Ernth Genrs no Mask, Pows at no Human Shrine, Jeeks neither Place nor Tpplause: She only Tales a Pearing.

 $extsf{VOL}. extbf{XXIV}.$

JNO. C. BUNDY, EDITOR.

CHICAGO, MAY 25, 1878.

\$3.15 IN ADVANCE. Single Copies Eight Cents. MO. 12

Weighing a Medium During the Production of Spiritual Manifestations.

BY WILLIAM H. HARRISON.

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 38 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. F. Varley, 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. (Oxon.); the Rev. W. Stainton-Moses, M.A. (Cantab.); Mr. Charles Blackburn, of Didsbury; 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. Edmands; 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 hereinafter 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 the publish and my and the state of the publish and the probably deal only with absolute the publish and my and the publish an [From the London Spiritualist.]

hereafter give in its own official report, in lute test phenomena, and not as I shall do,

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 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

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-regis tering apparatus is represented on a large scale, where the wire from the lever arm of the weighing machine is attached at its low-er end to a spring balance, of which the indicator, which rises or falls with all varia-tions 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, consequent-ly, as the pencil rises and falls it draws a line up and down 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 ris-ing and falling draws a zigzag line upon the paper round the drum. The height of this 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. oped in darkness.

THE RECORDING OF THE PHENOMENA OB-

SERVED. 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 are thought the same was the consequences. gay 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 scance.

THE NATURE OF THE MANIFESTATIONS EX-AMINED.

The manifestations dealt within the experiments about to be described consist of periments about to be described consist of those produced in the presence of Mr. C. E. Williams. At his ordinary scance, 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, someheld, the spirit, John King, or another, some-times 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 Committe was experiments of the Research Committe wasto 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

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 wheth. like thin translucent egg-shelf. 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. in my mind for years in relation to this limited class of manifestations, and I think that independent spirits having no "machine," that is to say, "body" 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 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 manhant of the circle and off the name the members of the circle, and off the prem-ises 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. Newbould, Mr. G. F. Green, Mr. P. Barnatt and Miss Vielinghury (Search and Miss Vielinghury (

F. Barrett, and Miss Kislingbury (Secretary).
The spirits at work during the following scances 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 nomena witnessed. Mr. Williams took his seat at 3 P.M. in the cabinet on the platform weighing machine. The self-recording apparatus gave during the scance the following which are from the notes made by Mr. Stainton-Moses during the scance:

8.0, Medium entered the cabinet. 8.2, Light extinguished. Musical box Started. 8.4½,—Voice of Peter first heard. 8.5½, Conversation ceased. Box re-started. 8.8, Noise in cabinet. Peter said, in answer to a question, that it

Peter said, in answer to a question, that it was occasioned by the breaking of the thread which secured the doors. 8.9½, Peter says thread not broken, but undone. 8.11. Curtain [of small cabinet] drawn back. 8.11½, 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. 9.28. Two lights observed outside the cabinet. 8.31,—"I am right outside the cabinet." 8.31½, Peterslams the door of the cabinet." 8.31½, Peterslams the door of the cabinet. inet, and beats time to the music. 8.33, Peter inet, and beats time to the music. 8.33, Peter says he is trying to make medium heavier.—8.34½, Light passed between Mr. Fitz-Gerald and the edge of the mantelpiece. 8.37—Peter right outside. Sounded as if he were between Mr. F. Barrett and the cabinet.—8.37½,—Bell rung and metal tube taken.—8.38¾, Rapping on and inside cabinet. 8.39½.—Peter says he is going to touch Miss Kislingbury. 8.40, Miss Kislingbury stands up, fouching her chair. Peter out of cabinet. touching her chair. Peter out of cabinet he touched Dr. Carter Blake, Miss Kislingbury, 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. 8.484,—Peter said, "My medium is getting lighter." 8.504, 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!" 8.534, Peter knocking ground with the tube at the side of the cabinet. 8.54,—Medium bury, and Mr. Barrett (8.41).—8.42, Peter says

convulsed. "Peter gradually subsiding."— 8.55,—Medium awake. Peter says, "Good night."—8.56,—Curtain of cabinet drawn.— 8.56\frac{1}{2}, 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 diminu-tion of weight varying from 10 to 20 lbs. At tion of weight varying from 10 to 20 bs. At 8.26 and 8.31 he made remarks about his being outside the cabinet, and the medium showed an occasional diminution in weight showed an occasional diminution in weight of about 40 fbs. 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 25 fbs. 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 fbs. 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 scance was rather a weak one. The scance 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 weight agree with what Peter said he was doing, whenever his remarks bore reference

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 weigh-

ing machine at 8.7% p. m., the self-registering apparatus gave the diagram shown in Fig. 5, and the following is from my record:
8.7% Medium entered cabinet. 8.9% Strong shudderings 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 8.22%. 8.23, medium made shivering noise. 8.24% Peter asked out. Done by Dr. Carter Blake. 8.24%, Peter talking till 8.25. 8.28% Medium shuddered. Peter talked. 8.29% Medium shuddered. S.30%, Peter drew open curtains of dered. 8.301, Peter drew open curtains of his cabinet. 8.32, Peter said he was outside. 8.33, Medium shuddered. 8.331, Peter: "Can you see me?" Answer: "No." 8.34, Peter talking. 8.351, Musical box set going by Peter's order. 8.37, Mr. Barrett: "Peter says he is outside the cabinet." 8.371, 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 his cabinet. 8.32; Peter said he was outside. net. 8.44, Peter talking, and gave a beli to Mr. Newbould near the other cabinet. Gave it into his hand in the dark. 8.453, Light one foot from cabinet. 8.46, Illuminated face seen one foot from cabinet. Petertalked 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 lie had seized the musical box with both hands and had carried it away. The box had previously rested on Mr. Barrett's knees. 351, Peter said that the box was outside the cabinet. 8.52, musithe box was outside the cabinet. 8.52, musical box floating outside cabinet, as usual in a dark scance. 8.52‡, The sitters said that Peter was "right outside." He gave the musical box to Miss Kislingbury. 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. 9.41. Threw out paper tube. 9.5, Medium 9.41, Threw out paper tube. 9.5, Medium coughed. 9.51. Medium spoke. 9.7, Medium

left the cabinet. . REMARKABLE RESULTS OF THIS SEANCE. During the ordinary strong dark circle manifestations from 8.39 to 8.56, the weight of the medium was constantly altering; sometimes he weighed about 30 lbs., at other times about 50 lbs., but his weight was constantly changing as if some vibrating force were geting upon him all the time. Alwere acting upon him all the time. Although Peter's face was momentarily seen several times at this scance, there was no strong materialization of forms; it was an ordinary dark scance, 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 lit-tle 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 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 brenght the line momentarily to zero, the dead weight on the machine appearing to be 37 lbs. But a better test still occurred at 8.521, when, while

there was a weight of 60 lbs. on the machine Peter gave the heavy musical box to Miss Kislingbury, 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 men-tioned. The measurements of the two cases tioned. 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 re-

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

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 loquacious 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 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 medium or on to the weighing machine, and at 8.38 and 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 40 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 Hence it is probable that in the rise in weight at 8.37½, we have the first diagram-matical representation of the dislike of spirits to their integrity being called in ques-tion. Still, there are some spirits who tell

anything but the truth. From 8.56 to 9.1, toward the close of this scance, 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 scance something of the same kind of action is observable. At 2.30 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, al though they are too few to generalize upon with absolute safety, seem to intimate that when a spirit takes from 35 to 40 lbs. of matwhen 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 30 or 40 lbs. of matter in his body; indeed now and then between 8.40 and 8.41, his body weighed but 90 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' scance—John King, Peter, and another who professes to have been aboatswain 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 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

"The boatswain" never spoke or professed to manifest at any of the scances 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 8.56 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 scance, and he may have been by ent at this scance, and he may have been by himself, and returned to the medium in three instalments. The beginning of the diagram rather favors this view, for the sudden rise at 8.374 of 80 lbs. appears, by what has already been stated, as if made entirely by the return of Peter to the ma-

whatever the true explanantion may be of the allotment of weight, of materiality at this particular scance, 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 manifacting.

From 8.30 to 8.30, there were great variations in weight, of about 1½ min. duration each, perhaps caused by one or two materialized spirits getting on and off the weigh-ing 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 \$30 and \$39, but smaller in variations of weight and incre-ments of time. It may be that the same pro-cess 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 8.201 one 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 violent jerk to produce a long line like that at 8.31 artificially.

There is nothing in the record to show the care of the 50 lbs. or co lbs. diminution in we the between 8.19½ and 8.23, or the wherefore allie temporary restoration. Between 8.17 and 820, 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 those materialization scances 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-recording apparatus. The next thing was to make tolerably sure of the strong manifestations required. One ele-ment 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 had had his powers exhausted by a previous scance. Another condition was that he should be quite happy and content with his sitters, so that he could pass calmly into the trance 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 sitter should be, for many people who are genial and, get good manifestations through mediums being happy in their presence. mediums being happy in their presence, have little critical or observing power, and would believe a pocket-handkerchief pre-sented in a dim light at a scance 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 scance. 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 scance was held on a bright, sunshing morning. Thursday, April 18th, 1878.

spring morning, Thursday, April 18th, 1878, at 1:30 p. m., in the scance-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 as-

certain 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.

CONTINGED.

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 attraction, shall period and soul be drawn to soul by the holiest motives of henevolence.

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 erector 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 adamentine 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 doubt 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 comer or later disappear.

Nature, in her interminable series of living beings, from the ctomic to man, ever keeps one aim 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 necessity accompanies, others of dependent character.

The montal 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 leter 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 east 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 east 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 outgrown.

The fundamental faculties of man and woman are the came, 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 purce 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, unasked, and with

CHAPTER AVI.

CONCLUSION.

no selfish thought of recompense.

report heforehand.—Alger, If man is immortal, should be not know it?—Spirit

There are, nor can be but two classes of thinkers:--MA-TERMALISTS and SPIRITUALISTS. The former refer the phenomens 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 he 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 is 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'

This Spiritualism is not for to-day. It streams through ell 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 pretry of all races of mankind. Take it away and there is naught left but the corpse, the dead and desolate ma-

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, -- cut 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 world seems nearer to approach, or the clouds of materiality to be riven and blown aside, and angel whispers more clearly heard through the trembling bars of physical man.

*Copy-right by Hadson Tuttle, 1877.

Cast on an age of infidelity and doubt, we have acquiesced in the sneers of our scientific teachers, and rejected the supermutural, the spiritual, without a moment's thought, with scoff and sneer as beneath the attention of a thinking man. A marrative 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 crys.

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 Persian, the Holy Vedas of the Hindoos, the Koran of the Mohammedan, 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 realm lies in shadow, stretching an 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 first 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 sepuicher by angel hands, comes freshly to mind. When we relate how Home was wafted 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 Elics, who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem." Were Peter. John, and James deceived or deceivers?

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 feet 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 parallel 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 Ezeklel 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 von 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 spir-

it 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, quadrupedal 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 maung powers of this Infinite Prefection.

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 hely significance of immortal life.

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 retying 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, meauing 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 held the nations of history as well as stars and suns in their orbits. "What!" says one, a universal religion!" I answer, Yes, a universal re-

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 irreclaimable 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 theocracy to their ancient power or prestige. Nor is it mouraful that it should be so. The world is better without then 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

And where is Mohammedanism? Is that any better? That, although younger than the others, exhibits the wrinkles and totterings 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 he 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.) Copy-right by H. Tattle & G. B. Stebbles, 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 Mem-

Mrs. Miller is living on Exchange Street, extended, No. 38. I boarded and lodged at the house, and slept in the scance room, every night. I witnessed six light and six dark scances, 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 scances.

The first light scance 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 has a great deal of power also, and also a female spirit named Francis, who plays on the accordeon. She walks out of the cabinet and goes right up to those in the scance, and plays a number of tunes.

At this scance 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 sur-

plice, rich colored vestments, etc. The physical manifestations that take place at Mrs Miller's scances, occur previous to her light scance. 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 scances were similar, different spirits coming according to the investigators. I was favored by the presence of a number of my spirit relations at each scance. 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 sis ter-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

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 scance I ever attended. Commencing at halfpast 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 scance 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. Pealing the orange, she placed the peel in my hand, divided 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 cab-

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 have not into the cabinat and mathematical across the room. 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 Stubenville, 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 white I washold-

ing 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 mediate and reveals present. The magazages were written. 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 bananna, were put on the slate and put under the table by request. On withdrawing the slate nothing was found but a little of the peeling and a couple of the seeds. This occurred first with the bananna and then with the orange then with the orange.

Kirksville, 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 natures 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 councils 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

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 be 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 counter-feiters 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 aerolite 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 corcerning the legion of swindlers that infest our churches, ing 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 Chrisfinally 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 renonnes 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

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



The way of the second of the s

SCENES FROM THE HOME OF OUINA.

Written by Oning, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL,

CHAPTER XIX.

The early summor 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 payilion 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 firest 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 de-

Mr. Marvin purchased for the company of laborers a large manufacturing interes 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 homelike, one for each family; made a general bakery, laundry, etc., connected with the factory, to relieve the wives of the men from the too keavy labors; made the busi ness 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 earefully 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 neavy 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 des tined 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 entranced to address them in their ownlycoum 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

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." (To be continued.)

Leaflets.

by ouina, given through her medium WATER LILY.

Baby buds, wakening to bloom, Whence your beauty and perfume? "Beauty born of sun and dew. Fragrance heaven shining through."

Raby blossoms, blowing hithor, Why so soon your petals withou? "Bloom and fracronce have their day, But fruitage is the flower's decay."

If only one daisy on the earth did bloom, Would it notatill a sweet messenger prove? A million million daisles need no word To show the perfect plentitude of love.

MORGAN'S LEGAL MAXIMS; an English version of legal Maxims, with the original forms, alpha-betically arranged, and an index of subjects. By James Appleton Morgan, author of "Law of Lit-erature." I volume, 12 mo. Cloth, price \$2. Rob-ert 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 heretotore been accessible only in the scarce vol umes 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 ver-sion, the exact and authentic form of the

The benefits that may be derived from this work will be apparent, when the impor-tance of referring to first principles is con-sidered. 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

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 boits 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 do-

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

Though menial 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. Tinsley's Magazine.

The Virginia City (Nev.) Enterprise relates the following as a recent veritable 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 dur-ing 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 t 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 temperwhat a dreadful thing it is to have such 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 nulsance as that; no riches, no elègance of mien, 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 vulgarest thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of implety. 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.

Ir spirit control be fact, is it not, eviden 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 and through another brain in which the same organs that have been so active in himself, 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 cornered. enjoyment, and better pecuniary prospects | cognized in each? It would be very surpris-

ing, were he to so control the voice of the lity of the medium. The phenomena are of infant or young girl as to speak in his form-er 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. Itallian 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 belis were calling together the worshipers. "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 climes and countries: in the savage state, and in all stages of civilization, man is a religious being. His tem-ples and altars exist in all lands. It is this that chicily 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.

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 roasted 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 abcess, 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

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 possibly be able to find some other similar living organism, which it sometimes can induced, 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 mediam 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 truthseekers. and becomes justly an object of distrust. Suspect that medium!

3. Phenomena occuring 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 once and are likely to cheat again; and the safest way is to avoid such mediums

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

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.

o. 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, openhearted, 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 seance, 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

flowering, safely by mail, at all post-offices. O Sphericing your choice, all aboled, for \$1:12 for \$2:19 for \$3:13 for \$3:75 for \$10:100 for \$13. Seal for our NEW 4FIDE TO ROSE (TLTITLE), and choose from over \$00 finest sorts. Our Great specialty is gracing and distributing Roses. THE DINGES & COVARDOO, Rose-Grower, West Grove, Chester Co., Pa.

Religio-Philosophical Journal Tracts.

The arst number, of at double column pages, now ready ntaining fivo lectures:—

ist. The Summer-land; Three states of spirit-life from actual experience, giving scenery, etc.; a lecture by Mis. Cora L. V. Elchmond. controlled by Judge J. W. Ednands. 2nd. The true Spiritualists, a lecture by Mrs. Cora L. V. Elchmond. 3nd. The true Spiritualists, a lecture by Mrs. Cora L. V. Elchmond. 3nd. Untrustworthy Persons who are mediums—Our Duty. th. The Responsibility of Mediums, by Eugene Crowell, M.D. 5th. Denton and Darwinism, by Prof. Vm. Denton. 6th. The Real Solution of the Principles of Correspondences, and the Nature of Substance in Spirit-life; A Lecture by Mrs. Cora L. V. Richmond. ander she control of Eminuel Swendenhorg. 7th. What is Magnetism and Electricity? Important questions answered by the spirit control of Mrs. Cora L. V. Elchmond.

