, according to the structure through which they pass."

Utterly ignoring the new light Max Muller and others have poured on the Bible and others sacred books, it utters its puerile sneers at Bible narratives in about as intelligent a spirit as is manifested by the coarse order of minds who receive the Bible in its most literal rendering.

It has not made a single step in advance during all these years. Self-satisfied in its doctrine of negation, and fossilized in the crust of a bigotry only second to that of the churches, it has recently made considerable capital out of Paine, but how it can consistently claim that great thinker as a leader, is a mystery past finding out.

"Are there any analogies of nature," giving a scientific ground for these views? Yes, a plenty of them! But if you wish to satisfy yourself as to the power of spirit over matter, we advise you to penetrate to the great fact of spirit materialization. "It goes to prove that Tyndall is right in looking upon matter as "something mystic and transcendental." The appearance and disap-

pearance of palpable forms—drapery, etc.—how will you explain it? You cannot do it unless, indeed, you adopt Dr. Beard's modest solution; this, namely: that we must never trust our senses when a phenomenon is offered which directly contradicts what an expert like Dr. Beard (of whom he tells us there are not half a dozen in the world!) and he, of course, being one of them) regards as not consistent with the properties of nature? He tells us that levitation cannot be—because why?—why, because Dr. Beard knows it to be impossible!

Chavée, one of the most eminent chemists of France, and not a Spiritualist, has said: "We contravene no known law of science, chemistry, physics, mechanics, etc., in admitting the existence of an ethereal or electro-luminous organism;" that is, in admitting the fact, which Spiritualism teaches, of a spiritual body. And Chavée further says: "There are cases of positive pathology where we can grasp the superior organism, and observe its action, while the inferior one—that which is perceptible to the senses—is no longer in exercise. These cases are natural as magnetic somnambulism and the trance. This observation leads us to conclude that there is a future life."

"All the manifestations of force of the material world are produced," says A. R. Wallace, "by a form of matter so impalpable that only by its effects does it become known to us. How easy it is, then, to infer—may, how inevitable is the inference—that the unseen universe is the universe of abiding energies; and how surely we are led on to the conclusion that an order of beings may dwell there who may have the tremendous advantage of the use of all those ethereal forces which are the everlasting fountain from which all force, all motion, all life, all form upon the earth originated."

If there is anything unscientific in these conclusions, corroborated as they are by actual phenomena in spirit photography, materialization, etc., we are unable to see it.

"Liberalism" (?)

A fair specimen of the spirit which prevails among a certain class of people calling themselves Liberals, is fully depicted in the contents of a postal card received by us lately from that aspiring and insipiduous liberal (?) Lowrey, who, because he had no money to buy his dinner, allowed Payne, the whimsical aspirant for editorial honors, to set him up as a figure-head for the Liberal Age; a craft that was expected to be kept aloft by the patronage of Spiritualists and Free-Thinkers. The ballooning scheme exploded, being composed entirely of gas, and suddenly what a mighty change comes over Lowrey's mind; before, Spiritualists were apparently objects of his deepest veneration and respect, he proposed to have them for writers and to publish their biographies without even saying, "By your leave, sir." Now, listen to the mocking-bird as he pours forth his true notes:—

CALUMET AVENUE, May 7th.

J. C. BUNDY—I do not want my name used again in your sheet, either in connection with the late Liberal Age, or in any other way, as I am living among respectable people now, and have no further connection with Spiritualists, Liberals, or other cracked-brained fools.

OLIVER HULL LOWREY.

The use this fellow wanted to make of Spiritualists, reminds us strongly of his elder brother—Grandfather Seaver—a diplomatic old gentleman, who engineers the columns of an alleged newspaper. This octogenarian doubter does his work in the attic of the brick pile misnamed Paine Memorial Building. The ancient Materialist has been harnessed in the tread-mill of negation from his early youth, and seems to really enjoy it; like a Bourboin, he forgets nothing and learns nothing. For proof of this, see the columns of his paper, where will be found the teachings of its conductors, who believe in dust, and are absolutely materialistic and atheistic.

The paper indulges in the cant of supercilious criticism, which has been its main dependence from the beginning and the principal food furnished its limited family of readers.

Utterly ignoring the new light Max Muller and others have poured on the Bible and others sacred books, it utters its puerile sneers at Bible narratives in about as intelligent a spirit as is manifested by the coarse order of minds who receive the Bible in its most literal rendering.

It has not made a single step in advance during all these years. Self-satisfied in its doctrine of negation, and fossilized in the crust of a bigotry only second to that of the churches, it has recently made considerable capital out of Paine, but how it can consistently claim that great thinker as a leader, is a mystery past finding out. Paine was a Deist, and repeatedly refers to God, and his theology was the very opposite of the negation of Mr. Seaver's paper. Yet out of this support, by a sort of legerdemain "materialization," the Investigator has ensconced itself in the so-called Paine Memorial Building as its home, though we doubt not Paine, if living, would disclaim both the sheet that flouts his name to the public, and the "Building" intended as his monument, but which is a better memorial to the selfishness and bad management of that particular school of so-called "Liberalism."

He must feel chagrined by the standing Paine Hall has acquired in Boston, as the

rendezvous of all the outre organizations of the city; and still more by the business management which has smirched the garments of free thought with disgrace and reflected on his own fair memory as a leader in such a school of morals.

What is more, the Investigator, as would have been expected, has never ceased for thirty years to cast scorn and discredit on Spiritualism, by means honorable and dishonorable. It has never spoken one good word for the cause without a reservation. It has been a bitter, implacable foe, more bigoted than the most bigoted church journal. It was necessarily so, for the triumph of Spiritualism was its irrefragable ruin.

With an eye to the main chance, the conductors of the Investigator, who have always been the real managers of the Paine Memorial Building (shade of the departed hero forgive us for using such a misnomer) have smiled their sweetest and bowed their lowest in every direction where there was a prospect of turning a penny. When they can use a spiritualistic newspaper to advertise their financial schemes, they whitewash it with fulsome praise. When the prospect of a few shillings' rent looms up, they let the place for negro concerts and offitodox, negro meetings, etc., etc.

Liberalists of the country, do you think such uses of a building ostensibly erected to advance the interest of free thought, are conducive of the desired result? Is this interpretation of freedom one that suits you and for which you have paid your money? While old-fashioned Mr. Seaver has been sailing in a circle with his load of dead issues, never dreaming there could be progress in free thought, the people whom he desired to carry with him, have been rapidly leaving him and the old hulk he steers; preferring the cultured and refined teachings of Mr. Abbott in the India, or the able, even though rather crude handling of vital issues by Bennett, or the Truth Seeker, as their tastes and predilections have variously inclined them.

Phenomena Witnessed in the Presence of Mrs. R. H. Simpson, Medium.

On Saturday evening last, Mrs. Simpson gave an exhibition of phenomena, at the residence of the editor of the JOURNAL, to a small company of prominent citizens, some of whom are well known throughout the country. Though suffering from long continued ill health and change of climate, Mrs. Simpson gave evidences of marked power, as will be seen. The séance opened with independent slate-writing, the conditions being fraud proof. Result, a message not to the person sitting with the medium, as was hoped for, but to a lady in the company, a stranger to the medium and the sifter. The message read: "I am so glad my daughter Mary is present," with the signature of her father, an uncommon name. The second result was the following message: "Tell Ernest that—is here." This message, though addressed to no one, was readily recognized by the recipient of the first message. Another message signifying that no more would be written, closed this phase.

The medium was now accompanied to another room by four ladies, who completely disrobed her and carefully examined her person, then clothing her in garments not her own, including shoes and stockings, they carefully combed her hair. She was then placed in a chair in the front hall, near the front door, which was locked, as were all the other doors leading to the hall. Two gentlemen took position on the chamber stairs, a third one, on the basement stairs. Thus every avenue being guarded, the parlor doors were closed, and the medium and the three guards left in total darkness. After about twenty minutes the doors were opened and twenty-six slips of heavy note paper, each an inch wide, and about four inches long, were found scattered on the lower chamber stairs, and hall floor, within three feet of the gentleman sitting nearest the medium; this gentleman asserts, that he heard voices holding a conversation in a low whisper with the medium, before the rustling of the falling paper was heard. Upon examining the slips of paper, there were found several messages to members of the party, and one from the spirit control of the medium, saying that the blank slips were furnished the company that questions could be written thereon.