This pumphlet, containing 32 pages, treats of subjects of spetent interest, and it should be circulated generally among all classes of people. Price, single copy, 10 cents; three contes, ." "For sale at the office of this paper.

ROPP'S Easy Calculator

Is used by thousand of farmers, inechanics and basiness iron, whospeak in the highest terms of its practical utility and convenience. Its wonderful simplicity enables even the most hilterate to enkeninte with absolute accuracy and speed; while its original and rapid methods delight and benefit the most scholarly. Itsentirely newsystemoftables shows, at a giunne, 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 rare per cent; mements of lumber, logs, clateras, granaries, vagon beds, corn cribs; wages for hours, days, weeks and months, etc. It is well and nearly gotten up, in pocket-book shape; is accompanied by a silicare slate, diary, and pocket for papers. It is unquestionably the most complete and practical Colembar ever published.

Cloth, \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00. . For sale, wholesale and retail, by the Relieso-Putto-CPHICAL PUBLISHING HOUSE. Chleago.

JUST PUBLISHED.

WHAT WAS HE? JESUS IN THE LIGHT

Of the Nineteenth Century. BY WILLIAM DENTON.

This work presents some of the conclusions arrived at by satudy of the Gospel accounts of Jesus; and gives a faint outline of what psychometry rowals regarding his parentage, life, and resurrection; leaving the complete portrait for a letter 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

HEBREW AND CHRISTIAN REVELATION. "LA BIBLE DANS L'INDE."

BY LOUIS JACOLLAOT.

EXTRACTS FROM AUTHOR'S PREPAUR:

Price \$2,00; pestage 10c. * Foreste, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago,



R. P. HALL'S galvano-electric PLASTER.

A Galvanic Battery

mat Difficulty, Nerrous Diseases, or Female Weakness or known. It effects aromagical. Sold by Druggists, sent by mall on receipt of Bir cents.

Address HFILL MANN & CO., Proprietors, 182 mass avo., Unicago.

They are Warranted.

THE WILL DE 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, WE WILL SEED THE

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 ses 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

upor STRICTLY CASH IN ADVANCE! RECOLLECT-13 WEEKS for FURTY 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 Harmonial Philosophy,

By MARY F. DAVIS. A whole volume of Philosophical Truth is con-densed into this little pamphlet. Mrs. Dayle has developed with rare faithfulness and pathos, he pure principles of true Spiritualism. The corroyful may not consulation in these pages, and the doubtful, a firm foundation and a clear sky.

Price: postage paid, 15c. per copy. Eight copies

ng and a clear sky, ne; postage paid, 15c, per copy. Eight copies for \$1. In handsome cloth binding, 30c, For site, wholesale and retail, by the English-Philo-lical Publishing House, Chicago.

ANCERNY SEX WORSHIP. i curloucand Remarkable Work, containing the Traces

of Ancient Myths in the Eeligions of To-Day. rious, learned and painfully suggestive hout. It is evi-tion especial poins is taken to deal delicately with the cel.—Chiese Journal.
Ather curious and remarkable work. It gives, most his
t has origin of the cymbol of the cross, founded, as it was
the angient working of the masculine sexual origins. It is
menima, but suited to invente minds, but to the matire,
lous and curious, it will prove of great inforest.—The Truth

70 pp.. 26 illustrations, 12mo., paper, 50 cents, *For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THE HISTORY OF THE CONFLICT RELIGION and SCIENCE,

By JOHN W. DRAPER, M. D. 1 Vol., 12mo, Cloth. Price, \$1.75.

The conflict of which he treats has been a mighty trouchy of latternity that has dragged unitons into vortex and third the fact of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive mouner and with dramatic effect, the way religious authority has employed the secular power to obstruct the progress of knowledge and crush out the spirit of investigation.

SOUL AND BODY:

THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE.

Author of "Montal Cure," and "Mental Medicine." It is a book of deep and genuine inspiration. Disease traced to its Seminal-Spiritual Principle. Spiritual Influences and Forces the Appropriate Remedy. The Fundamental Principle of the Cures wrought by Jesus, and how we can do the same. The Influence of the Spiritual World on Health and Disease. The Philosophy of Spirit Intercourse, How any one may Coaverse with Spirits and Angels. The Psychology of Faith and Prayer.

Cloth, \$1.60, postage, 6 cents. ". For sale, wholesale and retail, by the Bullgao-Philo-cophical Publishing Horse, Chicago.

CHRISTIANITY & MATERIALISM

By B. F. UNDERWOOD.

This paraphier of forty-three pages, printed in fine style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author decis Christianity as represented by the Old and New Testaments and modern orthodox seets, some severe and well-merited blows; while we differ greatly from our talented friend Underwood in some essential particulars, we believe his fectures and writings alculated to do much good, his Christianity and Materialism, is worthy of and will repay a careful reading.

Price, 15 Cents. . For sale, wholesale and mend, by the Religio-Putto-sophical Publishing Rober, Cheago.

THE PLANCHETTE

WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchetto are backed by the sixtements of the most reliable people—statements which constitute such a nass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

FROM THE BOSTON TRAVELER.

That Plauchette is full of vagarles there is no question of doubit; with some it is as stubborn as Mr. Maloney's pig, with others it is decile and quick to answer questions, interpret the thoughts of lookers on, and not only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, pazzle and mystery, and a pleasant compasion in the lungs. Have Planchette in the family, by all means, if you desire a hovel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY. Canally, when two or more persons rest their fingers lightly upon the instrancent, after a little while it begins to move, and, by placing a shoet of paper beneath the pencil, it will write sentences and answer 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 puzzle and a wonder to thousands.

The Planchette is made of fine, polished wood, with metallic bentsgraph wheels, and is furnished complete, in a handsome box with pencil, 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 Haliero-Faillo-sornical Publishing House, Chicago,

Zeligio-Zhilosophicul Zournul

J. R. FRANCIS,

TERMS OF SUBSC MPTION: ne copy, one year, in sdyance, including postage,.... \$3.23

parall Letters and Communications should be ad

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

In making remittances for subscription, always procure a cost-Cutes Money Order, if possible. When such order car Post-Outos Monsy Order, if possible. When such order can not be procured, send the money in a Registered Letter.

These sending mon to this office for the Journal should be careful to state whether it be for a rememble, or a new subscription, and while all proper names plimity—siso give the name of the post-office to which the processor of the post-office to which the processor of the rest of the post-office to which the processor of the rest of the post-office to which the processor of the rest of the processor of the following the subscription of the sequired for the payment of the payment of the payment of the payment of the payment is made a prepared by the subscription Books, unless the first payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS. Subscribersare particularly requested to note the time of the spiration of their subscriptions, and to forward what is due of the ensuing year, without further reminder from this ice.
Joon the margin of each paper, or upon the wrapper, will
found a statement of the time to which payment has been
die. For instance, if John Smith has bain to 1 Jan., 1878, it
is madici. J. Smith Jan. 8." If he has only paid to 1
3., 1876, it will stand thus: "J. Smith 1 Jan. 1," and in like
pure he the day month and year what it may

CHICAGO, March 19th, 1877.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts. Posts Moncy Orders and other Remittances for the Publishing House of the Religio-Patrosophical Jouenal psychlotic corder of Schne. Bundy, Acting Manager.

LOCATION

OHICAGO, 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 bodyits whence and how:-

(1.) By which force is the spiritual body Is it the same force which moulded and actuates our earthly bodies? (2.) Out of what material is the spirit

(3.) What scientific truths or theories have the most bearing on the above questions: Are there any discoveries in any of the sci ences 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." Even the materialists admit that their hypothetical atom must be without extent and without form. How can it be said, then, to represent matter in any physical or sel entific sense? Are these supposed elements of matter-these atoms-combined without voids infinitely small between them? Or, on the contrary, do such voids exist? Materialism cannot reconcile these hypotheses, though it tries to; for it greatly needs the latter, and cannot well get rid of the former.

Certain fundamental questions relative to the origin of matter, are therefore evaded by the materialists. Genuine science admits that these questions of origin are insolvable. Sham science affects to solve them, because if it did not, it would seem to accept the dogma of a divine creation.

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 Moleschatt, Bucher,

and other atheistic materialists have done. In one sense, we grant that matter is eternal: It is co-eternal in essence with the potency of God. Do you call this an unscientific hypothesis? It is nevertheless the only one that overcomes all scientific objections

(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 Bray, "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. We have a right, therefore, to infer that there is but one force, and what is this? As there cannot be motion without something moved, so force or power must be the force of something; and that something to me is the Great Unknown; its modes of action or its manifestations alone are known to us. But, as everything shows the unity of force, and all force or power tends to a given purpose or design, that force must be intelligent, and if intelligent, conscious, and the conscious action of power is will. All power, therefore, is will-power."

All this is in harmony with the deductions of the most advanced science. Even Professor Huxley, bitterly opposed to Spiritualism as he is, has said: "Undoubtedly active force is inconceivable except as a state of consciousness: . . . except as something comparable to volition."

"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

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 proprieties of nature? He tells us that levitation cannot be-because why?-why, because Dr. Beard knows it to be impossible! (See his paper on Human Testimony in the May number of Youman's Popular Science Monthly.)

Chavee, 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 somnabulism and the trance. This observation leads us to conclude that there is a future life."

Had Chavée been a Spiritualist he could have enlarged his list of proofs of the exist ence of a spiritual body.

"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 -nay, how inevitable is the inferencethat 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 tremendons advantage of the use of all those ethereal forces which are the everflowing 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 impecunious liberal (?) Lowrey, who, because he had no money to buy his dinner, allowed Payne, the whilom aspirant for editorial honors, to set him up as a figure-head for the Liberal Age; a craft that was expected to be kept affoat by the patronage of Spiritualists and Free-Thinkers. The ballooning scheme exploded, oeing composed entirely of gas, and sudden lý 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 crack

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 Bourbon, 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

Utterly ignoring the new light Max Muller and others have poured on the Bible and other 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 opposed, it has recently made 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 flaunts 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 socalled "Liberalism."

He must feel chagrined by the standing

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 irretrievable 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 offiodox,

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 issucs, 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 Index, or the able, even though rather crude handling of vital issues by Bennett, of 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 scance 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 sitter. The message read: "1 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 two 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 gentlemen asserts, that he heard voices holding a conversation in a loud 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 transcendental." The appearance and disap- Paine Hall has acquired in Boston, as the hand; the doors were closed leaving them I vited.

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 mysterions exhibitions of strength the scance ended. Every possible facility for accurate observation was afforded, and every avenue whereby the medium could "assist" the manifestations guarded against. This seance 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 alds the production of the various phenomena.

We have for over two months been care. fully 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 elegely, 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.

ED. Reporter :- Some one 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 smut and coarse infidelity and downright blasphemy, the dear friend was aware it never goes into decent families unless thrust in by some one who lacks manliness 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

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 de-light too, is to strew its filth out upon churches and ministers. Of course this dear friend was dreadful afraid I would not mention the abomination of Spiritualism unless he must thrust it before me. I don't fright en 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 list, from which we quote the following:

Ep. Reporter:--In the last copy of your paper I read an article from the Rev. J. T looper, 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 hel will be to out-grow our ignorance and evil He asserts that no lecent family will receive or read the REligio-Philosophical Journal, which as ertion I deny. Myself and my family have read said paper for the last ten years or more, and it has one of the largest circula tions of any paper in the Union. And as to myself and my family, I am willing to compare records with Cooper of 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? Die he ever read the life of the "Wesley family? If so, he must be aware that they were Spir itualists. And I am thankful that many of our best and ablest men of to-day, are conrinced of its truth, and that ignorance is fast giving away before the light of reason. C. B. BILL.

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 Lasin and Monroe streets. All are in" The Very Best Medium."

A correspondent writes: "I have been to hree different seances, 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 opin-ion 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

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 science or fact 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 elairvoyance, clairaudience, 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 banded 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 yearly 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 thrownaway 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 circuating 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

Dr. H. P. Fairfield would like to make engagements to lecture in the West. He is a well-known and reliable trance speaker. Address him at Greenwich Village, Mass.

Giles B. Stebbins has returned to Detroit from Washington. He will attend the yearly meeting at Sturgis, Mich., June 14th, 15th and 16th.

Thomas Cook has been lecturing at various points in Iowa. He proposes to travel through Missouri to Kansas. His present address is Marshalltown, Ia,

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

Dr. Slade closed his engagement in St. Petersburg, April 19th, and went to Berlin. He will sail from Europe for Australia June 27th, and return to America via San Fran-

Mrs. Amelia Colby will answer calls to lecture anywhere in Indiana. Her address during June and July will be Winchester. Ind. She will be accompanied by one who plays the guitar and sings at her meetings.

Mrs. R. Shephard who has been lecturing in Michigan during the past winter, called at our office last week, and reports the work in that State in a prosperous condition. Permanent address, 304 National Avenue, Detroit, Mich.

Dr. G. Amos Pierce, of Auburn, Maine, contemplates traveling west on the Grand Trunk line to Chicago, and would like to make engagements to lecture and heal the sick along the route. Address box 87, as

W. H. Chaney delivered the oration in Portland, Oregon, on the Paine anhiversary, followed by ten lectures on Astro-Theology. He is now engaged in the "Labor Reform Movement," and has started a paper in that place in its interest, called The Labor Gazette.

Dr. J. K. Bailey informs us that he is going into Missouri and Kansas for a season of labor. We hope the friends of rational Spiritualism will keep him in constant and remunerative employment. He may be addressed, until further notice, at Clinton, Henry county, Mo.

No clue has as yet been obtained of the whereabouts of Mrs. Maud E. Lord. At last accounts it was reported she was seen to enter a hack on Tremont St., opposite the Park St. Church, at the time of her disappearance, but no further information has been obtained by the police or public.

The Spiritualists in Sedalia, Mo., are holding meetings every Sunday afternoon in the Court House. Two weeks ago they had a lecture by John H. Cotton. Last Sunday Dr. B. F. Hughs addressed them on "The Relation of Spiritualism to Science and Religion." Their meetings are well attended.

W. F. Jamieson writes: In my debates I find the Religio-Philosophical Journal a great help. Last debate (with Elder Walker at Olathe, Kan.) I quoted your positions copiously. It sets us right before the world, and shows we have no sect or ism to serve at the cost of truth.

Mrs. Cora L. V. Richmond's subject next Sunday morning will be:-"Spiritual Sensations, giving the analogy and connection between the unfoldment of Spirit and the unfoldment of the Material Organism." In the evening her subject will be on the-"Universal Harmony of all religious"

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, following the convention. Her husband, A. B. Severance, the psychometrist, will accompany her, and can be consulted in his line of mediumship. Her address is 219 Grand Ave., Milwaukee, Wis.

Capt. H. H. Brown and wife and Mr. Vandercook are now in New Orleans. The Captain has an engagement for a month with the society there. Mrs. Brown will hold test séances. The Captain can be engaged for week-day lectures elsewhere. From there they go via Shreveport, La., to Northern Texas. Address them at 254 First Street, 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, and Conductor of the Chicago Progressive Lyceum, is now on a visit to Michigan, and we bespeak for him a cordial welcome among the Spiritualists of that State. During his travels he will receive subscriptions for the Religio-Philosophical Journal.

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, and to give Mrs. Crocker a rest from her labors as a medium, it being found impossible for her to obtain any relaxation at home, owing to the constant demands upon her time. We bespeak for them a hearty welcome

wherever they may travel. 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. Dr. Rogers has the reputation of being a fine magnetic healer and a successful practitioner. He has been known to us personally for several years and seems to be a thorough going Spiritualist as well as a square man. He will take items for the JOURNAL as he travels.

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 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 bank-ruptcy. We understand his losses were the result of real estate speculations.

The elder had more business on his hands than he could manage successfully. Speculating in corner lots in the "New Jerusalem" and dabbling in earthly real estate proved too much for him. If his knowledge of affairs in another world is as uncertain as of matters here, we fear there will be some difficulty for those who have invested there, on his assertions, of being able to "read their titles clear, to mansions in the skies."

The Spiritualists of Central New York,

Will hold a two days' meeting and Reanion in Deansville, on Saturday and Sunday. June oth and 9th, 1818. Good speakers will be present. The friends here will do all they can to entertain visitore. A good time is anticipated and a cordial invitation is given to all to come and have a good time with us, and invitoryour friends. Good board at the holds at reduced

S. W. PECK, Decineville, N. Y.
F. A. ELY.
E. F. BEALS, West Windeld,
Decineville, N. Y., May 13, 1818.

E. F. BEALS.

The Spiritualists and Liberalists Will please bear in mind that our next quarterly meeting takes pleas in Omro, Wis. June 13th, 15th and 16th next. The simple announcement that Froz. R. G. Eccies will speak, but audicing guaranty of encoces. Good rocal and instrumental meeds to secured for the occasion. Come all.

Di. J. C. Perelles, See'y.

S. M. Brown, Pres't.

N. W. S. C.

The 19th Anniversary Meeting at

Sturgis, Michigan.

The Harmonial Society of Sturgle will hold their annual meeting in the Free Church, at the village of Sturgle, on the 14th, 15th & 16th days of June. Eminent speakers from abroad will be in attendance to address the people. A general invita-tion is extended to all.

Ex Onder of Com.

Spiritual Camp Meeting in the North-West.

The Spiritualists of Northern lows and Southern Minnessta will hold a camp-meeting in Webster's Grove, one mile
treat of Bonair, Howard Co., Iowa, commending Wednesday,
June 25th next, and holding over till Sunday June 26th. The
Rey, Samuel Wayson has been engaged as principal species in
conducting the services. Gro. P. Colby, test, trance, and clairroyant medium, will be in aftendance: others are expected,
A general invitation is extended to mediums, and all intersited in the promugation of a pure Spiritualism, and in deviring means and plans for promoting the eniture of a true
madinoid and womanicod. Hay and wood will be furnished
those conting from a distance. Bonair (Vernon Station) is on
the line of the Chicago, Milwankee and St. Paul Kaliroad, six
miles west of Cresco. J. Nichols and far Ejeridge, of Eresco;
W. White and W. Stark, of Lime Springs, and G. Webster,
of Bonair, Committee of Ayrangements.

Zusiness Antices.

THE great popularity of Dr. Price's Cream Eaking Powder is the best evidence of its worth. It is sold only in cans—not in bulk.

Hearing Restored .- Great invention by one who was deaf for 20 years. Send stamp for per-ticulars. Verry & Harper, Lock Box 50, Madison,

Saponifier, see advertisement on another page 25-16-25-15

THE favor Dr. Price's Special Playoning Extracts have won sustains us in the assertion, that they have no equal in the market.

Dr. J. A. Clark, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-tion. 24-9.26.

Dr. Price's Unique Perfumes-Pet Rose, Alista Bouquet, and other odors, have a powerful, durable and exquisite fragrance.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ili. Water Color Portraits a spec-24-12tf

DR. G. E. ROGERS, practical, scientific, vita-pathic, electrician and vital magnetic physician, s meeting with great success, and has no peer in the treatment of eatarth, throat, lung and chest afflictions, dyspepsia, serofula, rheumatism, par-alysis, mental and nervous prostration, general de-bility,—cancers,—tumors. Cancers and tumors bility,—cancers,—tumors. Cancers and tumors cured without using the kuife or caustic, and without drawing blood, with very little or no pain. Turkish, electro-thermal, magnetic, sulphur and fruit baths, are given by Dr. Rogers for the treatment of disease. Headache, neuralgia and all acute pain relieved instantly. Traveling in Iowa at present. Address at Tipton, Iowa until further notice. 29 11tf

BATES' ADVERTISING AGENCY.

Mr. J. H. Bates, lately senior partner in the newspaper advertising firm of Bates & Locke, at No. 34 Park Row, having succeeded to the business of the firm, has rented and fitted up rooms in the Times building. No 41 Park Row. Mr. Bates is one of the oldest advertising agents in the city, having been in the business for a great many years. He was for a long time a partner with Mr. S. M. Pettengill, with whom he continued until 1873, or which time he formed a continued until 1873, or which time he formed a contactnership with at which time he formed a co-partnership with Mr. D. R. Locke, at that time largely interested in the Toledo Blade newspaper, both as editor and stockholder. The firm was dissolved yesterday, and to day enters upon its career under the sole proprietorship and management of Mr. J. H. Bates.—N. Y. Times.

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 We have perused testimonials from farmers who have treat-ed their hogs with success by the use of the preventive and restorative agents set forth in this swine treatise. We have personally known the author as a chemist and physician for years, and trust that the measures presented in this swine freatise, will prove to be balm through out the land, for the swine scourge.

24-11.

THE issue for 1878 of the Newspaper Directory and Advertiser's Hand-book, published by the world-known advertising agency of S. M. Pettengill & Co., 37 Park Row New York, has just come to hand. For simplicity and convenience of arrangement, comprehensiveness of scope and general accuracy, we have long regarded this as by far the best and most reliable Newspaper Directory published in the United States or elsewhhere. It contains a complete list of the newspapers published. It contains a complete list of the newspapers published in the United States and the British Provinces, a second list arranged for the convenience of advertisers, in countles; lists of the daily, weekly advertisers, in counties; lists of the daily, weekly, monthly, religious, agricultural and specialist newspapers and periodicals, with full information as to character, circulation and proprietorship, and a list of the leading newspapers of Great Britsin, Australasia and Europe. The volume is illustrated with portraits of Bayard Taylor, George W. Childs and Brete Harte among living, and Samuel Bowles, James Gordon Bennett, of the dead journalists of the United States, while an excellent steel engraving of Mr. S. M. Pettongill excellent steel engraving of this 2. in retresping appears as the frontispiece. An interesting article on advertising, replete with hints drawn from long practical experience of the subject, should make this volume specially attractive to enterprising business men.

Best full set of teeta some minus and state at McChesney's, corner Clark and Randolph Sta. 24-12 Best full set of teeth \$800: filling half price,

Dr. Kayner, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washing. ton Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and fur. nishes them to order. See his advertisement in another column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terrae: \$3 and three 3-cent postage stamps. Money refunded if not answered. not answered.

A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its effects.

Spence's Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 24.1tf.

A New Spiritualistic Story.—"Nora Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Advertiser office, June 1st. A friend, who has deen the manuscript, informs us that it is a fine production, abounding m pleasing incidents, portraying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spiritual and appealing to the higher nature. Copies of this work will be for sole of the select of the of this work will be for sale at the office of this paper, and orders sent in now will receive prompt, attention. Price, 50 cts.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes. progress, and the prospect of a radical cure Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F Butter. field, M. D., Syracuse, N. Y.

CUBES EVERY CASE OF PILES. 28-10-25-9 The Wonderful Healer and Clairvoyant,-

Mrs. C. M. Morrison, M. D. Thousands acknowledge Mus. Monusou'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.—Englose 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 Canadas. Circular containing testimonials and system of practice, sent free on application.

MRS. C. M. MORRISON, M. D. Address. P. O. Box 2519, Boston, Mass.

New Advertisements.



IF THE SICK

Would realize how little disease and its origin is understood, and send me their photograph. I will disclose to them a true knowledge of the cause of their discusses and the philosophy of life, founded on a new discovery of my own, which is unknown to the medical profession, that will enable them to recover their health and avoid bulletanem discase, free of charge. I have thousands of grateful letters from all parts of our country from those I have cared and made successful and happy by my medicines and ource. Address Mrs. Lucretta Deadley Huddella, Box 1413, Norwich, Connections.

HOC CHOLERA.

ent medicine or "sure (but never) cure" recipes for sale but an ex haustive trestise, showing the true character of this duse, with pivof that it is not "Cholera," It is a Specific Blood Poison. This new work shows the composition of the blood in health and in the various stages of the disease, and gives plain directions, so that every farmer can successfully prevent,

Liberal inducements to Agents in every County. IF Circular of particulars sent free. Read and judge for pourselves Address B. M. KENYON & Co., Batavia, Kane

CLEMENT & SAYER, 416, 418, 420, 422, & 424 Milwaukee Avenue Only house in the city manufacturing all there own CLOTHING BY STEAM POWER.

and retailing it on the same premises. and retaining it on the earne premises.

We pay no rent and all of our expenses are at bottom figures on account of peculiarly favorable circumstances. Therefore, It is evident to everyone, that we can sell cluthing at very make lower prices that any other clothing afore, as they all thay their goods ready made from wholesale houses, and as their expenses are unavoidably larger. This latter condition applies especially to down town houses.

Deal direct with us and gut the benefit of our advantages as manufacturers.

manufacturers.
First, original, and only strictly one price cash house, and largest retail clothing store in the World, occupying an area of floors of more than an acre.
21-11-14

WINDOW SCREENS, WIRE CLOTH, WIRE COODS,

CLINTON WIRE-CLOTH COMPANY.

148 LAKE ST., CHICAGO.

"THE GENESIS AND ETHICS CONJUGAL LOVE." By A adrew Jackson Davis.

Price, in paper, 50 cents; in cloth, 75 cents; postage free. For sale, wholesale and retall, by the RELIGIO-PRILOtophical Publishing House, Chicago.

UNDERWOOD-MARPLES

DEBATE. HELD BETWEEN

B. F. UNDERWOOD AND REV. JOHN MARPLES, of Toronto, (Presbyterian).

SCHIZOTS: ATHEISM. MATERIALISM. MODERN SCEPTICISM AND THE BILLE.

PIANOS Another battle on high prices. DAGING ed. IF see Beatt's latest Newspaper that reply (uniform) before how in Flanco or Organ. Renting little treated with AD Lovest prices ever given. Address OBGANS 14 2-2010 W

ANNOUNCEMENT.
THE VOICE OF ANGELS—a semi-morthly paper devoted to searching out the principies underlying the Spiritual Philosophy, and their adaptability to every-day life. Edited und managed by Spirits, now in its 3rd vol., chingged from 8 to 12 pages, will be issued as above at No. 5 Dwight at., Buston, Marz. Price per year in advance, \$1.65: less time in proportion. Lotters and inatter for the pager must be eddressed as above, to the underlighted. Aprelman copies free. 20-2317

D. C. DENSMORE PUBLISHER

CLAIRVOYANCE.

By giving age and sex. I will answer six questions for filets, and stamp. Give a life reading for filluand two stamps.

Address Mrs. JENNIE CHOSSE, 67 Kendali et., Boston, Mass.
24-3-12

Anna M. Middlebrook, M. D., has been induced by the urgent entreaties of friends to re-enter the lecturing field as an eposite of reform. She will answer calls to speak upon Spiritualism, Liberal-Roligion, Health and Hygiene, Woman's Beyation and Man's Reformation, Temperance, and various other topics which the condition of the times demand. Engagements are collected from the West, as well as other portions of the country. Terms in conformity with the times. Address Box 778, Bridgsport, Ct. 23-7-16

ASTROLOGER. HAVING HAD TWENTY YEARS OF EXPERIENCE.

HAVING HAD TWENTY YEARS OF EXPLINENCE.

Is successful in reading the planets connected with every event of life. Charts of Destiny for two years, and advice on Business, harriege, etc., \$1.01; Full Life, \$5.00; Six questions on any metter, 50 cents. Enclose see, with correct ege, or time of birth: if Indown, whether born night or day; if single, and sex. All business by letter, and atricity confidential. Address PROF. J. FAIRBANKS, No. 7 Suffolk Place, Bosson, Mass. Enclose stamp.

DR. WHITE'S HOMEO-MAGNETIC POWDERS Are Warranted to Cure any Curable Disease.

Send name, ege, history and minute description of disease. In your own handwriting, if possible, and enclose \$1 to Daniel White, M.D., cor. Minth and Pine sts., St. Louis, Mo. Dr. White's Medicated Globules for Colds, Cough, Hondache. Fever, and all diseases, in first stages, caused by "biking cold." "An onace of provention is beffer than a pound of care." Price 50 cents per box, or 3 hones for \$1, mailed free. Address as above. 24-9-100f

SOUL-READING, or PSYCHOMETRY

Mrs. A. R. Severance would respectfully announce to the public, that from a lock of hair or hand-writing she will give a sout-reading or psychemetric delineation of character, with instructions how to develop the intellectual and spiritual faculities, how to cuppriess propensities that are two exteems, adaptation of these intending marriage, how those that are unknopply married may retindle their former love, adaptation to business with business advice, an accurate diagnosis of physical and meand diseases, with nature's best remedire, and other marked changes of past, present and future life. Fifteen years experience as a Soul Reader, and business of the lost minds of America and Europe, warrants her in stating that she can fully come up to the claims herein made for her. Full delineation, \$250 and four 3-cent stamps; brief delineation, \$140 and four 3-cent stamps; brief delineation, \$140 and four 3-cent stamps.

NERVO-VITALIZER

A wonderful Instrument. Produces a quiet, passive state of rest of mind and body. Restored lost vitality, gives life and strength to the weak and nervous, when all other means fall. Balles up wasted structure and quickens the nervo-vital finites. Pain is cared, health restored. Will produce the mediumictic state and develop elairvoyancy. Bant everywhere for \$1.05. Agents wasted. Dr. W. A. CANDEE, Bristoe, Conn.

TESTIMONIALS.

Dn. W. A. CAMPER, Str.—As references and asked of you, in the introduction of your new "Nervo-Visilizer, and you necessarily lava to refer to me, as the first experience with it was in my lumily. I thought it would ease you the trouble of reference, and me the trouble of writing a certificate, on each accession, to write you one for publication.

The first trial was with my wife, which had the effect of putting her into an easy, sleepy state in the course of half an hour. In cuspequent trials it put her fact esleep in litteen minutees; it has also the effect of quieting her nerves and resting her very much when fired and in an extractated condition. She has also been able to dispense with nervines entirely through its use, while before using it she had to resert to some one or other of them every few days, and cometimes doily. This was by using the first one you made, when it was far from being perfected. She would not now part with it for many times its cast.

It has the same effect on a youngledy bearding with me, tables and hear effects on a course lady bearding with me, tables and the first ment between the course of the process.

It has the same effect on a young lady boarding with me, laving put her lore a sound sleep in lifteen or twenty minutes, and the is one of those persons that mover get sleeply when sitting reading or otherwise occupied.

An elderly lady was at my house and took it in her hand and was soon in what is called a trance state, and went on to fell who were ailing and to prescribe for them. But I take no stock in that line of trade, and leave those to profit by it that do. I feel no reluctance, however, in recommending the "Vitalizen" for all it is devertised to do in the resuccitating and vitalizing line, as stated in your circular.

Eristol, February, 1838.

I received the Vitalizers all right. Think they possess great power to coothe and quiet the nerves; had a person hold it who was quite sleek, troubled with indigesciors if put him to sleep in a few minutes. When he awoke he set greatly relieved. It relieved the pain from the foot of another person, and several persons were affected favorably by the electric current of the instrument.

I have the Magic Cup and Horse-Shoe Magnet, but think this will help me more than anything I have yet seen.

Very respectfully. Mrs. T. P. Honnuhook.

No. 2,216, Eoff Street, Wheeling, West Virginia.

What will the Weather be To-merrow? The state of the s

POOL'S SIGNAL SERVICE BAROMETER

And Thermometer Combined.—Fertills correctly any charge in the Weather, 12 to 24 hours in advants. Endorsed by the most eminent Professors and Scientific men as the Best Weather Indicater in the World. FARMERS can plan their work according to its predictions. It will save fifty times its cost in a single season. Warranted Perfect and Reliable. Wowll rend it free to any address on receipt of \$2.00 Beware of worthless imitations. None genuine without our trade mark. Agents Wanted.

Send Stamp for Circular.

U. S. NOVELTY CO., 105 Kaiden Lane, New York. Please state where you saw advertisement. Send Money Orders or Registered Letters at our risk.

NICOTIANA ANTIDOTUM. Great Magnetic Remedy.

DO YOU SMOKE? DO YOU CHEW? DO YOU USE TOBACCO

IN ANY FORM?

IN ANY FORM?

If you have formed either of these habits you have many times resolved to break from their slavery, and the vain so tompt has shown you what from masters control your will. The untell millions wasted in the production and manufacture of tobacce, is insignificant in comparison to the waste of thealth and life by its use. If the character and results of the habit were known at the beginning in few cases would the appetite be formed. Once formed, the victim it wandle to break away, and an appeal to the Will, in most cases, is inglecter. Guided by the uncring principles of science, a profound study of the organizand mental changes, produced by the habit, and of the compensating remedies. Nature has prepared in the vegetable kingdom, has enabled us to prepare an antidote for the polanned condition of the system, which necessitates the use of tobacco.