The different investigators availed themselves of this opportunity, after which the slips with the written questions were placed in the hall, and the same conditions resumed as in the former trial. After three minutes the doors were opened and several of the slips had been written on, but none of the replies were sufficiently legible to be correctly read.

The hands of the medium were then placed behind her back and her sleeves sewed together and hands bound. She was then seated in a chair in the hall and her feet securely fastened so that she could not move. A slate was now placed upon her lap and upon this a goblet of water; a vacant chair being placed twelve feet distant, the doors were closed leaving the medium alone in the dark; in one minute she asked for the light, and was found in the other chair, 12 feet from where she had been seated. All the conditions were found intact and not a drop of water spilled nor any physical indications that there had been the slightest exertion by the medium.

The fastenings having been removed a large athletic man weighing nearly two hundred pounds, was requested to sit opposite and grasp a wrist of the medium in each hand; the doors were closed leaving them

in the dark, and the gentleman was repeatedly requested by the medium to maintain his hold of her wrists, but though exerting every muscle he was unable to do so. Another gentleman with remarkable strength of grip tried the same experiment, and let go through fear of breaking the bones of her wrists. The medium is a small delicate woman, weighing about ninety pounds with wrists unusually small and has not probably in her present condition the strength of a twelve year old child. With these mysterious exhibitions of strength the séance ended. Every possible facility for accurate observation was afforded, and every avenue whereby the medium could "assist" the manifestations guarded against. This séance verified the phenomena produced at the same place several weeks since. Mrs. Simpson is very strenuous in insisting that the conditions shall be such as to remove all doubt and uncertainty in the mind of the investigator and to demonstrate positively that she in no illegitimate way aids the production of the various phenomena.

We have for over two months been carefully inquiring into the antecedents of Mrs. Simpson as a medium. We find, from the evidence, that she has given many striking tests, both mental and physical. We have yet to hear a word of doubt expressed as to her perfect honesty and integrity; on the contrary, the evidence in her favor is all of a marked and positive character, from those who have watched her development closely, and who have known her for many years. Mr. and Mrs. Simpson hope to locate permanently in Chicago. Their residence is twenty-four Ogden avenue, fronting Union Park, and reached by either Madison or Randolph street cars.

Superfluous Kindness.

Ep. Reporter.—Someone has been so very kind of late as to slip through the postoffice for me a couple of copies of a sheet called RELIGIO-PHILOSOPHICAL JOURNAL. As the sheet is chiefly made up of snarl and coarse invective and downright blasphemy, the dear friend was aware it never goes into decent families unless thrust in by someone who lacks malignity and good manners. It may be a great satisfaction, therefore, to this dear kind soul, to know the papers sent were not read, but instantly put into the fire.

Spiritualism, of which the above named sheet is an advocate, is a blighting curse to any man or community, and it is a very sad and remarkable fact that many of its most ardent advocates are backsliders, who have made a shipwreck of faith. Its chief delight too, is to strew its filth out upon churches and ministers. Of course this dear friend was dreadfully afraid it would not mention the abandonment of Spiritualism unless he must thrust it before me. I don't frighten a bit, friend. I prefer Jesus; let him save you, dear deluded soul.—J. T. Cooper in Franklin Reporter, April 20th, 1878.

This was evidently intended as an attack upon a prominent Spiritualist of Franklin Grove, who replied in the Reporter of April 21st, from which we quote the following:

Ep. Reporter.—In the last copy of your paper I read an article from the Rev. J. T. Cooper, in which he took the liberty to slander, that which to me is most sacred,—my family and my religion, therefore I deem it my duty to reply. As to the papers he claims to have received, I never sent them. To me, Spiritualism teaches that man is immortal. That our future life is governed by this; our worst will be to out-grow our ignorance and evil-doings. He asserts that no decent family will receive or read the RELIGIO-PHILOSOPHICAL JOURNAL, which assertion I deny. Myself and my family have read said paper for the last ten years or more, and it has one of the largest circulations of any paper in the Union. And as to myself and my family, I am willing to compare records with Cooper or any of his members. \* \* \* Mr. C., as a minister, and leader of his church, should be an intelligent man, but no very intelligent man would have made the assertions he did. Who was the founder of his church? Did he ever read the life of the "Wesley family"? If so, he must be aware that they were Spiritualists. And I am thankful that many of our best and ablest men of to-day, are convinced of its truth, and that ignorance is fast giving away before the light of reason.

We will relieve Mr. Bill of all responsibility in this matter, although he is undoubtedly able to take care of himself. We had a sum of money placed at our disposal by a prominent Methodist, to have us send the RELIGIO-PHILOSOPHICAL JOURNAL to Methodist ministers, in order to furnish them some light on the philosophy of immortality, and as Mr. Cooper's name was on the list of ministers, the papers were sent to him as one of those whom our friend desired to enlighten.

With regard to his letter to the Reporter, it is unnecessary for us to make comments upon it. It represents the character and qualifications of the man so clearly that it reminds us of the passage of scripture which reads: "Cast not your pearls," etc., but, as "Consistency is a jewel," we would like to know how he gained the knowledge upon which he based his statements with regard to the JOURNAL, when they "were not read, but instantly put into the fire?"

Had this reverend gentleman obeyed the injunction of the apostle and "in patience possessed his soul," he would first have read the JOURNAL, before condemning it.

We are happy to bear witness to the fact that Mr. Cooper is the only one among hundreds of his professional associates who has indicated such a perverse and undeveloped nature; while we have received a number of confidential letters from these ministerial recipients of the JOURNAL, giving thanks for the opportunity to read it, and asking earnestly for more light.

The Chicago Progressive Lyceum holds its sessions regularly each Sunday, at twelve o'clock in the Third Unitarian Church, cor. of LaSalle and Monroe streets. All are invited.

"The Very Best Medium."

A correspondent writes: "I have been to three different sances, and did not see anything that would suit my ideas of the nature of Spiritualism. Such things as tables and chairs being moved up and down, and small tricks, I do not think the heavenly ones would trifle with."

Can you give the names of some of the best mediums? Please give me your opinion of the very best one in the United States.

While we would have every one exercise their own reason and judgment at all times, we would suggest the necessity of laying aside prejudice in the matter, and being willing to accept truth, even if it comes in grains. The bin could not be filled with wheat but for the single grain—a telegram could not be sent along the line but for the single tick of the "sounder." We should be thankful to our friends if they can make an intelligent "rap" or move objects before us without visible physical contact. No one can read a language without first learning its alphabet. No one can decipher a dispatch without first learning the telegraphic alphabet in which it is given. Our commencement in knowledge of a given subject may be first confined to what may appear as trifles, or often even as something ridiculous, yet when we come to know more of their relative value, they will become the basic principles upon which the superstructure of the sciences or facts is builded.

So with spiritual telegraphy and communications; we must first learn the signals and study the laws of spirit intercourse. They may come through the raps, through entrancement, through clairvoyance, clair-audience, or psychography, yet all have a bearing upon the subject worthy our attention.

While we would ask all not to judge hastily, or condemn without positive evidence, we would not have any one so credulous as to accept all that is presented as genuine; but would say, reject nothing on account of its seeming insignificance—it may sometime be found to supply the missing link of positive evidence.

There are many good mediums in the country—many in Chicago. Each has some different phase from others; and what will convince one person will not another. In asking us to give our opinion of the very best medium in the United States, our correspondent manifests his entire ignorance of the spiritual philosophy. We cannot direct him in this. He must seek out the medium who is the very best to him,—one able to present to him the positive evidence of immortality.

Free Literature.

A correspondent writes us with reference to circulating, broadcast, spiritual literature "in the form of pamphlets and tracts to be handed around, thrown about, and given away," with the view to extend information upon the subject, and desires to have it presented to the public, and request made for donations and bequests to aid in carrying out the plan.

After carefully reading his letter and considering the matter, we fail to see that any commensurate amount of good could be accomplished in that way. In the first place, to effect anything, it would require a thorough organization of Spiritualists; the enterprise could only be sustained through general concert of action.

On this point the outlook is far from promising. We know of but very few places in the United States, where early engagements of speakers are made. In some others, lecturers are engaged from month to month, or from Sunday to Sunday, for a portion of the year; while in most places no effort is being made at all. Spiritualists themselves being thus indifferent to their own education in spiritual things, and neglectful of their own and other's advancement, what benefit can we expect to result from the work of colporteurs, whose efforts to enlighten the masses would be received coolly or rebuffed entirely.

If Spiritualists generally will unite in the work, and employ well balanced and cultured speakers whose lips have been touched with the fire of spirit inspiration; establish circulating libraries and reading rooms, and furnish copies of our spiritual papers to all who desire to read them, far more good can be accomplished for the people generally than by throwing spiritual literature broadcast, to be rejected, torn up and thrown away by those who sneer at it, with, at the same time, incalculable benefits resulting to those interested in this labor, through the social elevation of themselves, their families and neighborhoods. Instead of waiting until the portals of the other world close behind them, let those who are able give from their abundance now while they are here in the flesh, and can personally supervise the proper management of the trust.

The M. Ds. in New Hampshire are circulating petitions among their pill-dozed patients for the continuance of the present odious medical law, to offset the petition sent in last year, by the doctor-ridden people of that State, to the assembly, for its repeal. The contest of the people versus class legislation, must be decided before this legislature. If the people would win they must be active and energetic in circulating petitions and seeing that they are properly presented, and then must watch every step of the proceedings to see that they are not caught by snap legislation at the last.

Proctor Bros., Gloucester, Mass., have in press a new volume entitled "Nora Ray," which is soon to be issued. It is a remarkable book and will create a sensation.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. E. L. Watson and Edwin Keene lectured in Halle's Hall, Cleveland, O., May 24th.

Dr. H. P. Fairfield would like to make engagements to lecture in the West.

Giles B. Stebbins has returned to Detroit from Washington.

Thomas Cook has been lecturing at various points in Iowa.

Next Thursday evening, at the Unitarian Church, corner of Monroe and Laflin streets, the Chicago Progressive Lyceum will give an entertainment.

Dr. Slade closed his engagement in St. Petersburg, April 19th, and went to Berlin.

Mrs. Amelia Colby will answer calls to lecture anywhere in Indiana.

Mrs. R. Shephard who has been lecturing in Michigan during the past winter, called at our office last week.

Dr. G. Amos Pierce, of Auburn, Maine, contemplates traveling west on the Grand Trunk line to Chicago.

W. H. Chaney delivered the oration in Portland, Oregon, on the Paine anniversary.

Dr. J. K. Bailey informs us that he is going into Missouri and Kansas for a season of labor.

The Spiritualists in Sedalia, Mo., are holding meetings every Sunday afternoon in the Court House.

W. F. Jameson writes: In my debates I find the RELIGIO-PHILOSOPHICAL JOURNAL a great help.

Mrs. Cora L. V. Richmond's subject next Sunday morning will be—"Spiritual Sensations, giving the analogy and connection between the unfolding of Spirit and the unfolding of the Material Organism."

Juliet H. Severance, M. D., who is engaged to speak at the convention in Minneapolis, in June, would like to make a few engagements in Minnesota.

Capt. H. H. Brown and wife and Mr. Vandevork are now in New Orleans.

Mr. W. T. Jones, for many years a prominent member and one of the officers of the First Society of Spiritualists in Chicago.

We call the attention of all who are engaged in raising pork, to the notice in another column of a new work on the prevailing hog sickness.

THE issue for 1878 of the Newspaper Directory and Advertiser's Handbook, published by the world-known advertising agency of S. M. Pettengill & Co., 37 Park Row New York.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Thanks to Mr. David Warren, of Kenosha, Wis., for the choice flowers left at our office, and also in the name of Mrs. Richmond and the Society for those presented them for the hall.

The Saint Charles Review publishes the following in its "Batavia Department."

W. C. Dandy, formerly presiding elder in the M. E. Church, now pastor of the Church at this place, has gone into voluntary bankruptcy.

The elder had more business on his hands than he could manage successfully.

SEALD LETTERS ANSWERED BY E. W. FLINN, 55 Clinton Place, N. Y. Terms: \$3 and three-cent postage stamps.

A Tobacco Antidote, manufactured and sold by J. A. Heinsch & Co., of Cleveland, O., is advertised by the proprietors in another column.

THE Spiritualists of Central New York, will hold a two days' meeting and Session in Des Moines, on Sunday and Monday, June 23rd and 24th.

The Spiritualists and Liberalists will place before you in their next quarterly meeting, in Des Moines, Iowa, on June 23rd and 24th.

THE 19th Anniversary Meeting at Sturgis, Michigan, will be held on Sunday, June 17th, at 10 o'clock a.m.

Spiritual Camp Meeting in the North-West, will be held at Bond, Missouri, on Wednesday, June 27th, and following days.

THE Spiritualists of Northern Iowa and Southern Minnesota will hold a camp-meeting in Webster Groves, one mile west of Bond, Missouri, on Wednesday, June 27th, and following days.

THE great popularity of Dr. Price's Great Easing Powder is the best evidence of its worth.

HEARING RESTORED.—Great invention by one who was deaf for 29 years. Send stamp for particulars.

DR. J. A. Clark, Electro-pathsist, 137 South Clark Street, Chicago, has had twenty years' practice, and refers to many of his patients in this city, whose names will be furnished on application.

DR. PARCE'S Unique Perfumes—Pet Rose, Alisth Bonquet, and other odors, have a powerful, durable and exquisite fragrance.

MRS. D. JOHNSTON, Artist, No. 26 Throop Street, Chicago, Ill. Water Color Portraits a specialty.

DR. G. E. ROGERS, practical, scientific, viopathetic electrician and vital magnetic physician, is meeting with great success.

BATES' ADVERTISING AGENCY. Mr. J. H. Bates, lately senior partner in the newspaper advertising firm of Bates & Locke.

SICK PORK. We call the attention of all who are engaged in raising pork, to the notice in another column of a new work on the prevailing hog sickness.

THE issue for 1878 of the Newspaper Directory and Advertiser's Handbook, published by the world-known advertising agency of S. M. Pettengill & Co., 37 Park Row New York.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Best Fall cut of teeth \$100; filling, half price; at McChesney's, corner Clark and Randolph Sts. 24-12

Dr. Kayner, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Chiropractically.

SEALD LETTERS ANSWERED BY E. W. FLINN, 55 Clinton Place, N. Y. Terms: \$3 and three-cent postage stamps.

A Tobacco Antidote, manufactured and sold by J. A. Heinsch & Co., of Cleveland, O., is advertised by the proprietors in another column.

SPEAKER'S Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 24-11f.

A New Spiritualistic Story—"Nora Rose the Child Medium." It is the title of a new spiritualistic story, to be issued from the Cape Ann Advertiser office, June 1st.

Chairvoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease.

THE Wonderful Healer and Clairvoyant.—Mrs. C. M. Morrison, M. D.

Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 3519, Boston, Mass.

NEW ADVERTISEMENTS. CLEOPATRA CORSET WAIST. A most perfect garment, rapidly supplanting the Corset, because of its superior strength, support and beauty.

IF THE SICK. Would realize how little disease and its origin is understood, and how much of it is preventable, I will discuss to them a true knowledge of the cause of their disease and the philosophy of it.

"HOG CHOLERA." New Delopment in the treatment of this malady. No patent medicine or "buro (bover) care" recipes for sale but an exhaustive treatise, showing the true character of this disease, with proof that it is not "cholera."

CLEMENT & SAYER, 410, 412, 420, 422, & 424 Milwaukee Avenue. Only house in the city manufacturing all their own CLOTHING BY STEAM POWER.

POOL'S SIGNAL SERVICE BAROMETER. And Thermometer Combined.—Finally correctly changed in the World, in 24 hours in advance.

WINDOW SCREENS, WIRE CLOTH, WIRE GOODS, CLINTON WIRE-CLOTH COMPANY, 148 LAKE ST., CHICAGO.

"THE GENESIS AND ETHICS OF CONJUGAL LOVE." By a widow Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free.

UNDERWOOD-MARPLES DEBATE. HELD BETWEEN E. F. UNDERWOOD AND REV. JOHN MARPLES, of Toronto, and (Presbyterian).

THE issue for 1878 of the Newspaper Directory and Advertiser's Handbook, published by the world-known advertising agency of S. M. Pettengill & Co., 37 Park Row New York.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

PIANOS Another battle on high prices. WARREN'S MONOPOLISTIC WRAGING before by the Piano or Organ.

ANNOUNCEMENT. THE VOICE OF ANGELS—a semi-monthly paper devoted to scientific and practical spiritualism.

CLAIRVOYANCE. By giving names and sex, I will answer six questions for dates and money. Give the reading for \$1.00 and two stamps.

Anna H. Middlebrook, M. D., has been induced by the urgent entreaties of friends to re-enter the lecturing field.