The listitual use of Tobacco is the cause of inconceivable disease, pain and misery, and is the gateway to strong drink, the highway to crime. It enslaves, and although exhibating for a time, results in lastitude, weakness, want of energy, dyappela, heart-disease, apoplezy, and nervous prostration. It changes the entire constitution of the physical body, and thereby is impressed on the mind. It attriacts as a polson, the system attempts to throw it off, but commant use overcomes this repulsion.

It is the object of this remedy to supply, for the time, the place of robacco simulating the processes of climination and recuperation, until the system is again in a natural and healthy condition, when the desire formed will be no longer felt—in other words, the habit cured.

If the printed directions accompanying each package are followed we warrant the Rusupy to cure the most obstinate cases, if if does not, the money will be refunded.

Price, \$2.00 per lox, Liberal discount to Druggists and Agants buying by the Dozen or Green.

Remittances may be made by Money Order, Draft or logisterd letter at our risk.

Address:

J. A. HEINSOHN & CO., Manufacturers,

Remitiances may be made address:
ierci letter at our risk. Address:
J. A. HEINSOHN & CO., Manufacturers,
CLEVELAND, OHIO.

HAPONIPIEM. See advertisement on another page.

\$5 to \$20 perdsy at home. Samples worth \$5 free Address Streson & Co., Portland, Maine.

\$1 Og day to agents selling our Fine Art Novekles Octalogno irce. J. H. Bufford's Sons, Boston

A DAY to Agents convessing for the Fire-side Visitor. Terms and Onthe Free. 24-8-26-Address, F. O. VICKERY, Augusto, Maine.

I. S. JOHNSON & CO., Bangor, Maine.

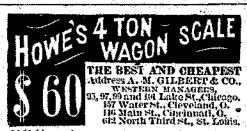
\$200,000

GOLD PLATED JEWELRY.

For ONE DOLLAR we will cend as below, all Warrented Cold Picted: 1 Pair Gold Stone Sieve Buttons; 1 pair Enarmaved Sieve Buttons; 1 set Pointed Studs; 1 wedding Ring; 1 Engraved Band Finger Ring, 1 Ameriyst Studs; 1 Wedding Ring; 1 Engraved Band Finger Ring, 1 Ameriyst Studs; 1 Wedding Ring; 1 Engraved Band Finger Ring, 1 Ameriyst Studs; 1 Wedding Ring; 1 Engraved Band Finger Ring, 1 Lodies' Let and Gold Pin and Drops; 1 Misses' set Jet and Gold; 1 Ladies' Let and Gold Pin and Drops; 1 Misses' set Jet and Gold; 1 Ladies' Set, Ornamented; 1 set Handsome Rosabud Earthrops; 1 Gents' Elegant Lake George Diamond Stud; 1 Cardinal Red Bend Necklace; 1 Pair Ladies' Pearl Ear Drops; 1 Ladies' Ornamented Set Brooch; 1 Pancy Scarf Ring and Elegant Watch Chain. Take your choice, the outer tot of 20 pieces sent postpatis for \$1, or any Spices you choose, for 50 Cts. Club Premium—Aby one sending as a club of twelve at one dollar, we will send a Coln Stluven Watch Fiele.

E. STOCKMAN, 27 Bond St. New York.

F. STOCKMAN, 27 Bond St., New York.



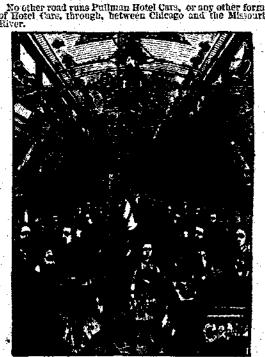
MARVELOUS PENS (That write with WATER in-stead of Ink.) of each or any of the following colors, acid, Silver, Black, Carmine, Red, Pink, Violet, Dark Blue, Light Blue, Or-ange, Yellow and Green, and a highly polished Nickel

Plated Reversible Pen-holder, to carryin the poster, scat post paid to any al-dress for 50 Cents. Agents are contag money Nothing hotter. Postage Stamps taken as each. **HUTCHINSON & CO.,** 12 Union Square, New York.

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

It is the oldest, shortest, most direct, convenient, comfortable and in every respect the best line you can take. It is the greatest and grandest Rallway organization in the United States. It was occupated. 2100 MILES OF RAILWAY

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, Coborado, Utah, Nevada, California, Oregon, China, Japan and Australia. Its

Chicago, St. Paul and Minneapolis Line Is the short line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minne-apolis, Duluth, and all points in the great Northwest. Its La Crosse, Winona and St. Peter Line is the best route between Chicago and La Crosse, Winona, Rachester, Owatonna, Mankato, St.Peter, New Ulm, and all points in Southern and Central Minnesota. Its

Green Bay and Marquette Line Is the only line between Chicago and Janesville, Watertown, Fond on Lic. Oshbosh, Appleton, Green Bay, Escanda, Negamea, Marquette, Houghton, Hancock, and the Lake Superior Country. Its

Freeport and Dubuque Line Is the only route between Chicago and Eigin, Rockford, Fres-port, and all points via Freeport. Its Chicago and Milwaukee Line Is the old Lake Shore Route, and is the only one passing be-tween Chicago and Evanston, Lake Forest, Highland Park, Wankegan, Racine, Kenesha and Milwankee.

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

Take is the ONLY LINE running these care between Chicago and St. Paul and Minneapolis, Chicago and Milwankee, Chicago and Winona, or Chicago and Green Bay.

New York Office, No. 415 Broadway. Boston Office, No. 5 State street. Omana Office, 25 Furnhum Street. San Fran-disco Office, 2 New Montgamery Street. Chicago Ticket Of-dies: 62 Clark Street, under Shorman House: 75 Canal, corner Edison Street; Kinzle Street Depot corner West Kinzle and Canal Streets: Wells Street Depot, corner Wells and Kinzle Streets For rates or information not attainable from your home

ticket agents, apply to Manyin Heguitt; Gen'l Mang'r, Chicago. 13-19-25-18 W. H. STENNETT, Gen'l Pass. Ag't, Chicago. THE SUNDAY QUESTION

AND SELF-CONTRADICTIONS BIBLE.

This Work also contains a Lecture by Parker Pilisbury on the Sabbuth. THIS INVALUABLE 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, 2 cents. *For sale, wholesele and remil, by the Religio-Pullo-nophical Publishing House, Chicago,

KINGSFORD'S OSWEGO CORN STARCH

This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader. Mr. Margine was so well pleased with this report that he ordered bopies from the publisher for circulation in Canada; but the Presbytery peremptority forbade him to circulate the Debate.

Cloth, 60 cts. Paper, 35 cts.

**,*For sale, wholesale and retail, by the Religion Philosophical Publishing House, Chicago, Ills.

**PURE AND DELICATE, SOLD BY ALL GROCERS

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Doctor Drugopathy.

BY OUR SPECIAL POET.

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

In seasons when God is capriclous-Of pains and disorders the source-The diplomat drugopaths pill us, And pocket the profits of course.

One comes from his college graybearded, Another mature in his brown. Another's a pinicathered stripling And another's a juvenile clove:

But there's wisdom in all, and this mixture Their ctatute sets up at our door, And all that we need is their doses To never be cick any more.

They have drugshops of acids and hashes, Of cordials, cyrups and slings, Of bourbons, clixers and mushes For the faste any customer brings. We know in soloons these are vicious,

Unindersed by the drugopath's paw; But what he prescribes is delicious, Esing canctioned by gospel and law. For the doctor is skilled in the technics-He'o studied the medicine book-

But the difference twixt grog and physic Is too deep for our lubberly look. But I guess 'tis the name makes the diver. Just as plain as the bark of a dog:

"That's kere on our side is physic, What's over on your side is grog!" By statute they regulate bowels, And stomache, and livers, and spicene; Tech conters, and vomite, and rowsle

All shades, but especially "greens." After this if you find you are dying.
Thank God for the "regular mode,"
And cettle accounts with the doctor,
And be'll dead head you ever the road.

Me'm Grandy goes high on the doctors-Not the quacks, but the "regulars" mind. The statute tells her who is smartest, And them is the reglar kind."

'Kien't handsome to die out of fashion: Just give to the doctor your breath, And he'll cell you a patent salvation Of freedom from natural death. -Plane (Ill.) News.

· Dark Scances.

The advantages and disadvantages of circles held in the dark, 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 oninions are entitled to consideration, and we shall print the answers, and finally classify the result so that it will be of value to those interested

The question put is as follows: In your opinion what is the effect of dark scances (1) in co for as they bear upon the scientific exposition of spirit phonomena; (3) in so far as they effect the morale of Spiritualism?

ANSWER PROM WM. FISHBOUGH.

Your note asking for the results of my experience as to the effects of dark seames, considered in their scientific and moral bearings, is just received. The limited time that I have now at my disposal, only permits me to reply in brief: that placing the bismo 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 should hes itate to condemn the dark circle as such, on either of the grounds on which your question seems to rest. Darkness is the type of death, and in that sense brings us at least one step nearer the spiritual world than we are in the light, and with all our senses active. When we pray, or reach upwards for the cestasies of the higher spiritual life. we instinctively close our eyes to shut out the light of the external world. It is mostly under such conditions, if ever, that we have our spiritual visions; and it is when we are thus partially insu-lated from the physical world that our spirit friends can come nearest, and form the most intimate rapport with us, and hence be enabled to make their most powerful manifestations. I would not deny them, or deny ourselves, these conditions and thus lose the benefit of certain pecularities of phenomena, the study of which may tend greatly to the advancement of spiritual science.

But just for the very reason that frauds may more easily be practiced under these conditions than in the light, I am strongly inclined to discourage, in general, the holding of dark circles by any others than those who are already confirmed Spiritualists, and who have entire confidence in each other. My observation has taught me that skeptics go to such places, almost invariably with the expectation of encountering juggling 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 weapone with which they have assailed Spiritualism. The unfavorable presumption which very naturally exists in the minds of those know ing nothing of Spiritual laws, against alleged phe-nomena occurring in darkness, ought to be treat-ed wisely and fenderly until first principles can

be taught in some other way. WM. FISHBOUGH. Brooklyn, N. Y.

ANSWER FROM JAMES COOPER, M. D. Yours of the 7th inst. received, and in answer have this to say: that, so far as skeptics are con-cerned, 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 unbelievers, though undoubted tests might be given, found fault with the darkness, invariably, almost, calling the tests they received tricks, or accounting for them

as mind-reading.

Dark circles (in the family) for development are good, but when used to convince skeptics, according to my experience, they are failures, for the reason that opportunities to practice fraud in them is greater than when there is, at least a modicum of light. I believe that the day is not far distant when we will have more wonderful manifestations in the light than we have eyer had JAMES COOPER, M. D.

Bellfontaine, Onio. ANSWER FROM A.J. DAVIS.

1. There are visible effects which, according to the unchangeable laws of science, can proceed only from causes that are invisible—that is, from causes which, to our bodily eyes, exist and operate by necessity in total darkness. Hence it is strictly scientific to institute "dark scances" in order to correctly investigate certain phenomena in

2. I am not aware that Spiritualism has evolved any "morals" exclusively its own. But I under-stend that right and wrong, or straight and crooked, are but "parte of one stupendous whole?" and that the human mind possesses inherent power to discriminate and to choose between them. Upon this principle I hold that it is immoral to use spirit phenomena for any purpose other than as evidences of personal immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle holding and cumulative evidences to the neglect of important work in other direc-tions. I hold that the prostration of our children's progressive lyceums, and that the abandonment such co-operative organizations as the "Moral Police Fraternity," is attributable to the above named immorality among Spiritualists. A. J. DAVIS. Orange, N. J.

ANSWER PROM DR. SAMUEL WATSON. 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 condi-tions than that which they will give us in the light without any cabinet. These are my opinions giv-

RELIGION AND DIET.

Some Interesting Experiments by Prot. Huxley,

en hastily, at your request."

A little quiet sareasm comotimes goes farther in upsetting the pretentious claims 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 sci-entific persons that the various forms of religion now prevailing are the direct results of different of food. There have hitherto been insupera ble difficulties in the way of demonstrating the truth of this theory, but that a man's religion de-pends 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 lest all possibility of doubt on this subject has been removed by a series of successful experi-ments narrated by Prof. Huxley in his contemplated book on Vegetable and Alcoholic Religious.

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 giu, and who held that, inesmuch as there is no hereafter it was not worth while for him to trouble himself 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 exist ence of a God. Placing them in strict confinement, where no human being but 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 Swis cheese, and was allowed to drink weak brandy and water. He was kept in a room where the tempera-ture was a little above the freezing point, and was constantly exercised in climbing artificial preci-pices made of trunks and book-cases. Like the rest of the children, he was taught to read and write, but received no other instruction. 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 dectrines which he believed. A month later he constructed a rude pulpit, in which he constantly preached sermons denouncing files and gnats, who were his only heavers, 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 occame clear that a diet of Swiss cheese combined with brandy and water and modified by a low tem-perature, are the immediate cause of Calvanism.

Meanwhile, another boy had been fed upon oat meal 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 disposition to preach sermons several hours in length. He displayed a violent aversion to pictures of all corts, to scarlet 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 the unsatisfactory feature was the unconquerable tendency of the boy to throw things at the professor whenever the latter incidentally mentioned that there was no

The third boy was kept in a hot room and fed upon macaroni and light wises, and compelled to constantly grind a small hand organ. This experiment also was a complete success. The boy be came an unmistakable Roman Catholic, and dis played a degree of devoutedness, joined to a fondness for sticking his pen-kuife into the professor's legs, which filled the latter with scientific delight. There were five children in all, but the experi ments made upon the younger two were not alto-gether 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 strong Baptist symptoms would have been devel open; but, on the contrary, the boy became a sort of cross between 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 little better than a failure and the formula for the protection of Baptists

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 playthings were slates and pencils, mathematical instruments, specimens of minerals and fossils, and auatomical drawings. minerais and lossiis, 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-behaved 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 hitterly disappoint. Person, but Prof. Huxley was bitterly disappoint ed. The boy became a most imperfinent and ma licious little wretch. His self-conceit grew intol crable. It was his delight to pick in pieces and spoil every beautiful object that came within his reach, and to throw stones and to hoot at every reach, and to throw stones and to most 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 called a bigoted idiot by this wretched boy, or fold by 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 herdly he remerted wear hoy did not, as need hardly be remarked, resemble a modern Scientific Person in the remotest de

gree, and Prof. Huxley confesses himself unable to account for the failure of this experiment.

Neverthelese, in his contemplated volume, the learned professor has been able to give the several formulæ for the production of Swiss Calvingtons. ists. Scotch Presbyterians, and Italian Roman Catholics, and by these, establish beyond contro-versey, 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 be tween the assertions of a woman with a quickened conscience and the grave statement of a Scientific Person, there can be but little room for choice and we must accept Peof. 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 ac of nothingness? Is it not more philosophic to accept the idea of the eternity of spirit and of matter, as entities containing the potencies and possibilities of all, absolutely all, the phenomens of the universe,—interminable effects without cause! Why not, illimitable 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 no 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 spiritual vineyard, that I think might interest your numerous readers, and I take great pleasre in communicating it to you: About the 5th of last mouth; I had business that

called me to Montreal and Boston for a few weeks. The night before I left for those places, I had a sitting with my medium, as I call him, Mr. Church, for the purpose of bidding good-bye to my numerous spirit friends. The following came and bade me a most friendly and affectionate farewell, bade me a most friendly and affectionate farewell, at the same time rusking an appointment to meet me at Boston, at Mrs. White's and Mrs. Porter's—hoth trance mediums: Miss Fleetwood, my found thinker,—Claud, Stanly, 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 have named. The morning after my arrival in Boston, I went to Mrs. White's, 130 West Brookline 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 birth, as I should say. My daughter Rose took centrol, saying Shg.could and time of death, or rather offin, as I should say.
My daughter Rose took control, saying she could
not wait for that slow way of speaking in the seeond person; that through the assistance of Miss
Flectwood, she could control the medium herself,
see that she wished to tell me that they were all
present according to the promise made to me in 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, Claud and Stanly, and sister Carrie were with hor, and that it madethem all very happy to be able to verify their promises to me, and that now I must know they were my own children who came materialized to me at Mr. Church's, in Toronto. We talked about the many good times we had together in Toronto, also with reference to private matters known only to ourselves. After conversing for some time, Miss Fleetwood took possession of the medium, and talked to me of the many times we had met in and talked to me of the many times we had met in Toronto. She speke of things only known to our-selves. After Miss F left, the medium's control took possession and described Miss. F., as I have seen her at Toronto; also my children as well as I could myself. All came who promised, but my little grand-child, "Onie." This surprised me very much. Altogether it was satisfactory to me in the highest decrease. highest degree.