AN ASTROLOGER. HAVING HAD TWENTY YEARS OF EXPERIENCE. Is successful in reading the planets connected with every case.

DR. WHITE'S HOMEOPATHIC MAGNETIC POWDERS. Are warranted to cure any Curable Disease.

SOUL-READING, or PSYCHOMETRY. Mrs. A. B. Severance would respectfully announce to the public that from a lock of hair or handwriting she will give a correct diagnosis of their disease.

NERVO-VITALIZER. A wonderful instrument. Produces a quiet, passive state of rest of mind and body.

TESTIMONIALS. Dr. W. A. Carpenter, Dr. H. S.—As reference is asked of you in the introduction of your new "Nervo-Vitalizer," and you necessarily know its first experience with it.

What will the Weather be To-morrow? POOL'S SIGNAL SERVICE BAROMETER.

GREAT MAGNETIC REMEDY. DO YOU SMOKE? DO YOU CHEW? DO YOU USE TOBACCO IN ANY FORM?

THE GENESIS AND ETHICS OF CONJUGAL LOVE. Underwood-Marples Debate.

THE issue for 1878 of the Newspaper Directory and Advertiser's Handbook, published by the world-known advertising agency of S. M. Pettengill & Co., 37 Park Row New York.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

Mr. and Mrs. H. H. Crocker are about to leave the city on an extended eastern tour for the benefit of Mr. Crocker's health.

Dr. G. E. Rogers, of Ohio, passed through the city last week, on his way to fill professional engagements at Tipton and other points in Iowa.

SAFONOFFER. See advertisement on another page, 24-12-15

\$5 to \$20 per day at home. Samples worth \$5 free. Address: BRONSON & CO., Eastland, Md.

\$10 a day to agents selling our Fine Art Novelties. Catalogue free. J. H. Edgar & Sons, Boston

\$7 A DAY to Agents canvassing for the Fire-Proof Vest. Address: BARNARD & CO., Boston.

FRAUD EXPOSED! An Exposed veterinary surgeon's swindle in this country. Beware of the extra large marks of Horro and Crook.

\$200,000 Worth of GOLD PLATED JEWELRY. For ONE DOLLAR we will send as below, all Warranted Gold Plated: 1 pair Gold Spoons, 1 pair Gold Forks, 1 pair Gold Knives, 1 set Gold Plates, 1 set Gold Plates, 1 set Gold Plates, 1 set Gold Plates.

HOWE'S 4 TON WAGON SCALE. THE BEST AND CHEAPEST. Address: A. M. GILBERT & CO., 137 Water St., Cleveland, O.

12 MARVELOUS PENS. (That write with WATER instead of INK) of each of the following colors: Silver, Black, Carmine, Red, Pink, Violet, Dark Blue, Light Blue, Green, Yellow, Orange, and Brown.

CHICAGO & NORTH-WESTERN RAILWAY. The Great Trunk Line between the East and the West.

PULLMAN HOTEL CARS are run alone by it through Chicago and Council Bluffs.

Its Omaha and California Line is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia.

Chicago, St. Paul and Minneapolis Line. In the short line between Chicago and all points in Northern Wisconsin and Minnesota.

Excelsior Bay and Marquette Line. In the best route between Chicago and La Crosse, Wisconsin, Rochester, Owatonna, Mankato, St. Peter, New Ulm, and all points in Southern and Central Minnesota.

Excelsior Bay and Marquette Line. In the only line between Chicago and Juarezville, Water tower, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Neenah, Kaukaun, Kaukaun, Hancock, and the Lake Superior Country.

Freeport and Dubuque Line. In the only route between Chicago and Egan, Rockford, Freeport, and all points via Freeport.

Chicago and Milwaukee Line. In the old Lake Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

Pullman Palace Drawing Room Cars. Are run on all through trains of this road.

THE ONLY LINE running these cars between Chicago and St. Paul and Minneapolis, Chicago and Milwaukee, Chicago and Winona, or Chicago and Grand Rapids.

New York Office, No. 415 Broadway, Boston Office, No. 5 State Street, Omaha Office, 215 Farnham Street, San Francisco Office, 25 Montgomery Street, Chicago Ticket Office, 42 Clark Street, under Sherman House, 25 Canal, corner of South Street, Kings Street, Depot corner West, Illinois and Canal Streets, Wells Street Depot, corner Wells and Kinzie Streets.

For rates or information not obtainable from some home ticket agents, apply to MARVIN HEIDY, General Agent, Chicago. W. H. SPYRNER, Gen'l Pass. Ag't, Chicago.

THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. This work also contains a Lecture by Parker Pillsbury on the Sabbath.

THIS UNVALUABLE PAMPHLET SHOULD HAVE A RAPID AND CONSTANT SALE. IF YOU HAVE NO NEED OF THE LIGHT IT SHEDS, BUY IT FOR SOME POOR "ORTHODOX" FRIEND AND HE WILL BLESS YOU FOR IT.

Price, 25 cents. Postage, 3 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

KINGSFORD'S OSWEGO CORN STARCH. For Puddings, Blanc-Mange, Cake, Etc. PURE AND DELICATE. SOLD BY ALL GROCERS.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Doctor Druggopathy.

BY OUR SPECIAL POEL.

All hail to our sixty-three thousand, The heroes who physic our race! Diseases are now reconstructed, And cured under statute appeal.

Dark Places.

The advantages and disadvantages of circles hold in the East, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the results so that it will be of value to those interested.

Your asking for the results of my experience as to the effects of dark places, considered in their scientific and moral bearings, is just received. The limited time that I have at my disposal, only permits me to reply in brief: that placing the blame of the frauds and immoralities that have unquestionably been practiced in dark circles, upon the shoulders of those who should be compelled to bear the burden of their disgrace, I seem hardly to concede that dark circles as such, or either of its grounds on which your question seems to rest.

But just for the very reason that frauds may more easily be committed in dark circles than in the light, I am strongly inclined to discourage, in general, the holding of dark circles by any other than those who are already confirmed Spiritualists, and who have entire confidence in each other. My observation has taught me that those who go to such places, almost invariably with the expectation of encountering bagging tricks, and seeking the honor of exposing them; and they almost as invariably find, or think they find, that which they sought. It is in that way, more than any other, that the secular press and the skeptical public have been furnished with the most efficient weapons with which they have assailed Spiritualism. The unfavorable presumption which very naturally exists in the minds of those knowing nothing of Spiritual laws, against alleged phenomena occurring in darkness, ought to be treated wisely and tenderly until first principles can be taught in some other way.

ANSWER FROM JAMES COOPER, M. D. Yours of the 7th inst. received, and in answer I have to say: that so far as skeptics are concerned, I disapprove of dark circles. I have attended many of them during the last twenty-five years, and but two have been of a satisfactory character to me. I have always found that believers, though uneducated and unlearned, will give evidence in the darkness, invariably, almost, calling the tests they received tricks, or accounting for them as mind-reading.

ANSWER FROM DR. SAMUEL WATSON. Orange, N. J. After referring to several mediums, he says: "The other dark circles that I have witnessed, have not been to me at all satisfactory. Indeed I think they have been productive of evil. Upon the whole, I am decidedly of opinion that we have progressed to a development that the dark circles should be dispensed with. Our spirit friends assure us, that they will soon be able to materialize in the light, as I have a number of times seen them do, so that this will require no further test conditions than that which they will give us in the light without any cabinet. These are my opinions given hastily, at your request."

Police Fraternity." is attributable to the above named immorality among Spiritualists.

Police Fraternity." is attributable to the above named immorality among Spiritualists. A. J. DAVIS.

RELIGION AND DIET.

Some Interesting Experiments by Prof. Huxley.

A little quiet sarcasm commences goes far in upsetting the pretensions of clergies and showing up the absurdity of very learned dogmatists, than any amount of labored argument. The following from The New York Times does its intended work well:

It has long been the belief of many eminent scientific persons that the various forms of religion now prevailing are the direct results of different kinds of food. There have hitherto been insuperable difficulties in the way of demonstrating the truth of this theory, but that a man's religion depends upon the kind of food that he uses, and is modified to some extent by the climate in which he lives, nearly all advanced thinkers are convinced. It is pleasant to be able to announce that at least all possibility of doubt on this subject has been removed by a series of successful experiments narrated by Prof. Huxley in his contemplated book on Vegetable and Alcoholic Religions.

Some time ago Prof. Huxley was so fortunate as to obtain possession of a large litter of young children, the property of a Positivist, who desired to devote his whole time to the study of this, and who held that, inasmuch as there is no heaven or hell, and that the only good is that which is done about his children. The latter, who were to a great extent twins, and were all under 8 years of age, were perfectly free from all religious prejudices, and although the oldest swore with much fluency, he had no thought of the possibility of the existence of a God. "Plagiarizing" in the streets, and being more of a human being than himself, and a deaf and dumb nurse could obtain access to them. Prof. Huxley began a series of experiments with their food, which produced the most satisfactory and valuable results.

The oldest child was fed exclusively upon Swiss cheese and was almost entirely devoid of bread and water. He was kept in a room where the temperature was a little above the freezing point, and was constantly exercised in climbing artificial precipices made of trunks and book-cases. Like the rest of the children, he was taught to read and write, but received no other education. At the end of three months, Prof. Huxley was delighted to find him making preparations for a bonfire, to which he proposed to burn his nurse, on the ground that she did not believe certain doctrines which he believed. A month later he constructed a rude pulpit, in which he constantly preached serious denunciations, who were his only hearers, for their fondness for sunshine. Before the end of the first year he had formulated a creed which Prof. Huxley found to bear a very close resemblance to that of John Calvin. It thus became clear that a diet of Swiss cheese combined with bread and water, modified, in low temperature, are the immediate cause of Calvinism.

Meanwhile, another boy had been fed upon oatmeal and whiskey; made to live in a damp room, and frequently sprinkled with a fine spray of water closely resembling a Scotch mist. The boy soon acquired a peculiar broad accent and showed a disposition to preach certain general truths in length. He displayed a violent aversion to pictures of all sorts, to scotch and to the sound of an organ. A very short time was all that was needed to develop him into an unmistakable Scotch Presbyterian. The experiment was satisfactory in demonstrating the truth of the materialistic theory of the origin of religion, but, as we have mentioned, was the unquenchable tendency of the boy to throw things at the professor whenever the latter incidentally mentioned that there was no God.

The third boy was kept in a hot room and fed upon macaroni and light wine, and constantly and constantly ground a small hand-organ. This experiment also was a complete success. The boy became an unmistakable Roman Catholic, and displayed a degree of devoutness, joined to a fondness for sticking his pen-knife into the professor's legs, which allied the latter with scientific delight. There were also children fed upon different kinds of food made upon the younger two were not altogether satisfactory. One of them was fed upon pork and hominy, varied with occasional chickens and allowed to drink nothing but water. It was supposed that under this course of treatment from the Baptist scriptures had been developed; but, on the contrary, the boy became a devoted member of a Methodist and a Presbyterian. It is Prof. Huxley's opinion that an error was made in his diet, although he claims to have fed him in accordance with the custom prevailing in the southern part of the United States. At all events, the experiment was not successful, and the formula for the protection of Baptists is not found in the professor's contemplated book.

As for the fifth boy, he was treated with special care with the view of making him an earnest and able Scientific Person. His diet consisted of roast beef and ale, and his education consisted of pencils, mathematical instruments, plates of minerals and fossils, and anatomical drawings. Three times every day he was taken to the open window, and held, with his mouth open, exposed to the east wind. Every afternoon, two well-bred little scientific boys were brought to play with him, and the three were accustomed to play pitch and toss with a pocket bible for several hours. It was confidently believed that under this treatment he would become an eminent Scientific Person, but Prof. Huxley was bitterly disappointed. The boy became a most impertinent and malicious little scoundrel. He was very fond of spilling. It was his delight to pick up pieces and spoil every beautiful object that came within his reach, and to throw stones and to loot at every respectable person who passed near his window. It is true that he did not believe in the existence of God, but this was a very slight consolation to Prof. Huxley when the latter was told that this idiot by this wretched boy, or told him that he was a stupid automaton, and he would like to disarrange his internal mechanism with a knife. The boy did not, as need hardly be remarked, resemble a modern Scientific Person in the remotest degree, and Prof. Huxley's confidence is unable to account for the failure of this experiment.

Nevertheless, in his contemplated volume, the learned professor has been able to give the several formulas for the production of Swiss Calvinists, Scotch Presbyterians, and Italian Roman Catholics, and by these, establish beyond controversy, his assertion that religion is the result of diet. At the same time it should be remarked that the nurse has confessed that she secretly supplied the boys with religious books, and that from the latter they derived their religious views. As between the assertions of a woman with a quickened conscience and the grave statement of a Scientific Person, there can but be a small choice. We must accept Prof. Huxley's account of his experiments with the same faith with which we accept all his other scientific assertions.

A First Cause.

It seems strange to me that persons of acknowledged ability should be talking and with evident sincerity endorsing, the idea of a first cause. Perhaps it is the result of habit. I would like to know how a first cause? What was before a state of nothingness? Is it not more philosophic to accept the idea of the eternity of spirit and of matter as entities containing the potentials and possibilities of all, absolutely all, the phenomena of the universe, -interminable effects without cause? Why not, illustrious world without bounds?

Well, "the world moves." I see the churches are all becoming Spiritualistic. Won't they soon walk in and take possession, and steal all our thunder? I suppose we will have to do up our reason to complain. But I wonder what next, then. H. S. HOLCOMB.

Some Excellent Tests.

"Something has transpired (since I last wrote you) in the spirit world that I think might interest your numerous readers, and I take great pleasure in communicating it to you:

About the 8th of last month, I had business that called me to Montreal and Boston for a few weeks. The night before I left for those places, I was sitting with my medium as I call him, Mr. Church, and the purpose of bidding good-by to my numerous spirit friends. The following came and bade me a most friendly and affectionate farewell, at the same time making an appointment to meet me at Boston, at Mrs. White's and Mrs. Foster's. The next morning my spirit in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for that slow way of speaking in the second person; that through the assistance of Miss Fleetwood, she could control the medium herself, and that she wished to tell me that they were all present, according to the promise made to me in Toronto; that her two brothers, her sister, and her children - Clara, Stanny, Carrie and Rose, together with my grand-daughter, whose name is Hilda, but my pet name of her is "Onie." I had not been in Boston for years, and I was a perfect stranger to both of these mediums. I was named "The morning after my arrival in Boston, I went to Mrs. White's 139 West Bowdoin St., whom I found was from home, but expected every minute to return. I waited until she came, and then had an hour's sitting with her. Her control gave a description of my father, mother and brother; their names, and time of death, or rather that she should not wait for

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO PUBLISH MISCELLANEOUS BOOKS... WE ALSO PREPARED TO PUBLISH MISCELLANEOUS BOOKS...

Table listing various books with titles, authors, and prices. Includes titles like 'Mental Cure', 'The Mystery of Edwin Drood', 'The World's Sixteen Crucified Saviors', etc.

Table listing various books with titles, authors, and prices. Includes titles like 'The Mystery of Edwin Drood', 'The World's Sixteen Crucified Saviors', 'Childhood of the World', etc.

Agents Wanted. \$2500 year. Agents wanted everywhere. GOLD PLATED WATCHES. \$300 MONTH-AGENTS WANTED. THE MYSTERY OF EDWIN DROOD. THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. CHILDHOOD OF THE WORLD. POEMS FROM INNER LIFE. VIEWS OF OUR HEAVENLY HOME. THE SPIRITUAL HARP. PARTURITION WITHOUT PAIN. POEMS FROM INNER LIFE. HAFED, PRINCE OF PERSIA. EARTH-LIFE AND SPIRIT-LIFE. WORKS OF ROBT. DALE OWEN.

Business Cards. BAKER & OSGOOD. ATTORNEYS AND COUNSELORS. THE CHICAGO PROGRESSIVE LYCEUM. JELHOVAH AND SATAN COMPARED. ASTRONOMY. THE SPIRITUAL HARP. PARTURITION WITHOUT PAIN. POEMS FROM INNER LIFE. HAFED, PRINCE OF PERSIA. EARTH-LIFE AND SPIRIT-LIFE. WORKS OF ROBT. DALE OWEN.

Physicians. THE MAGNETIC TREATMENT. NEW GOSPEL OF HEALTH. CAPT. H. H. & ANNIE M. BROWN. DR. F. L. H. WILLIS. Would You Know Yourself. Psychological Practice of MEDICINE. THE GODS AND OTHER LECTURES.