The next morning I called upon Mrs. Jennie Potter, 136 Castle St., whom I found at home, and with this lady I had an hour's very delightful conversation with my dear departed children and spirit friends. When she first became entranced, she said that she never saw any one who had so many spirit friends with them; that the room was full of sailors, who halled me as Captain Arnold, and they were some of the many men who had sailed under my orders. Then she said they all retired to allow my own dear ones to come to me as had been promised before I left my western home. Then she described my children, giving the name of each one, and she told me what each wished to say. In describing them, she mentioned a little girl whom she said was forgotten yesterday when the others were talking with me. She gave the name as Hilda, but said that was not the name I called her. On my asking what that name was she said it was so singular, that she doubted if she got it right; it was "Onic," and that my daughter Rose was her mother, all of which was correct. But in describing Miss Fleetwood, she said it was like looking at a beautiful angel in the sun; she could not look long at her; she was the high est spirit that she ever saw before, asking: "Who are you to have such an exalted one for a guar-I asked her what Miss F. was doing in her spirit home. She said that her whole time wa occupied in experimenting and working with the laws of the universe; that she was a great chemist and electrician, all of which confirms what

Miss F. had told me herself. Toward the close of the sitting, she said a spirit calling himself S. S. Jones was by me and had a newspaper in his hand, intimating that I should send you an account of my experience with these two ladies, and to tell you that you would soon have a letter from him. The medium described

In conclusion, let me contribute my testimony to the very great and uncommon mediumistic powers and the lady like deportment of Mrs. Potter and Mrs. White, and I have no hesitation in recommending them to all seckers after truth and Toronto, Canada.

Magnetism.

It appears that our good brother Fahnestock would have one believe that there is not a particle f magnetism in his entire system. But visible it s, that if he has none in, he has it to a marked de-ree "on the brain" He earneetly inquires: "Why do not spirite or men who are competent when in a normal condition, examine what is detailed, whether by spirits or men, and by experiments, analogy and reason, ascertain whether there is any truth at the bottom of what has been given to the world as such." See JOURNAL, April 20th, 1878. This is certainly a wise and manly request, and I here give a real fact for Bro. F. to inquire into its merits, and trust that he will be kind enough to give to the world, or the many readers of the Journal, the results of his examination. During the winter of 1847, there was residing in the village of my abode, a young lady of high respectability, who was what would now be called extraordinary sensitive. At that time I was a practical magnetic healer. By concentrating my will upon her, I did many times induce the magnetic sleep, when she would be occupying a second or third room from my position, having at the time no possible knowledge of my whereabouts. She would come at my thought, call, or unexpressed wish removing from her pathway whatever object might removing from her pathway whatever object might offer resistance to her approach. On one occasion I saw her take hold of a large, strong manwho' purposely placed himself in the door way nearest me, to intercept her advance, and thrust him from his position with apparent case, although in the normal state, she was far the inferior in physical strength of the two. Will the doctor say the young lady imagined I was laboring to this end, and thus produced in herself the somnambulic and thus produced in herself the somnambulic state? Then how happened it that at no time whatever, did she pass into said sleep, only at such periods as I would be making efforts for such an end? How, too, did it happen that all her move-ments of this kind occurred when she would be in the third or dependent stage of the magnetic state, and that just so soon as she would pass into fourth clairvoyant or independent stage, by com-ing under the controlling power of some invisible operator—spirit—she declined any and all further demands of my will, unless brought back into rapport by her consent, at which times her hand, arm, or any bodily member, would readily obey the dictates of my will? I had several subjects similar in kind.

J. H. MENDENHALL.

S. L. Hixon writes: I feel that something should be said in regard to the cause of Spiritualism here. In our town and vicinity we are not numerous, neither are we losing ground, but rather gaining. We have had lectures once a mouth through the winter, and at present Elder Stewart. of Kendallville, is with us. He is an able speaker, and gives facts that cannot be overthrown. The orthodox wonder if these things are true. An incident occurred here last winter: A bright little five year-old boy tell and broke his leg, and while conlined to his bed, became very uneasy about the house being in danger of being burned, and he house being in danger of being burned, and he frequently spoke of it to his parents. At last he said, "Ma. I am afraid our house will be burned to-night." So his father, to please the little fellow, went up stairs to see if all was right, and found one stovepipe apart and liable to cause fire any minute; and at another, a stuffed footstoof had been upset against the pipe, which was burned to a crisp, and soon would have set the house on fire. Since that he has been quiet, and doing well What made him talk so? What made him talk so?

The following is from the Star of the West: "There is one thing we have noticed in connection with Spiritualism and its opponents: the less they have investigated it, the more they know that it is a delusion. Any poor ignoramus who has never had a scientific idea in his head, or any other except those that have been crammed in by the frilling process, will tell you at once that Spirinalism is all a humbug, and that a man is a dod fool who believes it. * * * To us Spiritualism is a demonstrable science, and to study and understand the spiritual laws of his being, scens to he that which most concerns man,

A Strange Incident.

Since I have taken up the subject of Spiritualism in earnest, I find my mind absorbed and interested. I got the Journar last evening. This is quick, indeed, for it to come from Chicago away out here in "These regions beyond," in two days; that astonishes the natives. I am very much in-

terested in the Journal.

I am a man somewhat advanced in years, and there are many, very many incidents of experience

there are many, very many incidents of experience and observation in my past history, bearing upon the subject of Spiritualism, that I am confident would be interesting to the readers of your paper, and I think profitable, too.

Some years ago my wife was subject to severe attacks of sickness, with which she would sometimes come near dying. I was, at one time, some twenty-five miles from home, stopping for a few days on business, and while there, I spent my nights with a friend. One night I dreamed that I was at home, and saw my wife suffering from one of those attacks. I awoke, felt somewhat troubled, but dropped asleep and dreamed the same thing again. This somewhat troubled me, as I had never dreamed the same dream twice in the same night to my recollection. In the morning I told my friend that if I was in the habit of believing dreams, I would go directly home, though not yet ready; I would go directly home, though not yet ready however, I hurrled my business and reached home however, I hurried my business and reached home the following day toward evening, when I found my wife just recovering from one of those attacks; she was taken that very night I dreamed—nor was that all: Our youngest son, a little three year old boy, was sleeping with his mother, and as she was awake in her suffering, he asked her: "Ma, what man is that standing there?"

"Why," said she, "I don't see any man."

"That man standing there with a paper in his hand."

"Who is it?"

"It is Pa." Now, I can see no other solution of the circumstance, but that my spirit traveled those twenty-ave miles and back twice that night, and that

child being a natural seer, he saw me.

But I have another that I think still more interesting. I am liable to a sort of paroxysm, in which I become temporarily paralyzed, am helpless,—can only make a noise. In this abnormal state I see unearthly sights and hear unearthly sounds. My family or friends, wherever I am, are always alarmed when I am thus taken, and are apprised of my situation. They cannot a me and servetimes of my situation. They come to me, and sometimes have to raise me up to bring me out of the "spell."

After I have made a noise so that they have heard me, I have seen my wife and daughter come to my bed and look at me, and I would wonder they did not take hold of me and shake me After I have seen my wife or daughter, or some other one thus seen my whe or assigner, or some other one thus standing for some time, I have heard them get out of bed down stairs, and come up the steps, and as they approached my bed, this apparition would go to meet them and disappear. The way I account for so singular a phenomena is, when they hear the alarm, their body don't get fully awake, but the soul—the intelligent soul, leaves the body, assumes a form, and goes to the object of their interest. But as we have body and and of their interest. But as we have body, soul and spirit, that spirit common to all animal existence, remains with them, thus they are still alive, and when fully awake, they move. Whether I am absolutely correct in this theory I will let others judge. It is original with me It is original with me,

A Seeker After Truth. White Rock, Kan.

A Pieture in Six Minutes.

A private letter received from an American gentleman in Paris, gives an amusing account of a picture painted in six minutes. Says the letter:

"We were at the Cafe Chautant the other night. It is a building somewhat larger than the Corcoran Gallery of Art. It is a great place for music, songs and dances." There was one very amusing feature. During one of the entractes they brought on an artist who was billed to paint a marine view in six minutes all ready for hanging (the picture, not the artist).

"The canvas was brought on. Out came the artist, a quiet, nervous looking oung man of about 50 years of age. "His colors were all upon the palette, and his brushes were in his hand, "Aftention!" sang out the director.

"At a signal the orchestral band struck up a clashing, maddeningly nervous waltz. "As the first note was struck, the artist dashed a mass of yellow upon the upper part of the canvas. Then a bit of blue, then white, a dash of purple shadow, and then, with a quick twirl of a clean brush, a dark blue sea is dashed in against the norizon.

"Two minutes gone. "The waltz goes on faster and faster. The brush keeps time. A huge rock is sketched in with burnt fenna and black. Alight-house with a vermillion

range light is dropped upon the top of the rock. "Glash, crash, one, two, three, a boat under full sail is thrown into the dim distance. Clash, crash one, two, three, and another boat is dashed in. Light upon the waters is thrown in with a free, steady hand. A huge brush then carefully blends the edges of the masses, and with a profound bow, the artist turns to a cheering audience, gratified

that he is through on time.

"And the wonder is, that the picture is startling good in its broad effect. It is strong and clear. The colors are good, and not muddily mixed. It was as good a novelty as I ever saw at any show, and it beats all how it amuses the French people."

Symmes' Hole.

Mr. Americus Symmes, a son of the late Capt. John Cleves Symmes, United States army, who stoutly maintained that the earth is hollow, open at the poles, and capable of being inhabited within, and who wrote in advocacy of his theory a large book on "Concentric Spheres," has petitioned Congress to let either himself or one of his caps, accompany the Howarte expedition to the sons accompany the Howgate expedition to the North Pole Mr. Americus Symmes lives in Jefferson county, Kentucky, only a few miles from Louisville, and has been for many years a real es-tate agent in that city. For several years past he has lectured in Louisville and elsewhere on his father's theory, in which he is a firm believer. He maintains that the indications of vegetation met with in high latitude by arctic explorers are a complete proof of the theory he advocates, for un-less there was some sheltered place within the crust of the earth, he says that it is certain the plants found on icebergs and elsewhere never could have grown. Mr. Symmes is very enthusi-astic in his belief that a pleasanter place to live can be found within the earth than on its surface, but like many other men struggling with great ideas, he is to an extent incoherent in explaining the reasons by which he arrives at conclusions. When the Howgate plan was first suggested Mr. Symmes offered to hear part of the expense of the expedition if his son, Mr. William W. Symmes, a lawyer, who practiced for some time in Cincinnati, was permitted to be one one of the explorers, and if one of the objects of the expedition should be made to discover the alleged hole at the pole. Capt. Symmes, the originator of the theory, was born in New Jersey in 1780, and died in Butler county, Ohio, in 1829, and was buried there. He was very much laughed affor his theory, but ridi-cule never shook him in his belief, and he made cule never shook him in his bener, and he made many efforts to secure money to fit out an expedi-tion to verify his theory. From the time of his death until a few years ago "Symmes" hole" was almost forgotten, but his son, Mr. Americus Symmes, then brought forward the theory again, and for two or three years loctured upon it wher-ever he could find an andience to listen to him.

The Northwestern Christian Advocate says: We have on hand some really fine articles which will never appear in The Northwestern. A good writer who has something to say owes something to editors, printers, and readers in the way of the manuscript forwarded for publication. No man or woman who wishes to address such a magnificent audience as that which we afford, has a right to put his words in pencil, on thin, slouchy, solid pages, filled with lazy contractions, and interlineations, jerky, half-formed sentences which we must complete at the risk of reversing the writer's meaning. If you want prompt, respectful attention, you can well afford to send a comparatively neat manuscript. We could exhibit some in this office that in some respects disgrace the writers thereof.

公司中央教育中央教育と大学の大学の大学の大学の大学の大学の大学

Can't Trust Our Eyesight.

A pseudo-scientist in the Topular Science Monthly, has lately made the startling revelation that there was not a half a dozen persons in the world capable of trusting their eyesight as to phenomena like levitation, and the raising of ponderable bodies up in the air! In a few more years he will probably screw himself up to a condition where he will declare that there are but few persons in this country who could be trusted to tell the difference between a one dollar and ten dollar bill! What crooked things these learned bigots will assert in order to dodge accepting a plain, straight and square fact, which even a fool can perceive. These men, truly, are to be pitied in their desperation, and I would hate to be tried by a jury composed of such creatures. They certainly come within the category, almost, of being persons "who," according to a learned writer on discases of the mind, "have lost the power of properly estimating the relation of persons and things"—to wit, insane! to wit, insanc!

It is the smallest hole to get out of the dilen-ma yet discovered, and I tender it to all incorrigable skepties.

"Unconscious Cerebration,"

Joseph Reedman, in the Medium and Daybreak, says: "I am impressed to consider a large major. ity of the spiritual perceptions and communications alleged by different minds to have been onjoyed by them, during their moments of religious excitement, as the results principally of cerebral agitation. I have stood by the bedside of the disturbed dreamer, have watched the thoughts of the fanatic, have read the wild fancies of the maniac. and have painfully traced the imaginings of the inebriate, and have thus particularly and critical. ly examined, with my spiritual perceptions, the mental conditions and phenomena which are de-yeloped by duplex insanity, monomania, delirium veroped by duplex insanity, monomania, defirium tremens, etc.; and I can truthfully affirm that the objects, localities, scenery and personages which the victims of these maladies profess to see and encounter, vehemently vindicating their immedi-ate presence and reality, are all of the same class of mental delucion, and are absolutely nothing more than unconscious elaborations of the sur-charged brain which contains all the recompany of charged brain, which contains all the germinal es-sences of the internal or thinking principle. Thus we see the "unconscious cerebration" the-

ory of Dr. Carpenter may cover a great many facts in psychology, but not all."

Dr. Slade's Career on the Continent.

Since leaving England, Dr. Slade has been to Leipzig, where he gave seances to the Professors at the University, with the result that Mr. Zollner, Professor of Astronomy, has certified in the last Quarterly Journal of Science, that in Slade's presence, in the light, knots came upon an endless cord brought and held by the professor, without Slade touching the cord. At Berlin, after giving a seauce to the Chief of the Police, he gave a series to Samuel Beliachini, Court Conjurer to the Em-peror of Germany, who afterwards made oath be-tore a public notary that the phenomena were real and not conjuring tricks. He then went to St. Petersburg, where he gave many seances to the Grand Duke Constantine, also to the Hon, A. Aksakof and Professor Boutlerof. The Grand Duke Constantine obtained writing upon one of his own slates, quite new, and while he held it in his own hands. He expressed himself greatly pleased.-London Spiritualist.

Briet Mentions.

M. N. Taylor writes: I wish the Journal continued. I like it. Had rather read it than any other paper upon earth.

J. K. McGinuis writes: I can't do without the JOURNAL; every column is alive with germs of thoughts, ideas that are grand indeed.

Wm. Given writes: Father could not do with-out the Journal; it comes to him as a messenger of peace since his affliction; we all welcome its presence to the family circle.

Henry E. England writes: Please send on the Journan till "kingdom come;" I can't do without it. Hudson Tuttle's articles are worth the subscription price

Ambrose Kent, of Wonewac, Wis., writes: Spiritualism is getting a stronger hold here every day. We have a good hall, that we meet in nearly every week to listen to J. L. Potter.