Continued from First Page.
a cabinet with a light for that purpose; I
wished to be outside with Mr. Joad to see
all that went on. Besides, he wished to have
another witness with him. As the lights
brought by the spirits have a phosphorescent
appearance, though without smoke or
smell, I asked Mr. Williams whether I might
make a weak phosphorescent light in a bottle
close by my watch, whenever I wanted
to note the time. He replied that, so far as
he was concerned, I might try any experi-
ment I pleased, if the spirits made no objec-
tion. Afterwards, they consented. Accord-
ingly I made light enough close to my watch
when wanted, by then admitting air into a
bottle whose sides were covered with phos-
phoric oil. My light was much like that of
the spirits, except that as oxidation went on,
mine filled the room with a strong smell
of phosphorus, but theirs had no odor. The
smell from imitation light might be abo-
lished by pneumatic arrangements were it
worth the trouble.

Mr. Joad arranged and started the self-
registering apparatus, and tried a few experi-
ments to see that it was working all
right. Mr. Williams arrived five minutes
before the seance began; he had no compa-
nion or baggage. At 1.45 he stepped on and
off the machine, thereby making the sharp
angular line at the beginning of diagram,
then stepped on again. The candle at that
time illuminating our otherwise darkened
room was then blown out.

FURTHER REMARKABLE RESULTS OF EX-
PERIMENTS.

Only one or two vital points of this seance
were recorded. The rest is given from mem-
ory. The spirits at once began operations
with much vigor, as compared with previous
seances, and weight was taken from the
medium in three installments, made during
three nearly equal increments of time, after
which the weight of the medium, which
once fell to about 30 lbs., rose to 50 or 60 lbs.
In spite of our previous precautions, a little
diffused daylight leaked into the room here
and there. At 2.0 Peter was well out of the
cabinet, and opposite the fire-place; his light
once flashed up while his back was to us;
he had on trousers and frock coat; in short,
so far as garments were concerned, he ap-
peared to be Mr. Williams' double. At 2.12
John King appeared strongly about a yard
in front of the centre of the fire-place; that
is to say, he was eight feet from the cabinet;
there was then a tremulous weight of about
40 lbs. on the machine. At 2.17 Peter was
out; he touched Mr. Joad, seated eight feet
from the cabinet, and myself, seated twelve
feet from the cabinet; he moved about and
talked to us, then at 2.20 went inside the
empty cabinet, the front of which was four-
teen feet from the other one. When inside
he banged his hands against the sides of it,
and against its wire-work test partition.
He said he was in the cabinet, and there is
no question that he was there. All this time
there was a weight of thirty-five pounds on
the machine, and occasionally there was a
tremulousness of that weight, possibly due
to a request I made two or three times, that
when Peter was furthest from the weight,
the machine would make his medium
switch. At 2.30 Peter said, "Now, I am go-
ing back to my medium," and there was a
sudden and clear increase in the weight of
the medium of thirty-five pounds, followed
by an additional ten pounds a few minutes
later. At 2.33 Mr. Williams left the machine.

On taking a general view, the curious
fact is revealed that while the strong John
King materialization was going on, an al-
most motionless weight of 35 pounds lay
in the cabinet. This weight was subject to
small twitches occasionally. The sudden el-
evations here and there probably represent
the moments when the spirits returned to
their medium to gain power, as usual in
this kind of seances; from 50 pounds to 70
pounds was then added to the previous
weight on the machine. Each time they
left the inert mass on the machine, its
weight or materiality was reduced 4 pounds
or 6 pounds lower than during the previous
materialization.

This returning to an almost lifeless, mo-
tionless body to gain power is strange. They
went to it to take on mortal and earthly
conditions, thus apparently being able to
manifest to us only by a process of tempo-
rary personal degradation.

THE TESTIMONY OF MR. G. G. JOAD.

All the preceding parts of this article
were sent to Mr. Joad for his confirmation
of the details of the last seance, and with
the request that he would insert his own
account of it, which is here appended.

I have read the preceding account by Mr.
Harrison of seance No. 3, and fully confirm
his report of it.

The light was by no means perfectly ex-
cluded, except on the side of the room.—
Peter spoke almost immediately after Mr.
Williams had gone into the cabinet; there
was then a pause. Peter next asked me to
hang something over the door leading into
the small room, as there was too much light.
I fastened up the table-cloth without light-
ing the candle. After an interval of about
ten minutes, Peter asked if we saw him;
there was a flutter of something white at
the corner of the cabinet, of no definite
shape. I watched the corner, and the space
lighted by diffused daylight between the
side of the cabinet and the window, and saw
distinctly the outline of a human form, the
legs being visible, come apparently from the
dark portion in front of the cabinet, and
move in a bent position, the back to me; it
seemed clothed in ordinary dark male
costume. I could see no white, nor any other
drapery. Mr. Harrison asked and obtained
permission from Peter to bring out his lamp
and take the time. Directly after the form
appeared, bearing a light in the darkest
portion of the room, just in front of me, and
by the side of the fireplace; the back was
again to me, and the figure stooping, the
light being held in front of it, so that only
the outline was visible; the dress, as before,
dark, no drapery. Peter's voice asked me
whether I saw him. The form then appeared
to me to turn and rise. In so doing I no-
ticed white drapery about the head, it hav-
ing previously been without any covering;
the lamp was still held in front, and on its
turning was between me and itself. As it
assumed an upright position, the drapery
seemed to increase; it raised the light and
showed the well-known features of John
King, and we were addressed in his usual
tone. John King then came across the room,
and stood between Mr. Harrison and the
long cabinet, holding his light all the time,
and saying a few words. I asked him to
bring his lamp and let me see the time on
my watch by it. He approached me, and
held his light within six inches of my watch,
but the hands being of gold, I could not tell
the time. John King disappeared without
warning, and Peter took his place after a
very slight interval. He pushed two chairs
hard up against my knees; we then asked
him to do something, and for the medium
at the same instant to be convulsed in the
cabinet. I had my hand on the back of
one of the chairs; I felt it being pulled,

pull, heard a sound, apparently proceeding
from the cabinet. Peter then showed his
light, and himself by it. He went across the
room, and into the large cabinet, and allowed
Mr. Harrison to bring out his lamp at
the same time. On Mr. Harrison blowing
his up bright enough to illuminate the room
for a second, Peter said it was too much for
him, and nearly caused him to melt away.
The manifestations then became gradually
more public. Peter, however, seemed very
loath to go, but we told him the machinery
would not act any longer, and brought the
seance to a termination.

GEORGE C. JOAD.
Oakfield, Wimbledon Park, London, April
20th, 1878.

The weight of Mr. Williams, as indicated
by the scale of the present self-registering
apparatus, is 133 pounds, and all the
weights in this article are referable to that
scale. If with the new apparatus it should
be found to be inexact, the variation being
constant, does not interfere with the gen-
eral value of the results.

Before quitting the practical details of
the experiments, it is a pleasure to men-
tion that Mr. Frederic Barrett has taken a
leading part in pushing them forward, in
preparing and managing the apparatus, and
in laying the foundation of the present re-
sults. The expenses of the original researches
of the committee have been covered by
contributions given from pure love of truth,
and in the uncertainty whether any results
at all would be obtained, chiefly by the four
following gentlemen.—Mr. Alexander Todd,
of Peshawar, \$25; Mr. Charles Blackburn, of
Didsbury, \$15; Mr. Alexander Calder, Presi-
dent of the British National Association of
Spiritualists, \$15; and Mr. R. Hannah,
M.R.I., \$10. There have also been a few
smaller subscriptions. Mr. Blackburn is
having a new and precise self-registering in-
strument constructed, which will give re-
sults more in detail; when it is finished, he
will present it to the National Association
of Spiritualists.

WHAT IS THE PHILOSOPHY OF THE RE-
SULTS?

By the scientific use of the imagination,
hydrogen was seen as a liquid metal, long
before it was compressed into that condi-
tion. By long observation of psychical
phenomena, I came to the conclusion that as
energy in any form was made visible or ex-
erted by the spirits, in like proportion must
it be withdrawn from the medium, with a
constant ebb and flow between the two.
These ideas I published in an article in *The
Spiritualist* of May 5th, 1876, which is here
reproduced, as new facts exactly meet the
requirements of the theory. It is not neces-
sary to alter a word of the original uterance.—

After attending some hundreds of materi-
alization seances with different mediums,
under all kinds of conditions, it has become
evident to me that on certain occasions
there has been actual duplication of form;
that is to say, that while the entranced
medium has been in one place, an active and
intelligent temporarily materialized being,
having to a large extent the features of the
unconscious medium, and robed in white,
has been moving about close at hand. If all
the evidence to prove this point were col-
lected, the case would be a very strong one,
but space will not permit. On the present
occasion I will merely repeat that once at a
circle I had tight hold of Mr. Williams, as
he sat by my side all through a seance, and
high up over the table, John King was
floating, carrying his light in his hands; he
illuminated his features with it, so that I
clearly saw his eyes sparkling, his lips mov-
ing, and I heard him speak at the time that
they moved. At the moment this clear,
bright view of him was obtained, with noth-
ing dubious about it, his elbow was higher
than the top of my head. I was holding the
hand of Mr. Williams, whose elbow was
alongside mine on the table, and his feet
were touching mine. At the great majority
of materialization seances, there has been
no evidence whether actual materialization
has taken place or not, for at many sittings
mediums are not subjected to absolute test
conditions; and if they are subjected to cer-
tain test conditions, such as tying their
hands behind their backs, sewing their
sleeves together with cotton, and sealing
the knots, the abnormal power about them
can release them from such bonds in the
 twinkling of an eye, and after the sitting is
over they will be found secured as at first.
This in itself seems somewhat miraculous.
The fact was well tested through the medi-
umship of Mrs. Compton, in America.
While she was seated in a cabinet she was
secured in every possible way, even to tack-
ing the skirts of her dress to the floor, and
sealing the heads of the tacks after her
hands and arms had been tied up. Shortly
afterwards, a figure, robed in white, came
out; several of the sitters were invited to
enter the cabinet, and found nothing in it;
yet afterwards, Mrs. Compton was found se-
cured as at first. This tends to show that
although nothing visible was in that cabi-
net, yet some invisible form resembling that
of Mrs. Compton, must have been there,
which form, when reclothed with matter,
disclosed her bound as at first. Not the
slightest reliance can be placed upon the
statements of some of the spirits who pro-
duce these manifestations, as observers
should believe nothing they cannot prove
for themselves.

I may begin to set forth the explanatory
idea I have in my mind by speaking of the
materialization of a spirit-hand. I assume
that what we call "matter" consists merely
of surface effects with an infinity of pho-
nomena beneath; for although the now
prevailing scientific idea that matter consists
of the infinitely rigid particles of Dalton, or
of Sir William Thompson's vortex atoms
formed of an infinitely elastic fluid, is use-
ful in physical research, all analogy and past
experience tend to show that as knowledge
increases, our ideas of the extent of the uni-
verse, atoms included,—will have to be
widened. The ancient Jews, like the physi-
cists of to-day, had a tendency to limit the
universe to that which was known to them-
selves. They considered the earth to be a
small plain, on which they existed as a peo-
ple specially chosen of God, with small, bril-
liant objects in the firmament above, known
as the sun, moon and stars, which were put
there for the sole purpose of giving light to
them. Hence, in a speculative argument
like the present, I assume that physicists
are very far from having reached the limits
of the knowable, in relation to the fundam-
ental constitution of matter.

Let us then suppose what we know and
see of the human hand to be the result of
an infinity of underlying phenomena, con-
prising a certain amount of energy which
we will define by the number ten. I assume
that when a spirit-hand first begins to form,
say 12 inches from the hand of the medi-
um, by means of will-power or some un-
known process, the controlling intelligence
abstracts, say, one part of energy from
every portion of the medium's hand, thus leav-
ing nine. This first stage in the creation of
a spirit-hand I assume to produce an actual

hand, invisible to the human eye, yet cap-
able of producing certain material effects. I
think that although it might dissolve and
return whence it came if it attempted to
touch another human organism, not of the
same nature as that of the medium, yet it
could lay hold of inanimate matter and
move a table. One sitter at a circle, usual-
ly a sympathetic mesmeric sensitive, will
sometimes feel the grasp of a hand where
nothing is to be seen, and nobody else will
see or feel anything. I assume that this spi-
rit-hand containing one instead of ten parts
of energy, may be able to touch another
person whose "influence"—as Spiritualists
and mesmerists call it—is in harmony with
the medium.

I further assume that in the process of
further materializing a spirit-hand spirits
can, by will-power, or by other means, ab-
stract more and more energy of different
kinds, but in unaltered relative proportion,
from every part of the hand of the medium,
until, say, five proportions of energy are left
in the hand of the medium; and five propor-
tions are in the spirit-hand. At this stage
both hands ought to be palpable, visible
hands to the spectators. Here I think we
have the duplication of form—that delicate
state of balance of conditions which has ex-
isted on the few occasions when the medi-
um and spirit have been seen at the same
time. Carrying this idea still farther, I
think that the power at the root of the pheno-
mena can go on abstracting energy from
the hand of the medium until at last we
have, say, nine parts of energy in the spirit-
hand, and only one left in the hand of the
medium. At such a stage as this—which
as yet has only been reached in total dark-
ness—the hand of the medium ought to be
invisible, whilst the spirit-hand is densely
materialized. This may be the condition
of things when the mediums are released
from bonds. If so, when Mrs. Compton is
out of the cabinet, the materialized form
contains eight or nine parts of the assumed
ten parts of energy normally comprised in
her body; while the form thus made is
walking about the room, the remaining one
or two parts are not palpable to mortal
senses, yet are in the cabinet, and perhaps
keeping the form and seals in their proper
places in an invisible form; the knots and
seals are intact, but perhaps invisible, and
after the form outside the cabinet re-
unites with the one inside; the circumstance
that the one inside has been there all the
time accounts for the knots and seals and
other fastenings of a delicate nature being
discovered at the end of the seance exactly
as they were at first.

These ideas, I think, also explain how—
while the hands of a medium are held in
darkness—a welded iron ring with no joint
in it is frequently threaded on to his arm.
It will be remembered how M. Aksakof, of
St. Petersburg, in a good light, grasped the
hand of Mr. Williams, then tied his own
hand to that of the medium with tape.
There were no rings on either of their arms;
the light was put out, and shortly after-
wards the ring was threaded upon their
arms. M. Aksakof, who had never loosened
his grasp of the hand of Mr. Williams, took
the ring and the tape back with him to Rus-
sia, to show that there was no trickery in
the material medium employed. Many others
have had experience of a similar kind at
spirit circles. Now, if we assume that
when Aksakof took the hand of Mr. Wil-
liams, John King began to form a spirit-hand
which he always does to produce dark cir-
cle manifestations, as he took portion after
portion of energy away from the arm of the
medium, so did it become more and more
impalpable. The medium's hand was still a
material one to the touch of M. Aksakof,
but higher up, between the wrist and the
shoulder, it might have become so spirit-
ualized that could light have been admitted
at the moment, no arm at all would have
been seen there, although a proportion of
the vital invisible forces composing it had
not been removed; thus the threading on
of the iron ring became possible. Mr. Crookes
and Mr. Blackburn once tied tape tightly
round the neck of Miss Florence Cook, and
sealed it with a signet ring. The ends of the
tape were then tied round one of the steps of
Mr. Crookes' library ladder, and sealed. The
instant they left the cabinet Miss Cook was
free, nothing but the sealed loops of the
tape remaining. The ideas put forth in this
article will serve to explain how these re-
sults might have been produced.

From what has been said it will be seen
that it is assumed that spirits can abstract
energy from all parts of inanimate objects,
as well as from human beings; that degrees,
for instance, could be thus duplicated. Let
us now suppose that when the ninth part of
energy has been abstracted from an object,
forming a kind of spirit of it, that ninth
can be carried invisibly to a distant spirit
circle, with some connecting link between
it and the original object. As the spirits ab-
stract more energy from the one, and put it
into the other, that which was originally
invisible becomes solid, and that which
was solid disappears; thus the article is
moved from place to place, dours and inter-
vening objects forming no obstacle to its
passage. And if it be said that in this specu-
lation I assume that energy in some form
passes through solid matter without visibly
affecting it, I reply that the case is not ex-
ceptional, for, if you develop a photographic
plate in a magnetic field strong enough to
uphold several tons of iron, that large
amount of magnetism passing through a
plane where such delicate chemical reac-
tions are going on, does not affect the devel-
opment in the least, so far as I have been
able to see, and I have made the experiment
with frequency.