Mrs. R. A. Comstock writes: Although I feel that money forwarded is needed for present neces-sities in the household, still I would as soon be in the background completely isolated from all hu-manity, as to be without the JOURNAL. J. B Smith writes: Without the Journal we

should go hungry, for we feed upon its contents, like the trees do upon the sunshine and its genial ial warmth, and it makes us glow with its many thoughts and brighten with new ideas. J. A. Wood writes: I like your paper; it comes

to me laden with food for the soul. May God and angels guide and sustain you in your noble efforts to herald glad tidlugs to the many souls that are groping in darkness, is the prayer of a friend of

J. D. McLin writes: The Journal, is, beyond all question, one of the best papers published in America. Hudson Tuttle's articles are of the deepest interest. Dr. Thomas' sermon on the "Ministry of Angels" cannot be surpassed. Long may the Journal live to expose error and eliminate truth from the great mass of human ideas. Hiram Austin writes: There are three persons

undergoing development here, out of one dozen or upwards who attend our circles; two of them, young men, give promise of becoming remarkable mediums; at times they can both see spirit forms, though they are not visible to any of the rest of us. B. Furness writes: I was at the first national spiritual convention held in Chicago, and there I

first saw Brother S. S. Jones; he presided over that meeting. I have known him ever since, and at death I was afraid that the Journan would fail, but I was very much mistaken, for the paper is just as good as ever, and I think it is improving. Mrs. Esther T. Douglass writes: I wish to add

my testimony to the utility of your paper. To me it sums up the largest amount of mental, moral and spiritual nutrition, with a corresponding smaller amount of waste material, than I can find anywhere else. Your article in May 4th on "Convict Labor," is timely, and calculated to awaken thought and observation on the power for good or evil of the magnetic psychic emanations of each individual.

Mrs. E. Carrick writes: I return many thanks for the great pleasure the dear Journal has given me during the last year. We have had the noted medium, Will F. Peck, here for ten days. He is the only medium of note who ever gave any tests in this place. I have not known such an excitement here for years. His public scances are truly wonderful. The population of this place are composed mostly of Catholics, Liberalists and free thinkers. He awoke a spirit of inquiry that will not rest.

Mrs. C. Young writes: I have just been reading Mrs. C. Young writes: I have just been reading in the Journal "The Celestial Company," a lecture by Mrs. Richmond. The thought awakened by that one discourse is far more precious to a soul hungering and thirsting for divine wisdom, than the trifles that could be obtained by a yearly subscription, when multiplied a hundred fold. Our experiences we can take with us—not gold for experiences we can take with us—not gold for experiences we can take with us—not gold the parameter having a relands. or garments, homes or lands. Hudson Tuttle's ar-ticles are especially interesting; also reminis-cences of S. J. Finney, whom we knew when in the California Legislature. The medium Jackson, in spite of his intemperate habits, gave scores of unmistakable tests to inquirers; giving names in full, and incidents known only to the departed and their most intimate friends; facts that frequently had to be looked up by the person investi.

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

VEARFAISO PREPARED TO FURNISH MISCELLANous books not in our list, at regular rates, see, on rerelpt of the money, will send them by mail or express, as must
be dealed. If sent by mail, one fifth more than the regular
cast of the book will be required to prepay perlage. The purrouge of our friends is solicited. In making remittances for
tooks, buy postal orders when practicable. If yound orders ennot be had, register your letters.

TO Orders for Brooks, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be nocompanied by not less than they express C. O. D., which is not
confirm the cost. No attention will be paid to they
order, unless these terms are complied with.

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

with prempt attention. Analysis of Religious Belief by Viscount Amberies. Age of acreen and Examination of the Prophecies, by Thos. Paine, £0.05 by Thos. Paine.

An Hoir with the Angels. Cloin, 190; 1902. 46. Painer Ago of Reason and Examination of the Propheckes.

Attackal Sommanbullen, by Dr. February & Attackal Sommanbullen, by A. J.

Athacial Sommanshalleng, by Br. Probassock. 1.56 is Answers to Questions, Principal and Spiritual, by A. J. Bavis. 1.59 10
Apportphal New Testament. 1.59 10
Apportphal New Testament. 1.59 10
Apportphal New Testament. 1.55 in Apport Areana of Nature. Philosophy of Spiritual Existence, 25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in Areana of Nature. Vol. I. Hudson Tuttle. 1.25 in In Indiana. In Indiana Indiana. In Indiana Indi Arcana of Spiritualism, by Hudson Tuttle....... 1.59 10

Biagavad-Cita—Plain, 1.5 60; Gilt. 2.25 60
Biasphemy, by T. R. Hazard. 10 69
Be Thyself, by Win. Denten 10 62
Book on the Microscope. 75 60
Biblical Chronology, M. B. Craven. 2002 10 Branches of Palm. by Mrs. J. S. Adams....... 1,25 07

Brible Marcel Workers—Allen Puttern. 1.25 03
Branches of Palya, by Mrs. J. S. Adomo. 1.25 03
Corn Tappan's Lecture on Spiritualism 95 00
Control Sense Theology—D. H. Hamilton. 1.25 03
Carlstianity before Christ. M. B. Craven. 25 02
Carlstianity before Christ. M. B. Craven. 25 02
Critical History of the Doctrine of a Futura Life in cli
Ages and Nations. Wm. R. Alger. 200
Conduct Mrs. J. H. Biography of. 200
Conducts Works of A. J. Davis. 200
Childhood of the World. Prof. Clodd. Paper. 200
Childhood of the World. Prof. Clodd. Paper. 200
Childhood of the World. Prof. Clodd. Paper. 200
Criticism on the Abostle Paul, in December of Woman's
Rights, etc., by M. B. Craven. 25 02
Constitution of Mac. by George Conduct. 1.75 05
Constitution of Mac. by George Conduct. 1.75 05
Constitution of Mac. by George Conduct. 1.75 05
Common Sense Thoughts on the Bible—Win. Denton. 100
Constitution of Mac. by George Conduct. 1.75 05
Common Sense Thoughts on the Bible—Win. Denton. 100
Constitution of Mac. by George Conduct. 1.75 05
Common Sense by Thomas Paine (political). 200
Christ Idea in History, by Hullson Turtle. 200
Christianity no Finality, or Spiritualism superior to
Christianity by Win. Denton. 100
Constitution of the United States. 200
Christianity and Materialism, by B. F. Underwood. 15 06
Constitution of the United States. 200
Christianity and Materialism, by B. F. Underwood. 15 06
Constitution of the United States. 200
Christianity and Materialism, by B. F. Underwood. 15 06
Constitution of the United States. 200
Christianity and Materialism by B. F. Underwood. 15 06
Constitution of the United States. 200
Christianity and Materialism by B. F. Underwood. 15 06
Constitution of the United States. 200
Christianity and Materialism by B. F. Underwood. 15 06
Constitution of the United States. 200
Christianity and Materialism by B. F. Underwood. 16 02
Christianity and Materialism by B. F. Underwood. 16 06
Christianity and Materialism by B. F. Underwood. 16 06
Christianity and Materialism by B. F. Underwood. 16 06
Christianity and

Christianity and Infidelity-Humphrey-Bennett Dis-Cussion.

Does Matter do it AH? Sargeni's Reply to Typick,
Debate, Surgess and Underwood, Cloth Live to, Paper
Diakkaisun.

of the origin, evidence, and early instory of Christellity
Eavil's Princit, by Rev. Pohert Taylor, with a excion of
the Author' Life.

Delage, by Win. Benton.

Desit and the After Life—A. J. Davis. Pa. 57 04. Clo.

Delatable Land. Hon. R. D. Owen.

Dialks—A. J. Davis. Cloth, 50 00. Paper.

Signores for Children.

Davis and his Meker.

Danger Signals, by Mary F. Davis.

Danyingen vs. Sprittuation Philosophy—M. F. Davis.

Darwingen vs. Sprittuation Philosophy—M. F. Davis.

Darwingen vs. Sprittuation—Hon. J. M. Reebles.

20 01

Discourses through Mediumship of Mrs. C. L. V. (Tappan) Richmond.

Experiences of Judge Edwonds in Spirit-Ha. streen

pan) Richmond.

Experiences of Judge Edmonds in Spirit-life, given through Mrs. (Tappan) Lichmond.

Entome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws. Paper 85 65. Cloth. 83 66. Cloth.

Eating for Strength.

Edwin Drood. Cloth 1.00 60. Paper.

Exposition of Social Freedom.

Exposition of Social Freedom.

Exact on Man—Pope. Cloth glit 1.00 00. Board, School Edition

Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright. Paper 53 64. Cloth.

Exsence of Religion. L. Fenerhale. Paper 53 02. Cloth.

Exsence of Religion. L. Fenerhale. Paper 53 02. Cloth.

Exeter Hall, Theological Romance. Clo. 87 0. Paper Empire of the Mother over the Character and Deadiny of the Race, by H. C. Wright. Paper 50 04. Cloth.

Electrical Psychology. Dods.

Electrical Psychology.

Footfalls on the Boundary of Another World, by Rob't Bate Owen, Free Thoughts Concerning Religion, or Nature ve. Theology, by A. J. Bavis. Enlarged Edition. Cloth 75 68. Paper. Fountain. A. J. Davis. Future Life. Mrs. Sweet.

Gimpses of the Supernatural. Genesis and Ethics of Conjugal Love. A. J. Davis. Print, 55 60. Paper.

Geod Sense. By Baron D'Holbach.

Great Harmonia. A. J. Davis. 5 vols., viz.: Vol. I. The Physician; Vol. 2, The Teacher; Vol. 3, The Seer; Vol. 4, The Reformer; Vol. 5, The Thinker. Each. God data in History, by Hudson Tuttle.

God the Father and Man the Innex of God, by Maria M. King. Golden Melodies. By S. W. Tucker.....

Great Mesonial By S. W. Tooker. 30 62

Great Works of Thos, Paine. 1 Vol. 3.09 20

Heroines of Free Thought, by Sara A. Underwood. 1.75 00

Hated, Prince of Persin, His Experience in Earth-life and Spirit-life. Hustrated. 4.00 25

Hierophant, or, Gleanings from the Past—G.C. Stewart 1.30 03

Harmonial Man; or, Thoughts for the Age, A. J. Davis Cloth. 375 06 Cloth.
Haunted School House.
History and Philosophy of Evil—A. J. Davis, Pa. 50 60.

Alar.

Al

ander Smyth. Remarkable and interesting work., 1.00 90.

King David and and his Times, Common Sense View, by H. H. Mason.

Key to Political Science, by John Senf.

Key to Political Science, by John Senf.

Koran, with explanatory noise, by George Sale, 8vo.

Koran, with explanatory noise, by George Sale, 8vo.

Keyen, with Life of Mohammed, translated by George Sale, 12no. 472 pp.

King of the Air-Poem, by Mrs. O. S. Matteson.

200 12

Life Beyond the Grave...... 1.00 05 Life of Thomas Paine, Cloth..... -75 10

Life of Thomas Paine, with critical and explanatory observations of his writings, by George Vale.

Life of Jeans, by Renas.

Lave and the Master Passion, by Dr. P. B. Randolph.

Living Present Passi Pass. H. C. Wright, ps. 59 U. cl.

Lessons for Califren About Themselves. A. K. New
bon. Civil.

My Wedding Giff.

Leves and the Israelites—M. Munson.

Martyrden of Man—Winwood Roads.

Master Staff—A. J. Davis.

Mediums—from the French of Allan Eurolec.

Mescaline Cross and Ancient Sex Worship.

Mental Mediciae. Evano...
Man's True Saviors. Dentau.
Man's True Saviors. Dentau.
Min'try of Angel's Rentized, by A. E. Newton.
Manuaridae Challeten (for typenesse-A. J. Devic, Clo.,
My Affinity, and Other Stories, by Limit Doren.
Medium-hip, its Laws and Conditions, with light instructions for the Formation of Spirit Circles, by J.
H. Powell.
Marries Merca Invant. 20 B. Hend. H. Powell.

Maravia, Eleven Pays of. T. E. Hazard.

Metagerism, Spiritualism, Witcheroff, and Miracle, by
Alen Putrain.

Modern American Spiriualism—E13-1833. By LiamoHardinge. Modern American Spiratehem—Riv—Rest. By Leanes Havilinge.

Morning Lectures, GS Discourses by A. J. Davis.

Modification of Mediumship, by T. R. Highest.

New Gospel of Health, A. Stone, M.D., Clo. 2.50 IS, pn. 1.55 12.

Natty, a Spirit, by A. Putnam. Cloth 1.00 60. Paper.

Sature's Laws in Human Life, an Expection of Spirit.

Life 16-

Nature's Laws in Human Life, an Expection of Spiritualism.
Nature's Divine Reveletions, by A. J. Davis.
Now Physiczachy, 1689 illustrate, E. R. Wells, Picha Norvez and the Nervous, Dr. Hallick.
Old Theology turned Upside Bown, by T. B. Taylor, A. B. Chein L. Jos. Paper.
Orthodoxy False, since Spiritualism is True, by Win. Baseon. Denton Species, by Barvin 200 12 00

by Str J. Lesbleck. 2.66 12
Ono Religion Many Creeks. 1.50 12
Phicophy of Special Providences, by A. J. Davis. Cloth 30 63. Paper
Philosophy of Special Providences, by A. J. Davis. Cloth 30 63. Paper
Philosophy of Special Providences, by A. J. Davis. Cloth 30 63. Paper
Philosophy of Special Providences, by A. J. Davis. Cloth 30 63. Paper
Philosophy of Special Providences, by A. J. Davis. Cloth 30 63. Paper
Edition, 560 octave pages, two steel plates. Excepts and most correct edition in the English languages.
Contains more matter then the London Edition which cells for \$10.
Pashins of Life, by J. S. Adams. Paper '15 64. Beard 1.35 60.
Pashins of Life, by J. S. Adams. Paper '15 64. Beard 1.35 60.
Persons and Events, by A. J. Davis. 1.55 60.
Penetralia, by A. J. Davis. 1.55 60.
Penetralia, by A. J. Davis. 1.55 60.
Problems of Life, a book of deep thought 1.35 63.
Principles of Nature, by Mrs. M. M. King. 1.55 12
Peoms from the Inner Life—Lizzle Doten, 1.30 65. Gilt. 2.50 10
Philosophy of Creation, by Thomas Paine, through Howe Word, theritam, Cloth 20 65. Paper. 2.50 69.
Protection, district of Colorso. Paper. 2.50 69.
Pentatenth, district of Colorso. Physical Men, his Origin and Antiquity, Hudson Tuttle 1.50 63.
Physical Men, his Origin and Antiquity, Hudson Tuttle 1.50 63.
Proceeding Hund-book. Invaluable to ad. 0.00 61.
Proced Paipuble. Cloth 1.00 60. Paper. 2.50 60.
Proced Paipuble. Cloth 1.00 60. Paine's Political Works, 1 Volume.................. 1.50 19 83 60

Philosophic Ideas, or, The Ephritual Accest Natura Presents to J. Witzburst. Rights of Man, by Thos. Paine. Cloth. Rights of Man, Thomas Paine.
Religion and Democracy. Prof. Brittan
Redical Discourses, by Renton.
Review of Clarke on Emerson—Lizzle Doten.
Redical Rhymes—Win, Denton.
Red Life in Spart Land, by Mrs. Meris M. King.
Spirit Invocations, or Prayers and Prules. Compiled
by Allen Putram.

Spirit all Philosophy vs. Disholism—Prof. D. P. Hove.
Cloth. 109 Experiment of Grammar—Prof. D. P. Hove.
Spiritual Philosophy vs. Disholism—Prof. D. P. Hove.
Cloth. 109 Experiment of Grammar—Prof. D. P. Hove.
Spiritual Gram D'Holbach.
System of Nature, or Laws of the Moral and Physical
World—Baron D'Holbach.
Startling Gram Stories from Authentic Sources.
Spiritualism. Discussion of J. C. Fish and T. H. Dinnian Startling Grams Stories from Authentic Sources.
Spiritualism. Discussion of J. C. Fish and T. H. Dinnian Stories of Induity, from the French, of Camille Flammarion. Singular and interesting work.
Spiritualism. A volume of Tracts—Judge Edmonds.
Spiritualism. A volume of Tracts—Spiritual Science of Health and Discusse—W. F. Expus.
Spiritual Tracher and Songster—J. M. Pecilies.
Spiritual Tracher and Song

To Tappan Bichment. 59 (8)
The Bible, What is It? By Rev. J. T. Sepiderland. 29 92
The Gospel of Nature. 200 10
The Hollow Globe. 200 10
The Hollow Globe. 200 10
The Hollow Globe. 200 10
The Past and Future of Our Flanet, by Win. Licture. Let 19
Table Past and Future of Our Flanet, by Win. Licture. Let 19
Table to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale to my Fatherts, by Mr., C. B. Gleman, H. D. 15 10
Tale of a Physician, by A. J. Davie; cloth L.00 63; paper
The Marits of Jesus Christ and the Merits of Thomas
Faine as a Substitute for Merits of Thomas
Fathe Bifference between them? H. C. Wright. 50
The Offices, Warren Sanner Barlow; gillibs 14; plain 15 08
Theological and Miscellanceas Writings of Thes. Paine 250
The Tahon, a Satirleal Rhapsody 50
The Tahon, a Satirleal Rhapsody 50
The Good Proposed, by Denton 10
The Glock Struck One. Sam'l Watson 10
The Clock Struck One. Sam'l Watson 10
The History of the Conflict bet. Religion and Science, by J. W Draper. 50
Thay One Tay Spiritualism; paper 25 09; cloth. 50
The World's Sixteen Cauciled Saviors, by K. Graves. 200 10

"The Day of Rest." by W. McDonnell..... The Only Hope, by M. R. K. Wright.....

The Crisis, by Thos. Paine. Cloth, 80 05. Paper. 50 01
Theological Works of Thus. Paine. Cloth, 1,50 10. Pa. 1,00 05
Trath Seeker Collection. 75 08
Thomas Paine Vindicated. By E. G. Ingersoll. 15 00
The Rise and Progress of Spiritualism in England. 25 00
The Interpreter and Translator—by James Monros. 75 04
The Volce—Plain, 1,08; 61 125 05 Vestiges of Creation
Vital Magnetic Cure...
Vital Force, How Wasted and How Preserved—E. P.
Miller, M. D. Paper, 50 63; cloth.
Volney's Rains; or, Medications on the Revolution of
Empires, with biographical notice, by Couns Dara..
Volney's New Researches...
Vital Magnetism—E. D. Babbitt...
Visions of the Beyond. Gitt, 1,59 10. Plain...
Unwelcome Child, by H. C. Wright; paper 35 63; cloth
Underwood and Marples Debate. Cloth, 60 64. Paper.
Whet Wes He 2. Br. W. Depton. Progress 40 10; Cloth

What Was He? By W. Denton. Paper, 1.00 10. Cloth 1.25 10 Woman, Love and Marriage. 75 05
Whiting, A. B. Blokraphy of 1.50 10
Who are Christians? Denton 10 02
What is Right—Denton 10 02
Why I Was Excommunicated from the Presbyterian
Church—Prof. H. Barnard 20 02
Why I am a Spiritualist 10 02
Witch Poison—J. M. Fechles 50 03
Worlds within Worlds—Wonderful Discoverles in Astronomy—W. B. Fahnestock 50 09

The most Complete and Authentic history of

THE DEVIL Reduced in Price.

NOW SOLD FOR 25 CENTS.

THE BIOGRAPHY OF

SATAN:

OR A HISTORICAL EXPOSITION OF THE DEVIL AND his fiery dominions. DISCLOSING THE OBJECTAL ORIGIN OF THE SELLES IN

A DEVIL

And Future Endless Punishment:

Alsu, The Pagan Grigin of the Scripture, terms, "Bottomicse Pit,"
"Lake of Fire and Brimstone," "Keys of Hell," "Chain
of Barkness," "Casting out Devils," "Everisating
Fundament," "The Worm that never
Dieth," etc., etc., all explained.

Now going through the Tenth Edition.

By K. GRAVES. "Feer bath torment,"-John iv: 18. One hundred and twenty-five pages, printed from new

plates, inlarge, clear type, paper covers. PRICE, SE CERTS. "For sale, wholessie and retail. by the RELIGIO-PRILO-SOPRICAL PUBLISHING HOUSE, Chicago.

Agents Wanted.

\$2500 ayear. Agents wanted everywhere, Pins-inessatrictly legithpate, Particulars food Address J. Wowth & Co., St. Leob., Mo. 22/21-24/20

GOLD PLATED WATCHES. Cheapest in this known world. Earnes Weigh Free to Agents. Address, A. Countre & Co., Chicago. 22-21-24-20

\$350 A MONTH-AGENTS WANTED-36 best ODJU solling articles in the world; one sample free. Address JAY BRONSON, Detroit, Mich. 233-23-2

\$1200 Salary, Salaryan wastricaeticir stapic Goods to decire. No redding Expenses paid. Pennanceterpith real address A. A. GRANT & Cy. 174, 62 8 Hemo St., Cleotanzat, C. 21-22 24-20

THE MYSTERY

EDWIN DROOD, And PART SECOND of the MYSTERY of EDWIN DROOD.

BY THE SPIRIT PEN OF CHARLES DICKENS, THROUGH A MEDIEM.

There are forty three chapters in the whole Work scribreding that portion of it which was written prior to the decease of the great author, making one complete volúmo of about 500 octavo pages. Pelee: Cloth, \$2.60; Paper, \$1, Postago Free. ". "For cale, wholesale and recall, by the Religio-Paulo-sorateal Publishing Leton, Chicago.

THE WORLD'S

Sixteen Crucified Saviors:

Christianity Beforé Christ CONTAINING

Ners, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Orig-in of all the Instrum, Principles, Precepts, and Nivaeles of the

Christian New Testament, and furnishing a Key for unlarking many of it. Sacred Mysteries, bisides comprising the history Of Sixteen Oriental Crucified Gods.

By KERSEY GRAVES, 12mo., cloth, 25d pages—price, \$2.00; postage 10 conts. *.*For sale, wholesale and retail, by the Religio-Philo-sophical Publishing House, Chicago.

CHILDHOOD OF THE WORLD

A SIMPLE ACCOUNT OF

MAN IN EARLY TIMES. DY EDWARD CLODD, P.R.A.S.

flux anok is an attempt. In the absence of any kindred ele-mentary work, to narrate, in as simple language as the subject will permit, the story of man's pregress from the unknown time of his early appearance anon the carth, to the period from which writer of history ordinarily begin. The First Part of this bank describes the progress of man in undertail things, while the Second Part seeks to explain his mode of advance from lower to higher trages of religious be-iles.

This is a book that should be placed in the hands of every child, and may be read with great profit by most grown people. Price, paper covers, 40 cents; postage, 2 cents. *, For sale, wholesale and retail, by the Religio-Pullo-sources Avelianting House, Chicago,

JUST PUBLISHED.

A NOW ROOM.

 $\Sigma\Sigma$

Andrew Jackson Davis.

"VIEWS

HEAVENLY HOME."

This volume is the long-promised "Sequel to the Stellar Key." It contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided into three parts, and in each part the reader will find new and important questions discussed and amply explained. The following contents indicate the great variety and importance of the subjects treated:

CONTENTS:

CONTENTS:

Charvoyance, its Origin, Powers, and Progressiveness: The Superior Condition described; Psychophonetics, their Development, Laws, and Wonders, Consciousness, its Sunshine, Delight and Storms; The Pivotal Power, its Laws, Servants, and Manifestations; Interior View of the Outer World; The Lauguage of Correspondence; Stepticism, the Cause of true knowledge; Emmantions: their Origin and Importance; The Elevation of Men unto Gods; Primitive Believers in Spiritualism; Missionaries of a New Gospel; Authorities for the inalividual Guidance; Ceremonies, Old and New Forms; Cherchim, meaning of the Word; Significance of the Human Hody: Cheerfulness, an All-healing Medicibe; Origin of Family Trees; Stockem, Morals both Ancient and Modern; Immigustle, Origin of Conscience; The System of Nature Described; The System (Conscience) of the Human Edge; The Static Circle of Suns; Magnetic Rivers in the Upper Spaces; Author's Views confirmed by Science; Origin of Electricity and Magnetism; Location and Functions of the Colestial Currents; How Spirita Ascend and Descend; The Phyrimage of the Human Race; A Description of the System of Nature; Psychophonic Message from Prinagoras; The Universe, a Musical Instrument; Concerning the Bolar and Astral Centres. Origin of Astrology, its Scientific Basis. Wonder of the Interior Planta. A Relation of the Solar Systems. Beauty and Glory of the Planta. Appearance of Implementation of the Milky Way. Origin and Motion of the Solar Systems. Beauty and Glory of the Planta. Appearance of Implementation of the Summer-Land. Secenting the Problem of Time and Space. Immensessized the sile of Akropanamede, kemagnable Persons in the Summer-Land. Secent males, Problem of Time and Space. Immensessized the sile of Akropanamede, kemagnable Origin of Kennerican Statics of Thought can be Determined. Disappearance of Bodily Organiater Destributions of Concerning the Problem of Time and Space. Immensessized the sile of Akropanamede, kennerability of The Summer-Land. Sucenting and England Destribution

objects land contains nearly three bundred pages. It is a reg ular one dollar book, but being a sequel and companion to "Sfellar Key," it is published at the same price.

In cloth binding, 75 cents, postage 5 cents; in paper covers, 50 cents, postage 3 cents.

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

ORGANIZE! ORGANIZE!

RECORD BOOK WITH FORM OF OR-GANIZATION, BY-LAWS AND
BLANKS NOW BEING GENERALLY ADOPTED IN FORMING SOCIETIES OF
SPIRITUALISTS.

This Record Book is just what is needed. At every point where Spiritualists can gather, an organisation should be effected, even though the number of members be ever so small. Such a society forms a nucleus, which will attract to it with proper management the best minds of every community, and facilities for the investigation of Spiritualism and for obtaining lectures, will soon be all that can be desired. The Consultation printed in this book is such that every person searching for truth, can subscribe to it. winstever may be his belief. In addition to the printed matter, the book contains two hundred blank pages to be used in keeping the record.

Price, Silve are welcomed wealth by the Publishers the

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

Lusines Cards.

FRANK BARES. S. W. ONGOOD. Nogaby Public.

BAKER & OSGOOD, ATTORNEYS AND COUNSELORS,

BB0020 25 and 16.

TIMES BUILDING, CHICAGO.

Miscellaneous.

The "Chicago Progressive Lyceum" holds its escious regularly each Sunday, of half-post tweivs o'clock, at the Third Uniterian Church, corner Monroe and Latin streets, All are invited.

Jehovah and Safan Compared. This radical pumpilet on old theology, with other equal-interesting Treets, sent postpaid to these enclosing a ctomp to the author, M. B. Craven Liebboro, Bucke Co., Po.

ASTROLOGY.

Prof. Lister, Astrologer, 505. W. 25d st. N. Y. Forty four years' practice, tweaty-seven in Berton. Can in consulted by letter. Send for a Greater. Address all letters P. O. Box 1889, New York City.

Newspapers and Magazines For sale at the Cilics of this Paper. Banner of Light. Boston. 8 CENTE Spiritual Scientist. Busion, 17 " Boston Investigator. The Spiritualist and Journal of

Paychological Science.

THOMAS PAINE VENESCATES. By Robert G. Ingersoll. Price for. For sale at the office of this paper.

London, S

AME PROOF PALPABLE

IMMORTALITY,

Being on Account of the Materialization Phenomena of Modern Spiritualism, with Romarks on the Relations of the Pacts to Theology, Morals and Religion.

Ey EPES SARGENT. Author of "Planchelte, a History of Modern Spiritualism," etc. Price, paper covers, 75 cents, postage free; cloth, \$1.06, postage free. ". For side, whitefulls and retail, by the Rulligto-Petro-cornical Publishing Housi, Chicago.

THE SPIRITUAL HARP.

THE NEW MUSIC BOOK, For the Choir, Congregation, and Social Circle.

Over one-third of its poetry, and three-quarters of its music are original. Some of America's must gifted and popular musicking have written expressly for it.

The SPIDITUAL HAMP is a work of over three hundred pages, comprising songs, ducts, and quartettes, with plane, organ, or meladeon accompaniment.

Single copy, 32. Pull gilt, 83, pestage 14c. Abridged edition of the SPHETUAL HARP, contains one mindred and four payer, price \$1.00; postuge 8 cents. ","For rale, wholesale and retall, by the Religio-Philocoprical Publishing House, Chicago.

PARTURITION

WITHOUT PAIN. A Code of Directions for Escaping from the PRIMAL CURSE.

Edited by M. L. Halbrook, M. D., Editor of the "Herald of Health," with an Appendix on the Care of Children, by Dr. C. S. Lozier, Boan of the New York Medical Cologo, for Women, 635.

The difficulty has been not to find what to say, but to decide what to conit. It is helieved that a healthful regards has been been been bed; a constructive, preparatory, and preventive training, rather than a course of remediet, medications, and drug-Prier, postage paid, \$1.00. .*.For sele, wholesele and retal, by the linusto-Parko-sornam.Promishing House, Chargo.

By Miss Lizzie Boten. The exhaustion of numerous editions of these beautiful pa-ems chows how well they are appreciated by the public. In nevertheir y and thrimste merit of these premare addition in all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS-PART I. A Word to the World [Preparatory]; The Player of the Sorrowing; The Song of Truth; The Embarkation; Replet's Victor; Love and Latin; The Song of the Not. 1; The Bural to Webster; The Parting of Sigurd and Gerda; The Meeting of Sigurd and Gerda

PART II. The Spirit Child [by "Jennic"]; The Revelation; Hope for the Sorrowing; Commencation; The Engle of Freedom; Mistrees Glenare [by "Morine"]; Little Johnny; "Birdies" Spirit Song; My Spirit Home [A. W. Spraguel]; I still Live [A. W. Spraguel]; Life [Sichkespeare]; Live [Sinkespeare]; For n' That [Burns]; Wat, o' Cheer [Burns]; Resurrent [foe]; The Prophecy of Vala [Foe]; The Kingdom [Foe]; The Mysteries of Godliness [A Lecture]; Farewell to Earth [Foe], Decorate Market [Foe], Prophecy of Vala (Or Despace Mr. Plant, \$1.50, Postage Mc. Price: Gilt, \$200, Postage Mc. Plain, \$1.50, Postage Mc. **For sale, wholesale and retail, by the Religio-Philo-sophical Publishing House, Chicago.

HAFED, PRINCE OF PERSIA: HIS EXPERIENCE IN

Earth-LifeandSpirit-Life

Being Spirit Communication's received through Mr. DAVID DUGUID,

the Glasgow Trance-Painting Medium. With an Appendix, containing Communications from the

Spirit Artists RUISDAL and STEEN. Hustrated by Fac-similes of Forty-five Drawings and Writings, Dre Direct Work of the Spirits. One of the most carlons and interesting books in the literature of Spiritudism.

8vo., cloth, 592 pp. Price, \$4.00; postage 25 cts.

*For sale, wholesale and retail, by the Remois-Philo-Populcal Publishing Rouse, Chicago, Works of Robt. Dale Owen

THREADING MY WAY; or, Twenty-Seven Years of Autobiography. A most interesting volume; a narrative of the first twenty-seven years of the author's libe; its adventures, errors, experiences; together with reminiscences of noted personages whom he met farty or fifty years since. Price, \$1.50; rora, experiences; together with reminiscences of noted personages whom he met forcy or fifty years since. Price, \$1.50; postage free.

BEYOND THE BREAKERS: A Story of the Present Day. Finely illustrated. This story of village life in the Weet, is in its narrow and interior megaing, a profoundly spiritual story, through and by whose numberless incidents scenes, characters and narrations is illustrated the great truth of Spirit-life and communion. Cloth, \$1.50; postage 10 cents.

Paper, \$1.00; postage 6 cents.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. With marrative illustrations. This is a standard work, without which no library is complete. The author's comprehensive researches are mainly directed to the cylinne of spontaneous manifestations from the Spirit World, and to this end ancient and modern times and people are made to contribute authorite facts in large numbers. The many-placed phenomena are carefully susiyzed and compared, and the general tendency of all, shown to demonstrate the reality of a spiritual world in immediate relationship with the material. The spirit and temper of the book are sincers and genue, and the entire subject is presented with the utmost clearness and felicity. Cloth, \$1.50; postage 12 cents.

DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. The main object of this book is to afford conclusive proof, sade from bistorical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the spostics is d. More than half the volume consists of law, the life and death of men. This book afficus that the strongest of all historical evidences for Modern Spiritualism are found in the Gospela, and that the strongest of all historical evidences for Modern Spiritualism are found in the Relational Relation. Cloth, \$2.00; postage free.

For Bale, wholessie and retail, by the Relation-Paillo

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent intertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

for each insertion.

La Terms of payment, strictly, cash in advance.

Advertisements must be handed in as early as Monday moon, for insertion in mext issue, earlier when possible.

Phusicians.

THE MAGNETIC TREATMENT. CENIO 25 CENIS TO DR. ANDREW STONE, TROY N. Y., and obtide a large, highly illustrated book on the spicers of Vitalizing Treatment

NEW GOSPEL OF HEALTH, Containing seven eactions on Vital Mexactism and litustrated ragginations, by Dn. Stone. For sale at this office. Files \$1.25; cloth bound copies, \$2.50

CAPT, H. H. & FANNIEM, BROWN

Psychométrists and Clairvoyant Physicians. By their Chaircoyani and Poschometric Powers they look beliefed the Material effects to the Montal and Spiritual Course encoding them to help and care where many offers hill. Write them for advice on all matters, Business, Trouble, or

DR. F. L. H. WILLIS,

care of Banner of Light, Boston, Mess.,

In presenting his clating to "the readers of this JOVENAL, Dr. Willis would say that he has had over twenty years experi-

Psychemetric Diagnoser of Disease. The influences controlling the late Mrs. J. M. Conent, o the Bonner of Light, pronounced him as a Clairvoyant second to none in the United

States. Dr. Willie combines accurate, eciential knowledge with keen and searching clairvoyance, and udded by his un

Powers in Diagnosing from Hair or Handwriting, he claims special skill in treating all discares of the blood and nervous system, Cameera, Scrofnla in all its forms, Epilepsy, Parelysis, and all the most delicate and complicated diseases

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others and falled. Send for circular with references and terms. All let-

ters must contain a return postege stemp. Would You Know Yourself COMBULT WITH A. B. SEVERANCE, THE WELL-ENOWS

Psychometrist and Clairvoyant. Come in person, or send by lotter a leck of your hair, or head-writing, or a photograph; he will give you a correct definention of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your passent physical, mental and spiritual condition, giving past and future events telling what had of a medium you can develop into, if any. What luminess or profession you are best calculated for, to be successful in life, Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; lints and advice to those that are in unhappy matried relations, how to make their path of life smoother. Further, will give an examination of ulceases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

INFALNELATIONS.

HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE.

TERUS:—Brief Delineation, \$1.00. Full and Complete De-dication, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Di-agnosis and Prescription, \$7.00. Address A. B. SEVERANOE, 417 Milwaukee St., Milwaukee, Wis.

Clairvoyant Healer.

DR. D. P. KAYNER. The Well-Known and Reliable Clairvoyant,

PERSONAL EXAMINATION.
Those desiring personal examinations can be accommodated. Arrangements can be made for personal examinations by applying at room at Morebonts Building, corner of Lesano applying at room of sierces, and weshington ets., Chicago.

Elastic Trusses, for the cure of Hernia, applied, or far-nished by mail. Psychological Practice of

MEDICINE. Medical Biognosis. Send lock of patient's hair, age, sex and one Dollar. Patients coming under treatment, will be credited with this Dollar on their first monthly Payment. Different patients, separate letters.

Different patients, separate letters.

Ramedies and treatment for one month, by mail, Four Dollars. Our remedies are psychologized ormagnetized, prepared chiefly from herbal and botanical principlestransformed into newders, which are readily soluble in water, thus easily seimilated by the system. We also use the ancient Arabic system of treatment by external means, to influence the nervous system; Amuleis, psychologized and medicated on botanical and spiritual principles. Certain causes produce certain effects: each case, of course, frested specifically. Psychologized paper, flannel, water, flowers, roots and herbs and other substances also used. Our latest impression has been an entirely new system of dry lindments, which enables us to rend all our remedies by mail, thereby saving expense to patients. All these suxiliary means are included in the regular treatment. Freer and Agus Specific by mail, 50 cents; to Agenta, pr. dezen, Three Dollars.

Dovelopment of Mediumship, Examination, send lock of hair, age, sex and 2 postage samps, One Dollar. Our Pamphiet, Development, its Theory and Practice, fifty cents. Psychologized or magnetized paper for Development, One Dollar. Special letters of counsel on Development, One Dollar. Those Amuleis for development, One Dollar. Those Amuleis for development as well as core of disease are another of our latest impressions. Our Psychological Practice of Medicine has been submitted to the highest authority in science in this country and sanctioned as being based upon strict scientific principles. Mineral locations made in person or by letter; terms special. Correspondence on mineral subjects onclusible return petrage, solicited. Time is very valuable; we solicit builbess only as advertised. Terms Casu and no devalution from fills rule.

Terms Casn and no deviation from this rule.

Address, F. VOGL Baxter Springs. Cherokee Co., Kansar. "THE GODS,"

AND OTHER LECTURES BY COL. R. G. INGERSOLL

This edition contains the following celebrated lectures: * The Gods," "Thomas Palne," " Humbout," "Individuality" . and "Heretics and Heresica."

These lectures have just been revised, and many changes and additions made by the distinguished author who rees obliged to yield to the widespread demand from all parts of the country, and publish the foregoing lectures in such shape that they could be readily read and referred to. The result is a handsomely printed volume that will find its way into thousands of libraries.

Price, \$1.25; postage, 10 ets.

SYNOPSIS OF THE COMPLETE WORKS

Normale wholesale and retail at the office of this paper.

ANDREW JACKSON DAVIS. Comprising Twenty-eight Uniform Volumes, all Nearly Bound in Cloth. Postage 7-per cent. extra—If sent by Express, the Charges Payable on Delivery.

The Complete works of A. J. Davis, if ordered to one address, at one time, will be well at a liberal discount.

"". For sale, wholesale and arstell, by the RELIGIO-PHILO-SOPHIGAL PUBLISHED HOUSE, Chicago.

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 phosphoresbrought 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 experiment I pleased, if the spirits made no objection. Afterwards, they consented. Accordingly I made light enough close to my watch when wanted, by then admitting air into a bottle whose sides were covered with phosphoric oil. My light was much like that of the spirits, except that as oxidization went on, mine filled the room with a strong smell on, mine filled the room with a strong smell

on, mine filled the room with a strong smell of phosphorus, but theirs had no odor. The smell from my imitation light might be abolished by pneumatic arrangements were it worth the trouble.

Mr. Jond arranged and started the self-registering apparatus, and tried a few experiments to see that it was working all pight. Mr. Williams, arrived five minutes right. Mr. Williams arrived five minutes right. Mr. Williams arrived live influtes before the scance began; he had no compan-ion or baggage. At 1.41 he stepped on and off the machine, thereby making the sharp engular 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 scance were recorded. The rest is given from memory. The spirits at once began operations with much vigor, as compared with previous scances, 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 ibs., rose to 50 or 60 lbs. In spite of our previous precautions, a little diffused daylight leaked into the room here and there. At 2.6 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 appeared 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 220 went inside the talked to us, then at 2.20 went inside the empty cabinet, the front of which was fourteen 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 weighing machine he would make his medium twitch. At 2.30 Peter said, "Now, I am going 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 es 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 almost 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 scances; 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

manifestation.

This returning to an almost lifeless, motionless 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 temporary personal degradation.

THE TESTIMONY OF MR. G. C. JOAD.

All the preceding parts of this article were sent to Mr. Joad for his confirmation of the details of the last scance, 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 excluded, 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 lighting 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 noticed white drapery about the head, it having previously been without any covering; the lamp was still held in front, and on its turning was between me and itself. As it 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 Legald not toll 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 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, several times, and twice, while feeling the

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 scance to a termination.

George C. Joan.

Oakfield, Wimbledon Park, London, April 20th, 1878.

20th, 1878.

The weight of Mr. Williams, as indicated by the scale of the present self-recording apparatus, is 152 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 apparant does not interfere with the general constant does not constant, does not interfere with the gen-

eral value of the results. Perfore quitting the practical details of the experiments, it is a pleasure to mention 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 results. The expenses of the original researches of the committee have been covered by contributions given from pure leve of truth, and in the uncertainty whether any results at all would be obtained, chiefly by the four following gentlemen:—Mr. Alexander Tod, of Peebles, £25; Mr. Charles Blackburn, of Didsbury, £15; Mr. Alexander Calder, Prespidsbury, £15; Mr. Alexander Calder, Fresident 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-recording instrument constructed, which will give results more in detail; when it is finished, he will present it to the National Association of Spiritualists. 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 condibefore it was compressed into that condition. By long observation of psychical phenomena, I came to the conclusion that as energy in any form was made visible or exerted 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 ath. 1876, which is here Spiritualist of May 5th, 1876, which is here reproduced, as new facts exactly meet the requirements of the theory. It is not necessary to alter a word of the original utter-

After attending some hundreds of mate-rialization scances 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 me-dium 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 collected, 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 scance, and high up, over the table, John King was floating, carrying his light in his hand; he illuminated his features with it, so that I clearly saw his eyes sparkling, his lips moving, and I heard him speak at the time that they moved. At the moment this clear, bright view of him was obtained, with nothing 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 scances, 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 certain 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 mediumship of Mrs. Compton, in America. While she was seated in a cabinet she was secured in every possible way, even to tacking 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 cabinet. vet 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 produce these manifestations, and observers should believe nothing they cannot prove for themselves.

I may begin to set forth the explanatory ideas 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 phenomena beneath; for although the now prevalent 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 useful in physical research, all analogy and past experience tend to show that as knowledge increases, our ideas of the extent of the universe, atoms included,—will have to be widened. The ancient Jews, like the physicists of to-day, had a tendency to limit the universe to that which was known to themselves. They considered the earth to be a small plain, on which they existed as a people specially chosen of God, with small, brilliant objects in the firmament above, known as the sun more and stars which were put 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 fundamental 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, com-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,

hand, invisible to the human eye, yet capable 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, usually 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 spirit-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. the medium.

I further assume that in the process of further materializing a spirit-hand spirits further materializing a spirit-hand spirits.

can, by will-power, or by other means, abstract 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 proportions 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 existed 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 phenomena can go on abstracting energy from the hand of the medium until at last we have, say, nine parts of energy in the spirithand, and only one left in the hand of the medium. At such a stage as this which 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 darkness—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 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 tapes and seals in their proper position. An invisible woman is there; her dress in an invisible form is there; the knots and seals are intact, but perhaps invisible, and after the form outside the cabinet reunites 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.

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 field his own. 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 afterwards 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 Russia, to show that there was no trickery in the material means 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. Williams, John King began to form a spirit-hand (which he always does to produce dark circle 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 spiritualized 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. Crooke's 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 results 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 dresses, 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 originially invisible becomes solid, and that which was solid disappears; thus the article is moved from place to place, doors and intervening objects forming no obstacle to its passage. And if it be said that in this speculation I assume that energy in some form passes through solid matter without visibly passes through solid matter without visitory affecting it, I reply that the case is not exceptional, 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 reactions are going on, does not affect the development 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 materialized forms are produced at spirit circles, may possibly be susceptible of experimental 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 registering such changes; if, again, there is diminution 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 energy 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 Russell Wallace, in his book, "Miracles and Modern Spiritualism," describes a scance with Miss Nichol, better known as Mrs. Guppy, in which a wine glass was apparently duplicated; if not, another

THE RESERVE OF THE PERSON NAMED IN

wine glass must have been brought into the circle by the spirits. Mr. Wallace says:

"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 together; and now we were all astonished by hearing in succession almost every possible er; and now we were all astonished by hearing 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 every 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 person's hands were distinctly visible on the table.

"We now took up the glass again, and put it on the table, where it was held both by Miss N. and Mr. Humphreys, so as to pre-vent any vibration it might produce. After t short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear, silvery notes ike the tinkling of a glass bell. These continued in varying degrees for some minutes, then became fainter, and gradually died

Breathings From the Antipodes.

BY EMMA HARDINGE-BRITTEN.

The tidings that the now infrequent, but anxiously looked-for mails from the East, will be here presently, while another of those fow and far-between postal angels is "homeward bound," impels me to send a "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 rapidly into our winter season and shortest days, as they are speeding on into a glorious American midsummer—I am with them in spirit, and fain would be so in body, did not the demands of our mutually loved cause compel my presence here. Many strange scenes have been traversed, and many strange people encountered by myself and my dear ple encountered by myself and my dear companion, in the short interim of two months since we left San Francisco. Spiritualism exists, and its reputation has already made protean marks in the Sandwich 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 yast Australian continent also, we see the same half-awak-end 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 spiritual papers and not only inform them-selves of what is going on but distribute the

spiritual papers and not only morn 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 mediums 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 transit and living out here, give their gosword, 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 propagandism. 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 audiences 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 for nearly a week, and where I have lectured once to a very large audience. 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 arrangements 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. Sydney.

I believe a that good and thoroughly re-liable test medium—such a one as Mrs. Ada Foye—might effect a complete revolution in these colonies. There are but two points at present, namely, Sydney and Melbourne, where, as I am assured, speakers on Spiritualism can present their gospel with-out incurring actual loss,—but if associations are non est- or scarcely more prompt to act than if they were defunct-individuals 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 communities 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, 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 recently entered the field of spiritual labor, but who must certainly be destined to play an important part in its unfoldment. Mr. Walker is now holding a public debate with a Melbourne clergyman by the name of

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 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 agreement displayed by Spiritualists on the essential points of their religious beliefs. Their atheistical views of Deity, the sublime 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 Spiritualists and the ureliability of many of the comists and the urchability of many of the com-munications received, all contribute to make up a portentous case against the mor-ale and exalting influence of the faith he

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, experience, 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, irresisti-ble argument, and close reasoning, carry all before him, and leave his amagonists utterly 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 welcome 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 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 furthat the future of my sojourn here will furnish your columns with items of far more interest than is conveyed in these fragment-ary lines, I conclude, Messrs. Editors and dear readers of the JOURNAL, with the unit-ed good wishes of my dear companion and,

EMMA HARDINGE-BRITTEN.





BRATTLEBORO, VT.

Extensive Manufactory of Reed Organs IN THE WORLD!

Illustrated Catalogues sent Free. 24-12-18cow

\$66 a week in 1981 own town. Teffes and \$5 out-2543-25-22

GOLD Any worker can make \$12 a day at home. Costly Outsit free. Address Trop & Co., Augusts, Maine.

Fashionable Cards. no 2 alike, with name 10c. postpaid. Gro. I. Rurd & Co., Nascau N. Y.

40 Flowered, Dismond, CARDS of Relies 10c. Name westly printed on all Star Printing Co., Horthard, Ct. 24-6-18

25 Styles of Cards, 10c., or 10 Chromo Carús, 10c., with name; Outstile. J.B. Hussted, Nassau, N.Y.

\$12 A DAX to Agents selling our novelties, watches, etc. Sample watch free. \$2 outfit free. G. M. HANSON & CO., Chicago, Ill.

S CARCE GOODS, Books, Photos, &c. Sam-ple & Catalogue, Sc. Parle Book Co., Chicago, Ill. 24-616

\$10 TO \$1000 Invested in Wall St. Stocks makes fortunes every month. Broksent free explaining everything.

Address BAXTER & CO., Bankers, 17 Wall Street, New York.

JATARRH I had it twenty-four in 1870. Book for 10 cents, gives full particulars. Name this paper and address Dr. C. R. SYKES, 169 East Madison St., Chicago, Ill. Cut this out. [24-5-18]

WATCHES NEW PRICE LIST of Amerons any addres with prices on 100 Wattham Watches mailed free to any addres with prices on 100 Wattham Watches of all grades, in solid Gold of Silver cases. Watches sent to all parts of the U.S. to be examined before paying any money. A few agents wanted send two 8-cent stamps for Agents' Private Teyrus, N.H. WHITE, Newark, N.J. 24-11-14

STAR STEAM ORCAN

Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated

> BATHS, FOR THE TREATMENT OF DISEASE,

AT THE GRAND PACIFIC HOTEL, - CHICAGO,

Entrance on Jackson street. in the past three years over aftern thousand persons have been successfully treated and cured of the various diseases recultar to this climate. Our appliances are first-class in every particular. We use electricity in all forms with and without the bath. These baths will prevent as well secure disease when properly taken. Try them and be convinced.

The G. C. SCANTERS Property

Dr. G. C. SOMERS, PROPRIETOR.



APONIFIE D is the Old Reliable Concentrated Lyc

FOR FAMILY SOAP MAKING. Directions for making Hard, Soft, and Tollet losp quickly accompany each can.

IT IS FULL WEIGHT AND STRENGTH.

The market is flooded with (so-called) Concentrated Granulated Lye, which is adulterated with 18th and rosin, and wen't make seap.

SAPE MONEY, AND BUY THE

SAPONIFIE K Penn Salt Manufacturing Company PHILADELPHIA.

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism. Embracing the various opinions of Extrement, Mrs and connection with the Author's Experience, by the Author of Vital Magnetic Cure. Price \$1.00; postage 10 sents.

wholesale and retail, by the RELIGIO-PHILE-LLEGING HOUSE, Chicago.

93-16-95-15