The ideas just set forth as to the philoso-
phy of a portion of the process whereby ma-
terialized forms are produced at spirit cir-
cles, may possibly be susceptible of experi-
mental verification. For instance, if energy
is withdrawn in the assumed manner from
the hand of the medium, a decrease of vital
action will probably take place in that hand,
which decrease can be measured in various
ways. If there is a diminution in the flow
or volume of blood in the hand, instruments
have been devised by physiologists for reg-
istering such changes; if, again, there is di-
minution of heat it can be registered by
means of one of Siemens' fine resistance
coils, and the changes of temperature can be
read off from minute to minute, by means of
a reflecting galvanometer in another room.
The changes in the temperature of the blood
of sick people have been recorded in this
way, by placing one of the little coils under
one of their armpits, and it causes them no
discomfort whatever. Possibly by some of
these means, when a ninth of the total en-
ergy has been abstracted from the hand of
a medium to form a spirit-hand, the instru-
ments would show the change which had
taken place, long before the spirit hand it-
self became visible to the eye.

Mr. Alfred Russel Wallace, in his book,
*"Miracles and Modern Spiritualism"*, de-
scribes a seance with Miss Nichol, better
known as Mrs. Guppy, in which a wine glass
was apparently duplicated; if not, another

wine glass must have been brought into the
circle by the spirits. Mr. Wallace says:
<sup>"We now sent for a single wine glass,
which was placed on the floor between Miss
Nichol and her father, and we requested it
might be struck. After a short time it was
gently tapped, producing a clear, ringing
sound. This was soon changed to a sound
as if two glasses were gently struck togeth-
er; and now we were all astonished by hear-
ing in succession almost every possible
sound that could be produced by two glasses,
one inside the other, even to the clang of
one dropped into another. They were in ev-
ery respect identical with such sounds as
we could produce with two glasses, and with
two only, and manipulated in a variety of
ways, and yet I was quite sure that only one
wine glass was in the room, and every per-
son's hands were distinctly visible on the
table.</sup>"

Breathings From the Antipodes.

BY EMMA HARDINGE-BRITTON.

The tidings that the now infrequent, but
anxiously looked for mails from the East,
will be here presently, while another of
those few and far-between postal angels is
"homeward bound," impels me to send a
few lines to the far, far away friends, whose
eyes they may meet through these columns,
to say "I still live," though drifting as rapid-
ly into our winter season and shortest days,
as they are speeding on into a glorious Amer-
ican midsummer—I am with them in spirit,
and faint would be so in body, did not the
demands of our mutually loved cause com-
pel my presence here. Many strange scenes
have been traversed, and many strange peo-
ple encountered by myself and my dear
companion, in the short interim of two
months since we left San Francisco. Spirit-
ualism exists, and its reputation has al-
ready made protean marks in the Sand-
wich Islands and New Zealand, at which
ports our ship stopped sufficiently long to
enable us to land, see and converse with
several persons who came to meet us, and
talk Spiritualism with us. In every place
we visited, and measureably throughout the
length and breadth of this vast Australian
continent also, we see the same half-awak-
ened spirit of inquiry, the same lack of mis-
sionary effort and literary food on spiritual
subjects. I have questioned many of those
I thus encounter, why they do not take
the spirit's papers and not only inform them-
selves of what is going on, but distribute the
glad tidings to others? Well, they had
thought about it, some reply, but they had
not done it yet. Others seem quite indif-
ferent, and still others wonder why medi-
ums and speakers do not come out at their
own expense, and after bearing all the in-
sult which ignorance could put upon them,
and incurring the enormous expenses of
transport and living out here, give their
gospel as freely as they have received it. In
a word, the great and only obstacle to the
complete establishment of the spiritual
faith in these antipodal lands, is the lack of
missionary effort, and the ordinary means
of propaganda. The most hopeful signs
of the faith that have as yet greeted me,
were manifested in Sydney, where hosts of
kind friends and large and appreciative au-
diences gladdened my heart, and stamped
my memories of this fine old town with
deep gratitude and sincere interest.

I am at present in Melbourne, where I
have been lecturing once to a very large audi-
ence. The secular papers, despite all reports and
anticipations to the contrary, have given
me most complimentary notices, and when
my husband can secure halls, and make ar-
rangements for me to give more lectures
weekly than the single one provided for by
the Victorian Association of Spiritualists,
by whom I am engaged—I hope I may be
able to do my share towards the work so
much needed in Melbourne, as the only other
center of Australian Spiritualism besides
Sydney.

I believe that a good and thoroughly re-
liable test medium—such a one as Mrs.
Ada Foye—might effect a complete revo-
lution in these colonies. There are but two
points at present, namely, Sydney and Mel-
bourne, where, as I am assured, speakers on
Spiritualism can present their gospel with-
out incurring actual loss,—but if associa-
tions are non est,—or scarcely more prompt
to act than if they were defunct—individu-
als are always willing to pay for what they
individually benefit by. Tests, therefore,
as appealing to individuals, would awaken
an immense interest in the scattered com-
munities of these colonies. The field is open
everywhere, and if these lines should meet
the eyes of any who could efficiently respond
to this demand, they would, I am confident,
risk nothing, and soon repay themselves by
a seven thousand miles' pilgrimage to this
new field of operations. I cannot close these
lines of remembrance without commending
most earnestly to the attention of all our
enterprising workers, the services of Mr.
Thos. Walker, a young man who has but re-
cently entered the field of spiritual labor,
but who must certainly be destined to play
an important part in its unfolding. Mr.
Walker is now holding a public debate with
a Melbourne clergyman by the name of
Green, a man whose learning, research and
natural advantages fit him to take a high
rank as a public teacher, always, provided
his talents were devoted to a system on
which common sense and reason had its
share. As the theological views he is called
upon to defend, make no demands on these
essentials of course; it is not very difficult
to beat him—on his own ground at least. That
on which he does make capital, and most
successfully too, is the total lack of agree-
ment displayed by Spiritualists on the es-
sential points of their religious beliefs.
Their atheistical views of Deity, the sub-
lime arrogance with which they assert
themselves to be "the only God," "the only
Judge," the only authority, etc., etc., whilst
in the realm of phenomena, the masquerading
Katie King—the well proven cases of
deception defended by prominent Spiritual-
ists and the unreliability of many of the
communications received, all contribute to
make up a portentous case against the mor-
tal and exalting influence of the faith he
attacks.

On the other hand, Mr. Walker himself is
certainly one of the strongest proofs extant
of spiritual power and influence. With no
advantages of learning, research, experi-
ence, or personal influence, a mere simple,
good-natured and good-intentioned youth,
guileless as a child, yet scarcely more pow-
erful,—under influence he becomes a perfect
giant. Powerful, lucid, logical and eloquent,

his felicitous choice of language, irresistible
argument, and close reasoning, carry all
before him, and leave his antagonists utter-
ly threadbare and beaten at every point of
attack. Mr. Walker is second to no orator on
or off the spiritual rostrum in this age, and
I sincerely hope when his guides deem his
work in these colonies complete, he will be
received, as he deserves, with a warm wel-
come on the American rostrum, where his
remarkable gifts cannot fail to command
the most profound attention and interest.
Debating on the Biblical parallels between
old and new spiritual phenomena, is a stale
joke with us now, and would scarcely call
together an audience in any of the large
American cities, but here it is a novelty,
and sustained as the debate now going on
has been, by as much talent on the one side
as old ecclesiasticism can permit to peep
out of its fetters, and by such an admirable
instrument for the diffusion of spiritual
light as Mr. Walker, its influence cannot
fail to be felt in the marked advancement
of spiritual truth and knowledge. Hoping
that the future of my sojourn here will fur-
nish your columns with items of far more
interest than is conveyed in these fragmen-
tary lines, I conclude, Messrs. Editors, and
dear readers of the JOURNAL, with the united
good wishes of my dear companion and,
your friend,

EMMA HARDINGE-BRITTON.

J. ESTEY & CO. BRATTLEBORO, VT. THE MOST Extensive Manufactory of Reed Organs IN THE WORLD! Illustrated Catalogues sent Free. \$16 a week in your own town. GOLD! Any worker can make \$12 a day at home. 25 Postpaid Cards, no 24kts, with name. 40 Flowered, Dismantled CARDS only 10c. 25 Styles of Cards, 20c., or 10 Cards, 10c. \$12 A DAY to Agents selling our Novelties, watches, etc. SARGENT'S BOOKS, Photos, etc. Sample Catalogue, 3c. CATARRH I had it twenty-four years. NEW PHONOLOG American-made watches. STAR PARLOR ORGAN Factory is the only one in Washington, N.J. Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicinal BATHS. GRAND PACIFIC HOTEL - CHICAGO. WARNER BROS' CORSETS Flexible Hip Corset SAPONIFIE R is the Old Reliable Concentrated Lye FOR FAMILY SOAP MAKING. SAPONIFIE R NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism.