

RELIGIOUS JOURNAL

PHILOSOPHICAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Seeks no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIV.

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CHICAGO, AUGUST 31, 1878.

\$2.15 IN ADVANCE.

SINGLE COPIES FIVE CENTS.

NO. 26.

THE WATSEKA WONDER.

Letter From Dr. S. B. Brittan.

I have read the narrative of E. W. Stevens, published in late numbers of the JOURNAL. The alleged facts are certainly extraordinary, but they are compassed by spiritual forces, and compatible with the psycho-physiological laws. The internal evidence that the statement accords with the essential facts of the case, is such as to secure a general acceptance of the Doctor's testimony among those who may have been familiar with similar phenomena, and all who are able to comprehend the philosophy of their causation. In the attempt to obtain credence for marvelous statements which have no foundation in fact, law or reason, the narrator is almost sure to blunder by the introduction of some alleged occurrence which involves an impossibility. The man who knows little or nothing of the essential forces and fundamental laws which govern spiritual phenomena, has no certain means of determining what is and what is not within the range of possibilities. A single illustration will serve to elucidate my idea.

Many years ago, while the writer was editing the *Spiritual Telegraph*, a tricky fellow sent us a long account of remarkable facts, said to have occurred at West Troy. In his story of the wonders alleged to have been performed by spiritual agency, he declared that a table rose from the floor without hands; that it floated out of one open window, and after remaining suspended in mid air, over the sidewalk for a little time, it slowly returned through another open window and resumed its former position. Had the narrator stopped at this point in his story, we could only have said, well, the alleged facts are remarkable, but they are altogether possible; and then our acceptance or rejection of the statement would have been determined by our judgment of the credibility of the witness. Instead of pausing, however, in time to prevent an impeachment of his veracity, he went on to say that he measured both the table and the window, and found that the former was fifteen inches wider than the narrowest way than the latter. In other words, this Munchausen story-teller made an inflexible object—utterly incapable of the slightest compressibility—pass through a space between unyielding walls, fifteen inches less than it was known to occupy, and without breaking either the frame or fibre of the table. It required but little philosophy to decide that such an assumed fact, if not altogether impossible, in the nature of things, was at least highly improbable.

The same party sent us some half dozen similar communications, every one in a new chronography, and mailed at a different post-office. But we spotted the author every time; marked his papers "bogus," and thrust them all into the same pigeon-hole. Some time after the writer received a brief note from this pretended medium, dated and postmarked at Brooklyn. The material portions of the note were as follows: "Sir—I perceive you are an old bird, and not to be taken on chaff. I thought I could sell you out, but you are too d—d sharp for me." * * * Subsequently this same miserable trickster ventured on a further trial of his experiment by sending his villainous inventions to the late Hon. Horace Greeley, whose motto, adopted with special and exclusive reference to this subject, was, "Give us the facts; we want no philosophy." The editor of the *Tribune* published the statements, with an implied editorial endorsement, when a little philosophy would have enabled him to detect the fraud and expose the impostor.

My own investigation of the facts and laws of mind and matter, as displayed in the relations of spirits to the phenomena of psycho-physiology, assures me that there is nothing in the narrative of Dr. Stevens that is intrinsically incredible; and in all such cases we have only to satisfy ourselves, and, if possible, the public, of the intelligence, discrimination and veracity of the witness. It is quite natural for the average physician, who is usually a man of small faith and a materialist in his philosophy, to refer all such spiritual phenomena to physical causes. The familiar diagnosis resolves all spasmodic attacks, such as the Doctor has described, into epilepsy, catalepsy and hysteria. It is safe to assume that these conditions and various forms of disease may, and often do, result from the operation of both physical and spiritual causes. They may be produced by any violent disturbance of the subtle forces on which the vital functions and voluntary motion are made to depend. The abnormal action of the individual's own mind, and the violence of his passions; the presence and influence of powerful magnetic forces emanating from other persons, whose minds and lives are disorderly; and the direct agency of spirits of another world, whose unfinished or otherwise unsatisfactory lives prompt them to come back in the hope of recovering what was lost, and performing what was left undone, are chief among the causes and influences which derange the human body and mind. The spirits of the class referred to exist in great numbers along the borderline between the two worlds, and it is not strange that they raid across the frontiers of our visible existence, in some cases to our injury.

It may assist the reader to form an intelligent judgment of the facts comprehended in the narrative of your correspondent, if I

briefly analyze the peculiar forms of disease to which such phenomena are usually referred. *Epilepsia*, or epilepsy, is otherwise known in common parlance as "the falling sickness." The word is derived from the Greek, and literally signifies to seize upon. The application of the classical word appears to have been determined by the suddenness of the attack; and the propriety of the familiar terms employed to represent the disease, must be evident to any one who has ever witnessed the sudden manner in which the patient falls to the ground in an epileptic fit. The ancients regarded this as "the sacred disease," for the reason that it disordered the mind—the noblest part of our human nature—and also because they attributed its existence to spiritual causes.

The victim of this fearful malady sometimes has little or no warning of the attack; but in other cases, and more frequently, the paroxysm is preceded by certain symptoms, some of which are cognizable by the patient and the qualified observer. The symptom most frequent in the experience of the subject, is a feeling of coldness, as if occasioned by a light current of air proceeding from some part of the body, usually the lower portion of the spinal column, or from the region of the kidneys. This peculiar feeling is known to the faculty as the *aura epileptica*. Other symptoms are diminished contractile power of the muscles, a feeling of debility, flatulence, palpitation and stupor. As the cool, creeping sensation approaches the head, the subject becomes dizzy; sensation, consciousness and voluntary motion are suspended; the paroxysm follows, and may last from one minute to a quarter of an hour or longer, during which the muscles are powerfully convulsed, the respiration difficult, the patient froths at the mouth, the features are distorted and the face flushed or otherwise discolored. The attack is followed by a feeling of unusual lassitude and a disposition to sleep.

This disease no doubt results from a great variety of physical causes, and incidental conditions occurring in the experience of the individual. Among these I may mention organic defects and hereditary predisposition; want of a proper cerebral balance and a uniform distribution of the vital motive power; sudden fright, heavy blows and violent shocks to the nervous system; the change that occurs at the age of puberty and solitary vice. That it may also result from more subtle and psychological causes, and the visitations of disorderly spirits, I am equally well assured. The most enlightened of the ancient nations entertained this idea, and were disposed to ascribe all similar diseases to the invisible sphere of spiritual causation. This is sufficiently evident from the evangelical narratives of similar cases, in which all the more important phenomena of epilepsy are plainly described.

Before referring to several ancient examples, I will briefly define the nature of *catalepsy*, or catalepsy. In this disease sensation and all the voluntary faculties and functions of mind and body, are suddenly arrested. The organs of involuntary motion usually continue their functions; the heart and lungs moving in ordinary cases, the former with an accelerated action and diminished power. It is also characterized by unusual rigidity of the muscles. The body and limbs, though stiff and statue-like, may be moved by the effort of another, and they retain the posture in which they are left, however unnatural and uneasy the position. The particular expression on the face at the moment of the attack, is liable to remain. The paroxysm varies in the degrees of intensity in different patients; and the time that may transpire before the restoration to the normal condition is altogether uncertain. In profound states of *catalepsy* all outward signs of life sometimes disappear; the processes of the animal chemistry cease, and the trance may continue for weeks. In this state of suspended animation many persons have been buried alive, or before the spirit had severed its connection with the body.

I have neither the time nor space to attempt an exhaustive treatment of the subject, much as society needs a complete philosophy of its material facts and essential laws. My exposition of the causes and aspects of these forms of disease, must be general. I do not propose a critical classification of the symptomatic phenomena, whether physical or psychological; nor is it my purpose to consider the means and methods to be employed in the treatment of the same. It is rather my present design to call attention to a profound but much neglected subject, which, however, most deeply concerns the public welfare. Beyond this, I desire to show that the abnormal conditions and startling phenomena under consideration, may and do result from causes resident in both the material and spiritual worlds. Even when an attack of either epilepsy or catalepsy is precipitated by purely organic conditions and physical causes, the subsequent state and its phenomenal aspects are very likely to be complicated by the play of psychological forces and the interposition of spiritual visitors.

It is natural that the spirits whose lives on earth were cut short by either acts of violence or the superintention of disease, should have a desire to continue the career that terminated prematurely. In like manner, all who are conscious of having neglected their opportunities in this world, must desire to finish up the incomplete work of this rudimentary life. Those who have committed great wrongs on earth may be forced back by a law of the moral con-

stitution, or from an irresistible impulse to undo the mischief of their hands—to the scenes of the ruin they have made. Such spirits—reviewing the records of their lives, imperishable forever in the memory—earnestly seeking relief from ignorance and unhappiness, may seize on any poor, helpless mortal in the hope of deriving some satisfaction from a temporary renewal of the former relations. Filled with recollections of time wasted; a life madly sacrificed, or at best disorderly and profitless, they are liable to derange the body and mind of any delicate subject who may willingly or otherwise yield to their influence. In all this we are not, as a rule, authorized to infer that the spirits are maliciously disposed. It may suffice that they are ignorant and clumsy to account for the disorderly results of their influence. Should a common thinker attempt to manipulate a fine chronometer, he would be sure to derange its action. The man who has never handled anything more delicate than chain cables, could never tune my lady's harp. An ignorant magnetizer, with strong passions, an unsuitable temperament and unbalanced brain, might derange and upset the nervous system of a sensitive girl, and so may an ignorant spirit, who has not yet recovered from the similar imperfections of the life on earth.

The careful reader of the New Testament will have observed, not only that cases of vital and mental derangement—corresponding in all their essential features to the foregoing analysis of epilepsy and catalepsy—were of frequent occurrence; but also, that they were invariably ascribed to the agency of demons or spirits. Among the Greeks a demon was not always regarded as an evil spirit. The word was not understood to either express or imply anything in respect to its moral qualities. The ancients believed in both good and evil demons or spirits of men. When, therefore, we translate the word into English, and call the Demon of the Greek Scriptures a *devil*, we neither change his nature nor acquire a new quality to his character. We can not make a good spirit evil by giving him a bad name. Those only who produced unhappy effects were characterized as "unclean spirits" by which we may understand spirits wanting intelligence and a high moral purpose. It was an important part of the business of the early Evangelical teachers, under the apostolic commission, to cast out the spirits whose influence was detrimental.

The fact can not be disputed, that the different classes of demons referred to by the early Greeks embraced "the disembodied spirits of the dead without respect to their moral qualities," they appear to have been "the favorite sources of information." The distinction between two general classes is clearly made in the following passage by a learned author: "There is also a second class of demons, namely: the souls of those who having lived meritoriously have departed from the body. Such a soul I find called in the ancient Latin tongue *Lemure*. Of these Lemures, he, who having obtained by lot the guardianship of his posterity, presides over the house with a quiet and placable superintendence, is called the household *Lar*. But those, who, on account of a vicious life, having obtained no happy seats, are a sort of vagabonds, or are punished by a kind of exile; and who inflict idle terrors upon good men, but more real evils upon the wicked. This kind is commonly called *Larvæ*."—*Apocryphals*, p. 89.

The narratives of the Evangelists contain many references to the agency of spirits, in the transfiguration of mortals, and in modifying human feeling, thought and conduct. For the time being, and as long as the spirit maintained the ascendancy over the medium, the former often governed the volition and action of the latter. As I am treating the subject in its relation to certain forms of disease, I shall make my citations from the Christian Scriptures with a special view to the illustration of that relation, and the power of spirits to damage the organic action of mind and body. I will here introduce examples which will exhibit their demeanor; and show the manner in which they handled their subjects. It is related that while Jesus was teaching in a synagogue in Capernaum, that there was a man present who had "an unclean spirit." The medium while under this influence was inclined to be noisy. He discovered the name and character of the Teacher, and in a declamatory style insisted on being let alone.

"And Jesus rebuked him saying, 'Hold thy peace and come out of him.' And when the unclean spirit had torn him, and cried out in a loud voice, he came out of him." (Mark, chap. I, 25-26.)

When Jesus was coming out of a ship in which he had just crossed the sea of Galilee:

"Immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. . . . He had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones."

This spirit was rather boisterous in his recognition of the man who was about to exercise him. While the man was under the influence of this spirit, Jesus asked for his name, whereupon the spirit "answered, saying, 'My name is Legion; for we are many.'" (Mark, Chap. v. 9.)

It is recorded that as Jesus descended from the mountain, after his transfiguration, a man brought his only child to him, whose case is thus described:

"And, lo, a spirit taketh him, and he foameth out; and it teareth him, and he foameth

again; and bruising him, hardly departeth from him. . . . And as he was yet coming, the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and bade the child" (Luke, chap. IX, 39-41.)

The following is a very accurate description of the general phenomena which accompany an attack of the disease known as Epilepsy:

"And one of the multitude said, 'Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him he teareth him, and he foameth, and gnasheth with his teeth, and pineth away. . . . And when he saw him, straightway the spirit tore him; and he fell to the ground and wallowed, foaming. . . . And oft-times it hath cast him into the fire, and into the waters to destroy him. . . . Jesus rebuked the foul spirit, saying unto him, 'Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.' And the spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, 'He is dead.'" (Mark, chap. IX, 17-26.)

It would seem from this description that the paroxysm was followed by a state of suspended animation. It is to be observed that this is not usually the case in epilepsy. The convulsion is followed by great general prostration—clearly enough indicated in the Evangelical description by the words, "and pineth away." In all ordinary cases the respiratory movement continues, and the process of the action of the blood goes on with only partial interruption. During the continuance of the paroxysm, as a rule, the respiration is heavy and difficult, while the heart's action is quick and strong, but not rhythmical; the systole and diastole occurring at irregular intervals.

It seems that Mary Roff was subject to spasmodic attacks from early infancy, whether originally produced by physical causes or spiritual agency, is quite uncertain. The general description given does not warrant the expression of a decisive opinion on this point. There appear, however, to have been indications of spiritual interference in her later experience. Her melancholy periods; the "mania for bleeding herself"; her inability to recognize her friends, and indisposition to heed the presence of other persons; her lucid intervals, in which she became highly clairvoyant; the preternatural strength developed in her delirium—requiring the aid of so many persons to restrain her and the manner of her death—facts which may have depended largely on the presence and agency of spirits. In such a case the ordinary professional treatment for epileptic or cataleptic fits, would have been powerless to afford relief; while the attempt to drown out the spirits, by flooding the house they had moved into, was if possible still more preposterous.

The case of Mary Lurancy Vennum is less obscure in its origin. It was clearly a case of spiritual entrapment in the beginning. Had the Rev. B. M. Baker understood the nature of his commission as a preacher of the Gospel, and possessed the requisite qualifications for his office, he would never have thought of sending the girl to a lunatic asylum. Some one has said, "Satan loves to fish in troubled waters." If this is true, the atmosphere of madness, in and about an insane asylum would be just the place for disorderly spirits to assemble, and in which we might expect the patient to suffer most from their influence. I should as soon think of ordering a file and saw as a sedative for a nervous woman, or of prescribing a small room and a large brass-band as a soporific for babies.

If we accept the testimony of Dr. Stevens and the other witnesses, the record of the three months and ten days residence of Mary Roff in the body of Mary L. Vennum, forms a curious and most significant chapter in the history of Modern Spiritualism. The sweet spirit of the gentle and loving Mary; the strong proofs of her identity; how she occupied her time while a tenant at will in the mortal tabernacle of another, and the possible supernumundane experiences of the released spirit of Lurancy—these are all matters of singular interest which invite comment; but the unexpected length of this letter admonishes me to leave the further consideration of the subject to yourself and your readers.

You will, however, indulge me in a few concluding observations, which are not intended to be so general as in no case to admit of a special application. The poor victims of physical disease and spiritual infestation have little chance to recover their equilibrium when the professional classes, to which the interests of soul and body are intrusted, know so little of the real evils they attempt to combat. The doctors of medicine, as a rule, can not distinguish epilepsy, catalepsy, hysteria and nightmare from the shades of departed saints and sinners, who return—whether for mischief or "On errands of supernal grace"—

to confirm the common faith in immortality. Cases have come under my observation in which the diagnosis of the family physician converted a vision of the Spiritual Heaven into a fit of hysteria. The mental darkness of lunacy and the light from another world are made to differ in terms, but are presumed to be about the same thing in fact. Our doctors of divinity can not perceive the difference between *aberration* and *inspiration*. In their judgment a man has no business to be inspired in these degenerate days; and if he is, they are sure the devil is in him. The moral philosophy of Spiritualism suggests that through the medium of his own faculties and passions every man must look at whatever is external to himself. While many members of

the profession are playing the devil in the sheep-fold—as we learn from the papers and the courts—a legitimate branch of their appropriate business—"casting out devils"—is entirely suspended. The clergy did not succeed in this part of the apostolic work. The concern was so run down, and the proprietors so destitute of assets that—without the slightest consideration—that branch of the business was transferred to the Spiritualists. If a spiritual wolf finds his way into the fold, the shepherd permits him to remain to frighten and worry the lambs; or, perhaps he advises sending the little innocents to bedlam for safety!

Nothing can more clearly illustrate the materialistic tendencies of many people than their disposition to ascribe all spiritual phenomena manifested through the human organization, to a diseased condition and action of the faculties. All persons who have been visited by the angels, or otherwise rendered susceptible of spiritual influence, for nearly eighteen centuries, are confidently presumed to have been sick at the time. But why not refer the remarkable experiences of the Apostles themselves to the same source. They were men, subject to every form of physical disease, and had I time to analyze their cases it would appear that they were very much like others in all their essential features. Saul certainly had the "falling sickness," while on his way to Damascus. He had been in a bad frame of mind for some time, and doubtless was bilious. He declared that he saw a great light and heard a voice. It might have been subjective thunder and lightening, occasioned by a derangement of the electrical polarities of his brain. And suddenly "he fell to the earth." The attack so deranged his nervous forces that for three days he saw nothing, and had no appetite. A mania, a respectable citizen of Damascus, was invited to come in and magnetize him, and his vision was speedily restored. The falling sickness proved to be a good thing in this case. It took the devil out of the man, and the patient was improved in body, mind and character. (Acts, chap. IX.)

When Peter was in Joppa, at the house of one "Simon a tanner," he improved the occasion by going "upon the house-top to pray," and there he had a sudden spasmodic attack which doubtless presented many of the aspects of catalepsy. He thought he "saw heaven opened," and a great vessel resembling an immeasurable "sheet let down to the earth," containing in its enormous folds, the major part of the animal kingdom, (Acts x, 9-11.) When the Revelator—a man of poetic temperament and many womanly qualities—was in Patmos, one of the Grecian Islands, he one day fell into something like a cataleptic trance. To his great astonishment the New Jerusalem, in all the glory of a divine personality—like "a bride adorned for her husband"—came after John, and his soul was entranced while the grand visions of the Apocalypse moved before him in stately procession.

It is the favorite hypothesis of many doctors whose wisdom is chiefly conspicuous in their diplomas, that all spiritual phenomena, so-called, are the results of some physical disorder. To what fathomless depths of apostasy—to what gross and infidel issues is the unbelieving world tending, when its learned men (?) include the shades of the departed and the physical maladies of the living in the same category!

"Angels and ministers of grace defend us" from the titled ignorance and licensed stupidity which cannot distinguish a vision of heaven from an attack of epilepsy, hysteria or the nightmare. Let the clergy anoint their eyes with finer clay and wash in the spiritual Sileam, and they will see something beyond the creed and their salary. This vulgar and profane idea, that all psychical experiences are but the offspring of disease, presumes that the perfection of the individual, and his accord with Nature, are best realized when he is most insensible of all impressions from super-terrestrial sources. This monstrous assumption is born of ignorance and sensuality; it is fostered by popular science, and dry-nursed by the old theologians; while the doctors of divinity and medicine labor to obscure the inward senses by "the foolishness of preaching," and a species of medical exorcism.

Hoping that the time may come quickly, when the passion for new sensations among our people, will give way to a growing desire for accurate knowledge.

I remain yours fraternally,
S. B. BRITTAN, M. D.

To be no better, no wiser, no greater than the past is to be little, and foolish, and bad; it is to misspily noble means, to sacrifice glorious opportunities for the performance of sublime deeds, to become cumberers of the ground. We can and must transcend our predecessors in their efforts to give joy, peace, and liberty to the world.—*William Lloyd Garrison*

On the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring nought but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throbb that he should have warred with the poor handful of dust that lies mouldering beneath him.—*Washington Irving*

We are members of one great body. Nature planted in us a mutual love, and fitted us for social life. We must consider that we were born for the good of the whole.—*Seneca*

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

CONTINUED.

What kind of reasoning is this? Is not a man capable of balancing himself on a tight-rope, or any other basis, just in proportion to the size of his organ of weight, other things being equal? If a man has a large organ of allmentiveness, or a large front brain, you say he is a great eater, or a great thinker. If he has certain other faculties prominently developed, you trust his action in the exercise of these faculties just in proportion to their size and activity. For the facts have proved that—other things being equal—the size and activity are the measure of the power with which any given organ operates in a given direction.

Well, by what system of reasoning do we say that a man is to be trusted just in proportion to the size and activity of the intellectual powers, and then to trust the man just in proportion to the size and activity of these organs that lie in the top of his head? What kind of materialistic atheism is that which will trust one set of faculties and distrust another set of faculties? Does not the whole scientific world proceed upon the assumption of the trustworthiness of the human faculties?

But you say the organs of the human brain have been named from the manifestations in us. I grant that, and so they are liable to be modified in the nomenclature thereof. But do you get names without cause? I abhor the superstitions of popular theology, but I see that it is the manifestation, through ignorant mental conditions, of that native attraction of the soul, which knows that it has a quarry lodged beyond the horizon of physical existence, notwithstanding all the absurdities of the dogmas which have tyrannized over the intellects of men. The fanaticism of theology slings into insignificance beside this other fanaticism which will trust one set of faculties and distrust another.

It is, therefore, the function of Spiritual Science to step gradually, carefully, grandly onward, in the elucidation of the latent energies of man; to restore that confidence in the exercise of all his powers, from the base of the brain to its coronal verge, from allmentiveness to theosophy, which keeps the world together. No matter what the theories may be, men will trust these powers; they cannot help it. A man may say he does not believe in spiritual things at all; but does he therefore shut out all possible spiritual inspiration and emotion from himself? By no possibility can he do this. I say the world proceeds, Science proceeds, upon the trustworthiness of the human faculties. Then let us see what are some of these faculties. I have spoken of Spirituality. Here is Theosophy—that is the faculty that gives consciousness of the existence of the Divine Intelligence in its all-perfect beneficence, of the Eternal Justice, and Love, and Beauty, and Wisdom. Now these ideas, these words, spring from some corresponding experience, and have a meaning. And these words, Justice, Divinity, or Supreme Intelligence, or God, by whatever name you choose to call that conviction, of the soul which feels that there is a divine power pushing the universe on to a grand consummation, are the milestones of the experience of the human heart. They mark the light to which the celestial waters have arisen in the channel of the soul. They indicate, as do all the efforts even of ignorance itself, how extensive have been the experience of human hearts.

And there is another thing to be remembered here—There is a realm which escapes and has escaped for centuries the analysis of the chemist and of the physiologist; it is the realm of emotion, of sentiments, of ideas, the realm of inward experience.

Since the advent of modern Spiritual manifestations, and the elucidation of the functions of the brain in psychometry, in clairvoyance, in Spiritual inspirations, it is seen that the realm of Science is opening into spiritual life.

I said the organ of spirituality was acknowledged by external scientific men to have a location in the brain of man. It therefore has a function, and this function has been named from its manifestation in history. Its function is to give man conscious relation to spiritual things and principles. And it is a settled fact that men manifest this function in proportion to its size and activity in their cerebral structure. If there be no spiritual world of elements, laws, and forms, then this faculty is a delusion—its business is to deceive us. Such a view unsettles all civilizations, by denying the trustworthiness of the human faculties. All discussion ends. If we can not trust the affirmations of our faculties, how can we trust denial of their truthfulness. If we cannot trust their functions, how can we trust the negation of their functions? Can the front head, which questions all things, legitimately deny the function of spiritual intuition—the top-head—which directly affirms Divine and Spiritual existence? Can one set of cerebral powers logically thus set at defiance the function of another and higher set?

History comes out of man's brain; it is the effort of his faculties to express themselves in fact. Theology and religion, as we find them in history, are only imperfect efforts to incarnate these spiritual intuitions into form—have neither any seat or fountain in the soul or faculties in the brain.

Again, the eye is formed only through the medium or agency of light. Eyes are light and its laws organized. Now, how could man be possessed of organs of Theosophy and of Spirituality if there were no Divinity and no spiritual elements or laws? Those high powers could not be formed if the elemental spiritual world which lies around and above them did not exist. They are only spiritual elements and laws gone into structure and function. As the eye could be formed only through the agency and laws of light, so the organ of Spirituality could be formed only by the agency and laws of the elemental spiritual world, which that faculty intuitively. Therefore the existence of the cerebral faculty is proof of the existence of the spiritual world which it contemplates.

Suppose that there is no spiritual realm in existence, nothing but a world of forms, an outside world of what is called "matter"—no spiritual elements, no spiritual laws, no spiritual forces, no spiritual substance at all—what would be the consequence? It follows that you can not possibly have an organ of Spirituality whose function it is to deal with spiritual things. You might as well tell me you can have all the colors of the rainbow without water or sunlight. You can have an eye because light exists. So I say you can have an organ of Spirituality only as a precipitation or organization from the realm of spiritual forces, of spiritual essences and principles. This very fact of the existence of that organ in the brain of man is therefore *prima facie* proof of the existence of a spiritual realm from which that organ draws its elements of life, and in connection with which it becomes possible for it to have a function, viz., to reveal that spiritual world to the indwelling consciousness of man. You see then that you can have no organ of Spirituality only on the supposition that there is a spiritual universe—an inside to the external universe.

The same reasoning applies to the organ of Theosophy, the function of which is to come into conscious relation with Divine principles and to feel the Divine Love. All men have this inner spiritual consciousness, though all men have not brought its contents out into thought. No man can escape the presence of the ideas of justice and love. Every man feels, necessarily, to a greater or less

extent, in a higher or lower degree, the reality of these ideas; and therefore necessarily the existence of the absolute Love. But here is an organ in the top of the head whose function is to give consciousness of Divine principles. If there be no Divine Intelligence composed of such principles, then this organ has no function whatever. Hence the materialist is reduced to the extremity of declaring life itself a delusion, since the highest faculties by which we know life are normal delusions. I prefer to trust my faculties than to plunge into the bogs of Atheism. And thus trusting them, I see that the Supreme Spirit is the fountain out of which that organ was formed, and in magnetic relation with which it can be inspired by the Infinite Justice and Love. Through that organ the soul is directly connected with the Eternal Intelligence and everlasting Nature.

The whole top-brain has similar lofty and holy functions to perform; but the "materialist" shuts himself out of half his faculties, and those, too, which conduct to our souls the mellow radiance of celestial life and beauty. But if man is thus highly endowed with spiritual faculties, the fact ought to be apparent in unquestionable manifestations thereof. We have such manifestations. The existence of spiritual faculties in the brain proves not only a spiritual world out of man, but indicates a soul in man. And if there were a soul in man, then it ought to be able to manifest itself in functions that escape the senses of the body, and illustrate the pure and transcendent nature of the spiritual things. It would be a weak soul that should leave us only inductive proof of its being and nature. We desire to enjoy its life also; and clairvoyance is the soul in action overreaching the senses and transcending the limitations of the mere body. It is seeing without the aid of the external eyes, thus proving an interior power of sight—spiritual.

Thought-reading is a very common experience of clairvoyance. The material philosopher holds that there is no other avenue than the senses through which intelligence can get into man. But the clairvoyance destroys this theory totally, for it transcends the utmost power of the senses.

(To be continued.)

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PSYCHOMETRY.

Interesting Tests Given by E. T. Slight.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

In the fall of 1875, I became acquainted with Mr. E. T. Slight of this place, an old subscriber of your paper, and a thorough Spiritualist. I was then a member of a Congregational church in San Francisco, Cal. Before I came to this town, and in contact with the above gentleman, I knew but little of the philosophy of Spiritualism; but Mr. Slight being a good rapping medium, I had ample opportunity to test it. The probability of spirits communicating I no longer doubt, and could cite many of the most convincing tests which we had while sitting together alone. Mr. Slight had also occasional visions, which were in several instances prophetic and premonitory. While I was reading Prof. Denton's "Soul of Things," some two years ago, the idea struck me, that perhaps Mr. Slight might be clairvoyant and a psychometrist; and I tried the following experiment (previous to this Mr. Slight was told by his spirit friends, that they were preparing him for something).

I took a letter from some friend back East, the contents of which Mr. Slight knew nothing about; he held the letter to his forehead, and in a few minutes he said, "I see a star and a coffin." He could not then give me an interpretation of it, but it has since developed itself, and has come true, and we can now understand it. Then we became both deeply interested in this new discovery of his splendid gift.

For a second trial, I took a bouquet of withered flowers, which I had gathered in a despondent mood on the beach in San Francisco, and of which Mr. Slight knew nothing, and the following is the result: "I see a place very sloping—a strong wind blowing the grass and weeds all to one side. I see a person who feels very gloomy and despondent, but can not tell whether it is a man or a woman."

One time I brought a letter from the post-office, which I handed to Mr. Slight, in presence of another gentleman, before opening; holding it to his forehead, in a few minutes he said: "I see a big fire, it is in a town; now I see a woman on the street, very animated and excited." The letter was from a friend of mine, giving an account of a conflagration, and a family jar, in which a woman was the principal actor.

To remove my doubts, whether this was not mind-reading, etc., I concluded upon a severe test. Burning an old paint pot, it left a slag, appearing to be a compound of different metals. This I presented to Mr. Slight, to put in his show-window as a curiosity, and told him that a stranger had given it to me for a small sum, and that it came from the ruins of the Brooklyn theatre conflagration. It attracted the attention of passers-by, to whom Mr. Slight would seriously tell, that it was a remnant from the great Brooklyn theatre fire. Some three months had elapsed, when one evening I requested him to examine it psychometrically, in order to see what result he could obtain. But before he held it to his forehead, he said: "I am almost afraid to look, because of this coming from such a terrible place." After some five or ten minutes, he said: "I see a black square—like a piece of velvet in a square frame—and a very unpleasant feeling comes over me." He seemed to be very much disappointed after this result, until I told him the true circumstances; then he said, that it was a square fire, cut out of whole cloth. This proved to me the truth as to what A. J. Davis says in "Sequel to the Stellar Key": "That clairvoyance, as to its manifestations can be simulated, I do not deny; but I do deny the doctrine, with the authority of knowledge, that the real power of vision can be projected by another's will into man's mind." But even more astonishing than the foregoing, is another and still higher state of development in Mr. Slight's mediumship, which I call "Soul Photography." I will give one more instance of the former phase before I proceed:

A letter written by Mrs. Emma H. Brittan, was handed to Mr. Slight, for psychometric examination, on Jan. 30th, 1877; he knew nothing of its contents, and, holding it to his forehead, he said: "I see a bouquet of flowers; now a beautiful sky; now there appears a hole in the heavens, through which I can look into another sphere; now I see an illuminated cross, on which appear the letters E. H. B. shining like brilliant stars; now I see a woman in plain dress; now this same dress changes into the purest white, and now, oh! it is light, transparent—beautiful beyond description!" What biographer could give a more vivid picture of that remarkable and distinguished woman's character and career?

I have always thought that it was necessary that the psychometrist, in order to obtain a satisfactory result, must have something tangible, and which has been in direct connection with the person or object which he is about to psychometrise, but this is not so, as will be seen. Mr. H. J. L. wrote on a piece of paper: "What is the true character of —?" This was done by a skeptic, who hardly knew then what he was doing. Mr. Slight knew nothing of what was written on the paper, and this is what he saw: "A man in priestly robes, a two-edged sword, and snake in a chair." Now we knew the character of the person in question, and thought it wonderful as to its truthfulness. Another gentleman submitted the question: "How long will I yet stop in this place?" Mr. Slight saw the figure "45," and told him, that in forty-five days he would leave. Only a few days elapsed, when the gentleman received a letter, in which a position was offered to him within the "45" days. I could continue to give quite a number of other just as remarkable facts as the above.

CHAS. GRESSEN.

Watsonville, Cal.

Philosophical Brevities.

BY NORMAN LEANDER.

To comprehend a spiritual truth, reason must be laid aside. The philosophy of Spiritualism can be understood and appreciated only through intuitive conception.

Power, matter, intelligence are the principal ingredients of nature. When through the operation of certain laws, these designated primary elements become associated in proper quantities for the formation of individual organisms, the appropriation does not disturb the equilibrium; so nicely adjusted are her laws that nothing can affect or impede their perfect operation and results.

Every living thing has an interior body which contains the form and outline of the plant or animal, and the effort of earth-life, is to outwork a physical structure corresponding with the peculiar internal organization. In man there is a consciousness derived through intuition, which is not the case with inferior animals or plants. With them the interior formative bodies are not capable of self-consciousness or continued identity, and are not immortal.

Science now recognizes sixty-four distinct substances known as primates or elementary bodies, which are constituted of perfectly identical particles, capable of retaining unaltered their respective essential properties. They vary in density in proportion to the amount of force applied in their production. They enter into, and are the essential parts of, all forms of matter. The mineral and vegetable appropriate as many as are necessary for their respective purposes, while the animal takes in, not only all the other two possess, but a greater number. Man requires them all for his use. He is not a descendent as Darwin has it, but an ascent. Through the law of progress, the vegetable ascends from the mineral, the animal from the vegetable, and man from these.

The growth and development of the planet towards more refined conditions, is so slow that it is scarcely perceptible to human observation.

There is sufficient evidence that man has been on the earth over one hundred thousand years and in that time his advance in physical, mental and moral attainments, has been comparatively small.

The acquisitions of an individual are generally in proportion to the progress of his surroundings. The same power that brought into existence worlds, produced the organic cells from which resulted all the different organized beings that have or do now exist.

By crossing the lines of force, matter in its various forms has been made visible to the senses. Had it not been for this, the operation of power would have been a continuous roll, and nature would have been without diversity.

There are certain well-defined principles known in science, which are recognized by all, but the great living moving progressive tendency of every sentient being to ascend from lower to higher conditions, keeps up a continuous change of scenery, sensations, emotions and inclinations.

Truth is an ocean without bounds, perfect in itself, eternal and unchangeable. It is infinite, man is finite; therefore it is impossible for him to know all. The best he can hope for, is to grasp that which is in reach, and utilize it as he passes through the brief period of life on earth.

From abundant ignorance, grew the silly idea of a divine curse resting upon nature; of man's fall from a condition of perfection and purity; a vicious atonement necessary for his redemption; and many other oriental fabrications received and entertained as "revelations of the Holy Spirit."

Life is a series of crises; changes in each condition we ascertain something which we did not know before. Things in one place which appear to be directly opposed to what we saw in another, only show that a different field had been entered upon, and notwithstanding the surroundings may appear wholly inconsistent from anything before seen, they are not new, the beholders has only been forced into a change of position by the irresistible law of progress.

However far we may be from properly appreciating the value of it, life on earth is but nature's school of discipline, which always produces a steady improvement.

WHAT IS THE MATTER?

"All Shams are Toffering on their Pedestals."

In the JOURNAL of the third instant, I notice a "Challenge" from Lyman C. Howe, addressed to Spiritualists and the rest of mankind, calling loudly for somebody, anybody, everybody, to come forth and say something against the peculiar claims of Mr. A. J. Davis, and to prove what they say. Witnesses are summoned to furnish evidence that the seer ever made any mistake in his life, either in thought, word or deed. Now if anyone—friend or foe—has a reason for believing that Andrew is not in every respect equal to the traditional good little boy, who never told a lie, let him speak out now, or be silent forever.

It is said that Mr. Davis has impressed the moral and spiritual nature of the age as no other man has. His writings have modified and inspired the philosophy and religion of the world. Mr. Davis is generally regarded as a modest man, and not likely to give "his superior state" claims and virtues, an airing from so lofty a pinnacle. I will here copy the closing paragraph of Mr. Howe's challenge. "The ring of the athletes scarcely presents anything more offensive than the bravado exhibited in this extract:

I am authorized to make this challenge. If there is a single claim made by Mr. Davis respecting his psychical experiences and autobiography that will not bear analysis, we call upon the world to produce it. If there is a statement that is not true, let it be met and refuted now, while the author lives, and the witnesses can be found. Mr. Davis will not flinch. He is not a coward. He has braved the scorn and ridicule, the criticism and misrepresentations of the organized church and doctrinaire schools of science and philosophy for over thirty-two years, and every year makes him stronger, and his enemies more respectful. Friends are running in numbers, and "speaking mediums" are in the crutche. "Misery likes company," and A. J. Davis is very acceptable society. Initiate him! "Expose" him! "Let him be crucified." Who is ready to prefer charges? Don't wait for him to get out of the way. His ghost might trouble you men. Court is open, defendant ready, judge on the bench, jury in the box. Where is the plaintiff? Who prefers charges? Who?

This must strike all rational minds as a most unseemly performance. No one but Mr. Davis himself can have any right to authorize your correspondent to publish such a challenge. We have waited in anticipation of some qualifying statement from Mr. Davis, but nothing of the kind has appeared to the observation of the present writer. The more discreet and intelligent friends of Mr. Davis, are slow to believe that he has commissioned any man to come before the public in his behalf with such a flourish of rams-horn trumpets, to make proclamation of his infallibility. Leaving off the showman's boom, let us scan the naked claims set up by Mr. Howe. They may be fairly stated in the following brief propositions:

- 1. Of all Mr. Davis has assumed in respect to his psychical experiences—the claims he makes to the world's faith in his past and present seership, there is no error.
2. There is nothing in the whole record of his life, that will not bear inspection and analysis.
3. Every statement he may have made, of whatsoever nature or kind, is strictly true.

It is to be observed that these claims are pompously put forth by one who knows nothing, from either personal observation or experience, of the early history of the spiritual movement; much less is he familiar with its inside and unwritten history. The writer had formed an opinion of Mr. Howe's intelligence that is not justified by his absurd manifesto. All protestant Christendom, the masters of science, art and philosophy, and all classes of so-called infidels, including Lyman C. Howe, long ago learned to dispute the impudent dogma of the Pope's infallibility. But Lyman has discovered an infallible personage at least—one who has fallen into no errors of mind or heart; has made no mistakes in his life; sees everything clearly in this world and the Summer-land. That all this shall be established by a "cloud of witnesses," and in spite of all real or imag-

inary gainsayers, he regards as of "infinite moment to a groping world."

The blind devotee in a half-civilized and priest-ridden country, scarcely treats the high priest of his religion with greater respect. The Mongolian worshippers of the Grand Lama may bow themselves with a more abject reverence; but we were never present to witness the humiliation of their worship. It is *L'Estrange* who says:

"The first medium lies betwixt pride and abjection," precisely where, we do not care to inquire just now. Others, we may suppose, fall into line; if not according to rank, or by virtue of some law of personal gravitation; it may be that their places respectively are determined by the large or small measure of their self-respect. INQUIRER.

HUDSON TUTTLE'S NEW BOOK.

"The Ethics of Spiritualism."

Although I had read week by week Mr. Tuttle's chapters entitled, "A System of Moral Philosophy"—yet, now that I have it all handsomely embodied in book-form, the whole seems as fresh and morally refreshing as an original communion with nature. This progressive volume is filled with philosophic reasoning—plain, easy to read, graphic, and intensely energetic—in Mr. Tuttle's superior style of illustration and intellectual expression.

Opponents of Spiritualism have long and frequently made much by portraying the loose morals and questionable practices of a small faction calling themselves Spiritualists. It was asserted in pulpits and in private that Spiritualism meant "free-love" at first, and blank "infidelity" as the final disaster to the individual.

Mr. Tuttle's last and best book is a battle-ax, which swings and descends with fatal force upon the falsehoods of all opponents.

Spiritualism is entitled to a system of "Ethics," perhaps, on the score of its demonstrations of immortal life to the senses. But Mr. Tuttle very wisely seeks his foundations, where every religious intuitively looks, within the constitution of nature, which includes humanity. Within this magic circle all of everything is contained; not only Spiritualism itself, with its sensuously demonstrated immortality, but also every other system conceivable; so that, except for controversial purposes, it is possibly not strictly fair or philosophical to style this the "Ethics of Spiritualism."

But Spiritualism has come to be styled a "Religion." An incipient priesthood is already in the field. Meeting houses are consecrated as spiritualized temples. Inner closets and impenetrably dark cabinets are organized for the periodic mysteries of wonder-workers. And questionable liberties are permitted to the sybils and demi-gods as conditions indispensable to their success; all for the benefit of those who seek light and life and immortality in this manner.

All this being true, as a part of Spiritualism of the hour, why should it not also have a specified system of "Ethics?" Inasmuch as I object to a large part of all efforts to lead Spiritualists to a religious intuitively so I object to designating any natural philosophical system of right thinking and good conduct (or morals) as especially and peculiarly an outcome of Spiritualism.

But you do not think with me in this, do you? Well, good friend, I admire you all the more for your personal independence. Do you really want to know what are the morals of Spiritualism? Then read and study this last volume from the inspired and faithful Hudson Tuttle. Fraternally, as ever, A. J. DAVIS.

Orange, N. J.

Vision of Napoleon Bonaparte.

BY HUDSON TUTTLE.

They who watched and guarded the couch of the vanquished hero, saw by many indications, that the last sad hour was fast approaching. He who had marshaled Europe and hurled its nations into the mad vortex of war; at his will, conquered, dethroned, confined to a sterile island in the waste of the sea, soon would pass from the stage of his mad ambition. Confining his mind reverted to the mighty actions of the past, and on the threshold of the great beyond, the sulphur clouds of battle obscured his spirit. In thought he fought again the combats wherein his supreme genius won against circumstances and wrested victory from the hands of fate, and regret that he had cast aside the star of his destiny, the woman who loved him with a deep idolatrous love, tormented him with its arrows of pain. The few friends who remained true to the last, could mention no subject so pleasing as Josephine. "Oh, had he remained true to her," he moaned; "had he heeded her council, a solid France would have defied the world."

It was after a night of more than usual calmness, that he called Gen. Montholon, (see History of Captivity of Napoleon), who had remained faithful to death, and with extraordinary emotion said:

"I have seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to embrace her in my arms; she was seated there; it seemed to me I had seen her yesterday evening; she is not changed—still the same, full of devotion to me; she told me that we were about to see each other again never more to part. She assured me of that. Did you not see her?"

Who can doubt that this was a true clairvoyant vision, made possible by the sinking of the physical body, and the beloved and loving spirit seized the brief interval when the clouds broke asunder by manifesting her presence, to take away the bitterness of death?

A few hours afterwards the sea moaned around those barren rocks, but the mighty spirit no more moaned responsive in its prison walls. Soldier guards, warships nor the waste of sea no longer confined its infinite longings, and its wild ambition was restrained to move in the pathway of angelic love.

A Flower Medium.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is that upon a bare table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, crysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnacle of the ferns was out of place. I dried and preserved the whole, and have attached to them, the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day.—A. R. Wallace.

THE modest virgin, the prudent wife, or the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their eyes.—Goldsmith.

Our Young Folks.

AN EXTRAORDINARY GIRL.

A Case that Baffled the best Physicians of France.

About thirty years ago I was finishing my education in a French pension, where there were three other English girls, mostly qualifying themselves for teaching French.

"My dear," she said, looking at a letter in her hand, "I hear to-day that I am to expect a young lady named Lillian Church, one of your country women, not actually a scholar, but a boarder, though she will join in some of your studies."

After a few commonplace sentences had passed, Madame asked me if I would go and assist Miss Church to arrange her things; which I accordingly did, she in the meantime sitting by and looking on.

All light seemed to have died out of her eyes; her form became somewhat rigid, and she began speaking in a low tone, but rapidly and fluently in French.

"But, Madame, her eyes are open." "Yes, my dear; they always are in such a case."

"And then Madame, thinking it best to let me know the real state of the case, though warning me not to let Lillian know about it, told me the circumstances under which this young girl was sent to school."

I doubt whether Madame had any idea of the task she was undertaking. Certainly, if she hoped to keep Lillian's condition a secret confined to two or three, she was disappointed, for this strange girl used to fall into these trances at all hours of the day.

The most remarkable part of the case was that, although she was downright stupid and deficient of intelligence when awake, as soon as she fell into these sleeps she became quite as remarkably clever.

After having heard her fluent conversation in the bedroom, I was greatly surprised to find that she could hardly speak at all when she had gone down to the refectoire for supper.

Her French was of the very haldest English school-girl possible. Happening, however, to fall asleep some time later over a French lesson, to the astonishment of our teacher she began to speak with ease.

In one of these trances one of the girls noticed that the top of her thumbs—or rather not quite the top, but the part just opposite the nail—was black. She took hold of her hand, and touching it, said: "What is the matter with your hand, Lillian?"

Lillian snatched away her hand, crying: "O don't!" "YOU HURT MY EYES."

We noticed after this that all reading whilst in these trances were conducted by means of the thumbs; her eyes fixed on vacancy, she would sit passing her thumbs from line to line of the book.

Still more extraordinary were her drawing powers when asleep. I have still a portrait of herself done in one of these trances, and one night she drew in crayons on her door an exquisite figure of an angel.

A GIFT OF SECOND SIGHT. In one of these trances she was noticed to be in very low spirits, and at last to burst into tears.

She told most of our fortunes in her sleep; but in my case, I am bound to confess without success, whether she was more correct in regard to herself I do not know.

A CROWN has been converted in Peter Dwyer's meetings, and announces his intention of devoting his talents to Evangelical labor.

into at church; she walked, still asleep, out with us afterwards, but unluckily woke in the Champs-Elysees, and was so terrified that it was with difficulty we got her home.

What harm came of Jehoshaphat's friendship with Ahab? Whom did his son marry? What wicked thing did Athaliah do? What did she try to do to her grandchildren? How was the baby Josiah saved? When Josiah became king, what did he want to do? How did he get money enough? Why were the people glad to give in that way? Who took out the money, and paid the workmen? What can you do to make God's house beautiful?

Thus instead of instructing the inquiring minds of the children, they give them the veritable rubbish of remote ages. When the child asks for bread, they compel it to eat the dust and mould swept from the tombs of the dead.

At a recent meeting, Mrs. Clark explained how it was. "I know," said she, "when I was sanctified by this: I made my own dresses, and when they didn't used to fit I got into a rage and scolded and stormed."

WHAT is even poverty itself, that a man should murmur under it? It is but as the pain of piercing a maiden's ear, and you hang your precious jewels in the wound.

THE great blessings of mankind are within us and within our reach; but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it.

SNIPKINS refused to get his wife a new hat, and soon after his little girl came in and said, "Mamma, won't you buy me a monkey to play with when you go down town?"

A SARATOGA belle, who six months ago was so languid that she could scarcely support herself at the altar, now throws a flirtion fifty-five feet and hits her husband every time.

AND though we can never see them [the spirits] with our bodily eyes, except they assume, as they sometimes do, a bodily shape, yet they are always as evident to our faith as anything can be to our sight.

IN the physical world, cold and heat are terms used to express the various degrees of atmospheric temperature. So in the moral world, good and evil constitute as they do the whole of human conduct, but indicate the extent of individual spiritual development.

HOW pure at heart and sound in head, With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead.

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THE CLOCK STRUCK ONE. An intensely interesting work in itself, and derives great additional interest from the high standing of the author in the Methodist Episcopal Church, in which he has been a bright and shining light for a quarter of a century.

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Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$2.15

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

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

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CHICAGO, MARCH 19th, 1877.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BUNDY, Manager.

LOCATION.

63 and 64 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., AUGUST 31, 1878.

"An Unlawful Spiritual Circus."

Take to the heading of a very pertinent editorial recently published in the Daily Commercial of Wilmington, Delaware. Considering the fact that so many frauds have been recently committed under the assumption of "spirit manifestations," it is not surprising they should be called a circus.

"We are the advocates of the largest liberty to fools to indulge their folly, so long as such indulgence does not work injury to others, nor disturb the public peace. But despite this, the State does recognize that it has some duty to perform in the way of protecting the pockets and persons of the idle and embezzle against the results of their imposture, and we have been led to see what provision is made in our statutes to protect those stupid enough to believe in so flagrant and frequently exposed a fraud as 'materialization of spirits' from that rapid parting with their money which the old adage says their class is subject to.

"If any person shall pretend to exercise the art of witchcraft, conjuration, fortune-telling, or dealing with spirits, he shall be fined not exceeding one hundred dollars and shall stand one hour in the pillory and may be imprisoned not exceeding one year."

With those who believe in the possibility of communion with departed spirits, as a part of their religion, we have no controversy. It is nothing new in history for people to hold such a faith, and they have as good a right to it as any others have to any belief. It is not a matter for newspaper criticism or comment; but these peripatetic spirit shows, which insult the intelligence and often incite the feelings of decent and rational people by their chummy tricks and the use of honored names, and which have so frequently been exposed, are public nuisances which should be suppressed, and we call on the authorities of this city for the immediate suppression of the one now on exhibition here.

The cause which incited the above article was a flaming advertisement of a miserable trickster, whose purpose was to impose upon the people of Wilmington by pretending to "exercise the art of dealing with spirits." The editor was fully justified in assuming that the fellow was a pretender, for within a year he had most thoroughly and conclusively shown himself to be an arrant impostor, as well by his own confession as by the detection of those attending his show. If he possesses any medial powers, and practices fraud and deception, then he is the greater villain, and deserves the more severe punishment.

We have no sympathy whatever with the claim set up by some apologists for these creatures, that the possession of medial powers relieves the possessor of all personal responsibility for frauds and impositions practiced by or through them. If the person possessing these powers is honest, there is little danger that those powers will be used by bad spirits for dishonest purposes. We are all responsible, in law and morals, for the use we make, and for the use we permit others to make, of our powers and faculties. If we, by the voluntary use of intoxicating drinks, lose self-control and commit a crime, we are none the less amenable to the law. It is no excuse or apology that we were drunk and did not know what we did. We had no right to get drunk, and having voluntarily deprived ourselves of full consciousness, we must still answer for all the consequences of our acts. The law of

the land and the highest interests of society demand this.

The rule should be applied with full force to persons possessing medial powers. If they can prevent the vicious and dishonest use of their powers, and do not, then of course they are personally responsible for the use made of them. But if their control of these powers is so weak that they are unable to resist the influence and manipulation of evil persons and evil spirits, who use their powers for fraudulent practices, thereby imposing upon the public, then they should refuse to be controlled or used at all; and if they do not so refuse, they must be held personally responsible for whatever use is made of them, knowing, as they must, that these powers are so used, it is not a harsh or unreasonable rule that holds them responsible.

The Delaware law need not and will not have any terrors for the medium who honestly exercises his medial powers, and who does not assist the spirits by simulating any portion of the manifestations.

No jury will convict, and no judge sentence, any medium who honestly exercises his medial powers. This is a vocation coming to be fully respected by non-Spiritualists, as well as by Spiritualists. It is the recognized means of communicating with departed spirits. It is a manifestation with which the public, as the editor says, have no controversy. These shows and tricks, these fraudulent practices, these impositions of pretenses "which insult the intelligence and lacerate the feelings of decent and rational people," ought to be suppressed as public nuisances.

There should be a law in every community to protect it against the vampires who, by their fraudulent and infamous practices and pretenses, are imposing upon the public, assailing truth and honesty in its most sacred temples, robbing honest mediums of their just rights, and bringing their vocation and Spiritualism into disrepute.

Take, as an illustration, the two aggravated cases, reported in last week's paper, of persons in this city, fraudulently holding out the pretense of "dealing with spirits." The arrest, conviction and punishment of such impostors would be no injury to pure Spiritualism and honest mediumship. That which is true, and genuine and honest in any department of knowledge or truth can not be injured, but must be promoted, by the exposure, punishment and suppression of the false and fraudulent.

There is not a word in the editorial above quoted, that is not fully justified by the case referred to, and by numerous other cases with which our readers are familiar. No true Spiritualist has any antagonism towards those who expose and censure these pseudo-mediums, and who warn the public against their vicious practices.

There is a class of persons who claim to be governed by the "higher law," and who affect an utter contempt for human laws and human justice. But when the private lives of these individuals are probed, the key to this contempt is usually discernible. It is very likely to appear that they are living in direct violation of some law of their existence. It is most natural for persons of impure and dishonest tastes and inclinations to apologize for impurity and dishonesty in others. It is always safe to suspect a person who sees no occasion to condemn fraud and dishonesty. Their charity, as a mantle, covers a multitude of their own sins, at least. The laws of our country, as a rule, embody the intelligence and best sentiment of the people. Spiritualism and Spiritualists have no reason to fear injury from the laws of the land or their application. The common sense and general enlightenment of the people will protect every honest person in the enjoyment and practice of his religious belief. It is only impostors that need have any dread of the law.

Close of Volume Twenty-Four.

With this issue of the JOURNAL, closes another volume. In looking back over the work of the last six months, we find nothing in our course to regret. We know the JOURNAL's policy meets the approval of a very large majority of intelligent Spiritualists, and wherever its policy is carefully studied it will be approved by every unbiased, candid investigator. Each week proves to us the wisdom of the spirits who have a special interest in the JOURNAL's publication.

We have gone forward with all the intensity of purpose we could command and with an eye single to the glory and well-being of Spiritualism. In pursuing our policy we have encountered obstacles from which we would gladly have shrunk, could we have done so consistently with our duty to our subscribers and the public. But our readers may rest assured that whatever may be the sacrifice or the ultimate result, we shall never shrink from performing our whole duty as we see it, in our conduct of the JOURNAL. We wish to thank our subscribers for their generous support, both with money and sympathy, and we trust that the coming winter will see our list swelled immensely, as it will be if those who wish us well will only enroll their names on our subscription list.

Wm. B. Falmestock writes: "We will answer no senseless or ungentlemanly article or extract from any source, especially when the assertions made are false, and what is claimed by the writer cannot be demonstrated."

Bliss' advertising agent devotes twenty columns of his last issue to Bliss, and his subaltern tries to make it easier to swallow by some editorial sweetening.

The Human Mind—Its Fallibility.

It is a recognized fact in all departments of life, that certain statements, incidents in the lives of individuals, experiments in the various departments of science and art and the accompanying results, are regarded as true—established until some unforeseen test refutes or overthrows them. To the untutored savage mind, it is a truth that rain-drops are the tears of God, while his voice finds expression in the moaning thunder, his breath in the winds, and his smiles in the flashing lightning! The vivid imagination can see a "man in the moon," and behold in a combination of twinkling stars the huge forms of animals and men. The mind learns to attach a sacred significance to relics, flowers, trees and precious stones. The Greeks and Romans were proverbial for their admiration of flowers and trees, regarding some as peculiarly sacred, consecrating the olive to Minerva, the marigold and myrtle to Venus and the poplar to Hercules. The sacredness attached to any object in nature, to a day of the week, or any recurring period, is merely the result of a dominant idea, the product of education, early training, or some little incident in the life of an individual, which becomes a part of his nature, controlling it in every respect. Because Buffon considered that the black and the blue eyes are the most beautiful, and because Byron says that the gazelle will weep at the sound of music, and hence gazelle eyes are the most charming, it does not follow that these opinions should be considered a basis for others to establish their views in regard to the organs of vision. Dark eyes, some consider, show power, light eyes gentleness, and gray eyes sweetness.

The mind measures what it sees and feels, through the instrumentality of the senses; but it may be truly said, no two persons measure any sensation imparted to the mind exactly alike. Intense expectancy has a most potent influence on the minds of the young; at night or in the dim twilight, it will transfer a stump or clump of bushes into a wild animal, and make strange weird objects of almost everything that the eye rests upon. Expectancy, moulded within the mind in consequence of early teachings, leads a person to see the hand of Providence in all the incidents of life—the death of a member of the family, of a loving companion, of one near and dear to the heart, is regarded as a dispensation of God, and the same consideration extends into all the departments of life. A railroad accident where numbers are killed, an epidemic sweeping over the land causing death and desolation on all sides, an earthquake that swallows up a city or a volcanic eruption that buries beneath dust, lava and ashes the works of centuries—all are dispensations of Providence! To them all things revolve within his loving hand, and outside of him and his loving care, there is nothing!

The dominant idea of the mind can be so cultivated, so enlarged and intensified,—that the latter becomes unbalanced. If a man lives in the sphere of selfishness alone, constantly exercising that faculty, and leaving others uncultivated, the expression arises in the minds of all, "He is as funny as a fool." Dr. Hall has well said: "To be hopelessly insane, to be feeling after something for a life-time, and never finding it; to be for long years in that troubled dream, which in health before now, although it was but for a moment or two, has caused us to awaken, drenched in an agony of perspiration or found us trembling like an aspen, and yet reader, that may be your ending. Under such circumstances, the lamps of life may go out to you; you may go down to the grave, the universe a blank. We propose telling you how you may avoid it. We will give you no impossible rule, no impracticable recipe, difficult of remembrance, for less than a half dozen words will tell it all—don't dwell on one idea!"—that becoming the dominant one of the thoughts, if not detroning the reason entirely, resulting in illusions of the mind, causing fantastic figures and scenes to fit before the vision, or leading a person to become a religious monomaniac, as in the case of a Mr. Collins, of Rhea Springs, Tenn. He entered the church there, and actuated by the one controlling impulse of the mind, he tore all the books into fragments for the purpose, as he claimed to banish the devil from them. He then desisted from his destructive work, and passed through and out of town a distance of two miles. Finally he came to the conclusion that the devil infested his clothing and that Jesus, under whose direct supervision he claimed to be, had commissioned him to divest himself of his wearing apparel, and return to the church as naked as he had come into the world; accordingly he did so, starting for the church as rapidly as he could run, and approaching it during the session of the Sunday school, a man who attempted to intercept him, was knocked senseless to the ground by a stone; another he prostrated with his fist, but he was finally subdued and taken to jail where he succeeded in killing the jailer.

Here we have a man ordinarily quiet and well behaved, transformed into a demon by not observing the direction of Dr. Hall, and dwelling too intently on one idea, resulting in unbalancing his mind, and changing his whole nature.

"WHAT IS THE MATTER?"—The author of the article under the above heading in another column, in a letter accompanying the MS, says:

"Do not suppose that I propose to make war on Brother Davis. In rebuking those who regard him as an infallible authority, I shall render him a service, and he will think so."

"TWELVE NIGHTS WITH THE BLISSES."

Fully as Reliable and More Startling than "Ten Nights in a Bar Room."

BY T. R. H.

INTRODUCTION.

There were no material test conditions demanded or instituted, believing, as I have done for some years past, that such are always objectionable, often a hindrance to genuine manifestations and not unfrequently the real promoters and causes of fraudulent representations. For these, and other reasons, my mind has been brought to the conclusion that it is far better to leave the person and mind of the medium wholly untrammelled, and trust entirely to the spirit forces to furnish tests and prevent deception!

The above introductory extract appears in last week's Banner, at the head of an account of twelve sances attended by the author at Philadelphia last May and June. From the same paper we clip the following editorial:

With this issue of the Banner of Light goes out a supplementary sheet containing a full account of Hon. Thomas H. Hazard's remarkable sances with the Bliss mediums of Philadelphia. The narration would seem conclusively to show to every candid-minded person, whether believer or skeptic, that the alleged "exposure," some time since, of these wonderful media, was without the least foundation in truth."

The Munchausen tales told by Mr. Hazard, are simply too preposterous for notice, but for the grave and sober endorsement given by the Banner. The ridiculousness of his yarn is only equalled by the logic of the astute (?) writer of the above editorial.

An old man, upwards of eighty, goes to Philadelphia and meets Bliss who has run away from his wife and children in Boston, and taken up with a Spanish girl with whom he had an intrigue before deserting his family and who has followed him in his flight. Low in his tastes and associates and in such bad repute that in a city of nearly a million people, containing thousands of wealthy philanthropic Spiritualists and liberal thinkers, not one could be found to give the paltry bail required a few months before to keep him out of jail. Into the presence of such characters, this Mr. Hazard carries his load of eighty years and his sublime egotism. He declares that in eleven sances, at six of which he was the only sitter, he saw between one hundred and sixty and two hundred materialized spirits, and thirty at a single sance. On the strength of what this old man declares he has observed at these sances occurring nearly a year after the exposure of Bliss and his Spanish catholic partner Christina, the editor of the Banner believes them to be mediums for form materialization. Believing this, he argues that it must of necessity follow that Hazard's story "would seem conclusively to show to every candid-minded person, whether believer or skeptic, that the alleged 'exposure,' some time since, of these wonderful media, was without the least foundation in truth."

What bold barefaced assumption is this! Can blind partisan bigotry go further—its parallel can only be found in the history of the Romish Church. The fact that an old man thought he saw spirits by the hundred in the dim, uncertain light of the sance room, months after the exposure referred to occurred, proves nothing with regard to said exposure, and no one should know this better than the editor of the Banner of Light. Neither Hazard's plethoric pocket nor the editor's fear of "dark spirits" will excuse him for such an assumption. It is an insult to the intelligence of his readers and the integrity of Philadelphia Spiritualists, as well as a blight on the progress of Spiritualism.

Asa B. Roff.

The name of this gentleman has lately become of much interest to our readers in connection with the case of Lurancy Vennum. From a somewhat lengthy biographical sketch of Mr. Roff, published last January in the Iroquois County Times, a paper printed at Watseka, we make the following extracts: " * * * a gentleman now in his 60th year, though with a heart as young and happy as that of a child; agreeable, generous and full of sympathy, he is respected by all who know him, while his more intimate friends love and honor him for his personal worth. * * * His present enviable standing among his fellow-men is entirely owing to his indomitable energy and integrity of purpose. His family is a most exemplary one; all who know them love them; no family in our community are more happy in their domestic relations. May it ever be so with them. The above extracts in connection with the following letters, would seem to establish Mr. Roff's reputation for truth and veracity beyond all question:

WATSEKA, ILL., Aug. 22, 1878. Editor Religio-Philosophical Journal. Dear Sir.—Many inquiries are made of me as to the standing of Mr. Asa B. Roff. These questions are elicited through the publication in your journal of Dr. E. W. Stevens' account of the Mary Roff and Lurancy Vennum phenomena. I wish to say to you that no man in this community stands higher in the estimation of the people than Mr. Roff. He is a high-minded, honorable gentleman who would spurn to give currency to any thing not verified by facts. I don't believe Mr. Roff capable of a mean act. It is not in his nature. Very truly yours, MATTHEW H. PEERS, Mayor of Watseka and Editor Iroquois Times.

I have been personally acquainted with Asa B. Roff since the year 1858, and take pleasure in stating that his character and reputation for truth and veracity is good. CHAS. H. WOOD, Ex-Judge 20th Circuit of Illinois, 122 LaSalle st., Chicago, Aug. 22, 1878.

We have also received letters speaking in the highest terms of Mr. Roff and family, from the following gentlemen of Watseka: O. F. McNeill, Ex-County Judge; O. C. Munhall,

Postmaster; Robert Doyle, Attorney at Law; John W. Riggs, Circuit Clerk; Henry A. Butzow, County Judge; Thomas Vennum, former Circuit Clerk; Franklin Blades, Judge of the Eleventh Judicial Circuit.

Mrs. Frances H. Green McDougall.

The life of this noble worker, who is now reaping the reward of a well-spent life, is deserving of more extended notice than it has, as yet, received, and we are happy to announce that Prof. S. B. Brittan has prepared with much care a biographical sketch of his old associate. Dr. Brittan performed this labor of love at considerable sacrifice of time and with no other incentive than duty to his ascended friend and the good her history might do when studied by others. With this object in view and desiring to give the sketch the widest circulation, he prepared it for the JOURNAL and Banner, desiring and expecting its simultaneous publication East and West; to this end he sent the MS. to the editor of the Banner, with a request that advance proof-sheets be forwarded to the JOURNAL, which would save the author the great and tiresome labor of writing out the copy for each paper. This is customary, and Prof. Brittan had a right to expect it would be done. His request was not heeded, and the sketch appeared in last week's Banner. Were we to follow the usual rule in such cases, we should now decline to publish the article, but as we have no little piques to gratify, we shall publish it in our issue of September fourteenth.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

C. S. Rowley, of Niles, Michigan, has entered the field as a lecturer.

Bishop A. Beals fills an engagement at Waukegan, Illinois, during September. He has been lecturing at Chagrin Falls, Ohio.

The Denver papers speak in high terms of Prof. Denton's lectures on geology, and well they may.

Mrs. E. A. Thompson, formerly of this city, and well known as a healer and medium, is in town on a short visit. She will return to New York soon.

Mr. G. H. Geer, of Indiana, a trance speaker and magnetic healer of considerable local note, was in the city last week, and afforded us the pleasure of many calls.

Charles Ellis, of Boston, and Mrs. Amelia Colby, are to address a grove meeting at Freeville, New York, the first Sunday in September.

Hazard contributed over twenty-one columns for the last issue of his Banner. No wonder his Lieutenant offered lack of space as his reason for not publishing criticisms adverse to the old gentleman.

The return of Mrs. H. H. Crocker, of 401 West Washington street, from her extended Eastern tour is hailed with pleasure by her old customers, who have thronged her parlors during the past week.

A. J. Davis pays a high compliment to "Ethics," on the second page of this paper. An opinion from so prolific a writer and experienced Spiritualist is at all times valuable.

The numerous callers at our office within the past few days indicate that harvest is well over, and our country friends are finding time to travel. The Exposition opens here next month, when we anticipate a constant throng.

Brother N. C. Folger, of New Orleans, passed to spirit-life a few days since. He had been an active Spiritualist for many years, and was acquainted with most of the leading mediums and speakers in the country.

In reply to numerous inquiries, we will say that Prof. Anderson has suffered badly from ill health during the past summer, which accounts probably for his not answering promptly the letters of correspondents. He is not in the city at present, but is expected to return soon.

R. G. Eccles has just closed a series of four lectures before the Liberal Society of Kirksville, Missouri, which gave universal satisfaction. Prof. Eccles uses the scientific method in his consideration of his subjects, and presents his thoughts in an eloquent and intensely interesting, yet simple and concise manner.

The Liberal League and Lyceum of Kirksville, Missouri, recently organized on an independent basis, is in a prosperous condition. The society has a hall devoted to free thought, which will seat about 250 to 300 hearers. It meets each Sunday night to discuss the various questions of the day, and has a membership already of over forty. Hon. S. M. Pickler, President; D. F. A. Grove, Vice President; W. M. Gill, Secretary.

A discussion of the question, "What is Inspiration?" is to appear in the September-October number of the North American Review. The writers will be Rev. Dr. F. H. Hedge (Unitarian), Rev. Dr. E. A. Washburn (Episcopalian), Rev. Chauncey Giles (Swedenborgian), Rev. Dr. J. P. Newman (Methodist), Most Rev. Dr. James Gibbons, Archbishop of Baltimore (Roman Catholic), and John Fiske (Independent).

Illinois "regular" physicians are wrangling among themselves over the law empowering the State Board of Health to say who shall practice. This august body thinks it can engraft the medical code of ethics upon the statutes of the State without any citizen having the right to question their power. Next it will be the turn of each religious sect to try to make their respective creeds a part of our State constitution.

Mrs. Clara Robinson, the magnetic healer and medium, of No. 925 Wabash avenue, has returned from her eastern trip greatly invigorated and with new accessions of spirit power.

SCATTERED LEAVES FROM THE SUMMER-BOOK, is the name of a finely gotten up little book of poetry. Mr. B. T. Young of this city is the author.

Dr. D. P. Kayner has engaged to lecture for the Cleveland Association of Spiritualists the Sundays of September, and would like to make engagements to attend grove meetings and lecture week day evenings in the vicinity.

A letter from Dr. H. J. Billing informs us that Mrs. Billing has been quite ill during the summer, but having recovered has gone to Paris with Mr. and Mrs. D. H. Hale of this city, who have been spending two weeks with Dr. and Mrs. Billing.

The account of interlinking one solid ring with another, as recorded on page sixth of this week's issue, is worthy of careful perusal.

CEPHAS B. LYNN.—A correspondent at the East speaks in high terms of the above-named gentleman. He writes:

While at camp-meeting, it was my pleasure to listen to Cephas B. Lynn, of Sturgis, Mich., who, though young in years, is old in thought and ideas. He has improved rapidly as a public speaker, during the past few years, and now ranks with the ablest lecturers in the field.

Doth not the heart create—invent? Doth it not dream? Doth it not form its idol out of air? Goeth it not forth into the future, to prophesy to itself? And, sooner or later, in age or youth, doth it not wake itself at last, and see how it hath wasted itself on follies?—Anon.

Justice is the virtue of rendering every man his due.—Aristotle.

The Evening Journal of this city is probably the most narrow and bigoted daily in the West, in religious matters. Its columns are as satisfactory to a fair-minded reader as skim milk is to a starving child.

The phenomena of modern Spiritualism, so numerous and varied, occurring as they have and do, in so many parts of the world, under conditions so different, and amid environments so diverse, are well calculated to attract attention from all classes and grades of mind; and whether they publicly admit it or not, there are very few who are not exceedingly interested in occurrences so seemingly at variance with much that is called science, and so different from the ordinary experiences of life.

The Objects of Phenomenal Spiritualism.

The phenomena of modern Spiritualism, so numerous and varied, occurring as they have and do, in so many parts of the world, under conditions so different, and amid environments so diverse, are well calculated to attract attention from all classes and grades of mind; and whether they publicly admit it or not, there are very few who are not exceedingly interested in occurrences so seemingly at variance with much that is called science, and so different from the ordinary experiences of life.

The surprising part is that after years of wonder-gazing, so many should be still dwelling in the phenomenal, "the thin rind of the conscious," rather than exploring the "unfathomable domain of the unconscious" upon which all the other rests, and from which it derives its sole meaning. That so many professed Spiritualists, already convinced by evidence tangible, "proof palpable," of the immortality of man, should still be crying, "To here! and to there!"—running about on the earth to witness some new phase or to get some new test, instead of earnestly applying themselves to the attainment of a personal spiritual growth, is surprising not only, but sad; I had almost said sinful also; and it affords evidence of the wonder-loving credulity, and indolent reliance upon authority of which I have before spoken, and that too among a class who ought to be the most progressive, thoughtful and earnest workers for humanity on earth.

The truth is that the objects of phenomenal Spiritualism do not terminate with the phenomena themselves. These are only designed to jolt men out of the ruts of indifference and bigotry, to free them from the swaddling bands of creeds and institutionalism on the one hand, and to stay the advancing tide of materialism on the other.

As the immigrant to his new home in the West, will never better his physical condition by continually gazing with unbounded admiration at the rolling prairie, the clear sky, the sparkling rivers, and the fragrant flowers; but must earnestly and wisely toil with the forces of physical nature so abundantly scattered about him in order to develop and secure their latent wealth; so we who have entered this vestibule of nature's great spiritual temple, phenomenal Spiritualism, must not stand continually gazing with pleased emotion and unbounded wonder, at either the deformities or the beauties which it may present to us, but with open soul and lofty aspiration, diligently cultivate the soil of our own souls, watering therein the tender plant of spirituality with the waters of divine truth, that others may inhale its growing fragrance of love and pluck its ever-improving fruit of wisdom yielded in our lives among men. Guided as we have been, or should have been, by phenomenal Spiritualism into a new—a better country, with its living resources, and infinite possibilities lying thick about us, pregnant with a wealth of spirituality infinitely more to us, boldly, energetically, earnestly, yet reverently lay hold of and develop its latent wealth for the benefit of ourselves and the blessing of our posterity. So shall we be guided by the phenomenal, into the high and holy temple of philosophical Spiritualism, there in fruitful labor, ever to ascend the sun-bathed mounts of Eternal Progress,—happiness and truth our constant attendants and the ever healing concomitants and inspiring forces on our never-ending way.

I would not be understood as condemning the phenomenal part of Spiritualism. It has its use, and a noble use. What the blade is to the full corn in the ear, that is phenomenal Spiritualism to philosophical Spiritualism. Said Warren Chase once to the writer hereof, "The churches have been always telling man to save his soul, when they have never proved that he has a soul to save." This phenomenal Spiritualism has completely done, and rendered the immortality of man as absolute a positivism as any that exists in this scientific age. The increased intellectualty of our time was no longer satisfied with the dim glimmerings and blind faiths of the past in reference to this important subject, and a hopeless skepticism and bleak blank materialism was so rapidly winning its way that such close observers as Carlyle were heard to say: "A frank, fearless, honest, yet truly spiritual faith is of all things the rarest in our time." In the noontide blaze of material science, and to the quickened intellectuality which it had awakened in this century, came the rising sun of Spiritualism; by its phenomena and experiments more numerous and varied than those which preceded the practical application of steam or electricity, it has fully demonstrated, and that to the material as well as spiritual senses, the fact of man's immortality. Thus far, one of its chief objects is accomplished to every mind which has perceived and digested its evidences. And man on earth can never be too thankful to those intelligences, who, like John the Baptist, have in this wilderness of blind faiths and blank materialism opened up an avenue of communication between the earth and the Spirit-world.

What is to be regarded as not condemned, is that so many of our Spiritualists continue to dwell in the bare phenomena for their own sake, instead of using them as stepping stones to better things—the intelligent culture of their whole being. This it is which causes Bro. Peebles to say, "Our Spiritualism needs spiritualizing," and Bro. Davis, "It is immoral to intemperately indulge in circle-holding to the neglect of important work in other directions." Let us, inspired by love and guided by wisdom, step up higher, even into philosophical Spiritualism whose divine influence shall be manifest in our harmonized lives and the good we do our fellow man.

Mr. Colville, a prominent speaker and medium of England, is about to start for this country.

Passed to Spirit-Life.

One of the first settlers of Winfield, Kan., Dr. W. Q. Mearns, died from a stroke of apoplexy, on Friday the 28th of August.

In life usual health, he sat down to his dinner and while eating, without a sufficient warning, as much as even cast a look at his wife, who sat opposite, he became at once insensible, and continued so until about the expiration of twenty minutes, when he awoke to find himself lying on his back, and unable to get up.

The phenomena of modern Spiritualism, so numerous and varied, occurring as they have and do, in so many parts of the world, under conditions so different, and amid environments so diverse, are well calculated to attract attention from all classes and grades of mind; and whether they publicly admit it or not, there are very few who are not exceedingly interested in occurrences so seemingly at variance with much that is called science, and so different from the ordinary experiences of life.

Basket Meeting.

There will be a basket meeting at Brown's Hall, in Georgetown, on the 28th of August, at 8 o'clock, P. M. Good Speakers will be in attendance, and a good time is anticipated, and we trust great advancement in spiritual truth.

Basket Meeting.

The Spiritualists and Liberalists of Montclair, Gratot, Iowa and Clinton, are invited to attend a Basket Meeting, to be held on the 28th of August, at 8 o'clock, P. M., at the residence of Mrs. M. C. Galt, of Byron.

Camp Meeting.

There is to be a camp-meeting held by the Spiritualists, at Salem, Jewell county, Kansas, commencing on the 27th of September. All are invited to attend, with their families, well clad.

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at July 2nd, on the 2nd of August, at the residence of Mrs. M. C. Galt, of Byron.

Michigan Spiritualists and Liberalists.

The semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists for the year 1878, will be held at Grand Rapids, commencing on Thursday, August 29th, and closing on the 31st.

Grove Meeting.

The Liberalists and Spiritualists of Kalamazoo and adjoining counties, will hold a one-day grove meeting in Judge Dyer's beautiful Island Grove, at Schoolcraft, Mich., on the 28th of August, at 10 o'clock, A. M.

Friends of Human Progress.

The Twenty-third annual meeting of the Friends of Human Progress of North Carolina, will be held in Hickory, N. C., on the 27th, 28th and 29th of August, commencing on the 27th day at 10 o'clock, A. M. Mrs. L. A. Pearson, of Hickory, N. C., will be the principal speaker, and others will be present.

Northern Wisconsin Spiritual Conference.

The friends will please bear in mind that our next quarterly meeting will be held in Oconto on the 7th and 8th of September, at 10 o'clock, A. M. The speaker will be Dr. J. A. Holsen and the subject will be "The Immortality of the Soul." All Liberalists are invited to participate. Good vocal and instrumental music desired. The dining room will be under the supervision of a competent committee. The details of the session, with the substantial, will be carried out at the low rate of five cents a ticket.

Business Notices.

The purity and perfect combination of Dr. Price's Cream Baking powder, enables it to render all articles easy of digestion.

J. V. MANSFIELD, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$5 and four cent stamps. Register your letters.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, New York, N. Y. and three cent postage stamps. Money refunded. 21-2841.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Holsen & 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.

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

SPENCER'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-111.

SAPONIZERS, see advertisement on another page.

Dr. J. A. CLARK, Electro-physician, 157 South Clark street, Chicago, has had private and public success, and refers to many of the first families in this city, whose names will be furnished on application.

Mrs. D. JOHNSON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-1211.

Among ladies and gentlemen of refinement, Dr. Price's Unique Perfumes are in great favor, having sweetness and durability.

S. B. BRITTON, M. D., continues his Office Practice at No. 2 N. Y. Place (Clarke's street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, of a reduced vitality, and the most efficacious remedies. Many names can be taken by thousands, and we challenge proof that it has ever harmed any body, unless the reduction of obese persons from 20 to 60 pounds, leaving them healthy and strong, is considered a misfortune. Furthermore, we hereby offer \$5,000 reward for evidence showing that it contains poisonous or injurious ingredients. We also offer \$5,000 if we cannot prove that it has reduced numbers of persons as stated herein, and always without injury. It is said a lie will outtravel the truth any time; but we trust that these newspapers that have mislead the public by saying that obnoxious attributes of the lady's death to the use of Anti-Fat (which is only put up by us, the term "Anti-Fat" being our trade mark), will correct the false impression they have conveyed, by publishing this refutation.

CAN THE TRUTH OVERTAKE A LIE?—Investigation discloses the fact that the lady reported in the Associated Press dispatches, about Aug. 10th, who had died in Chicago, after two weeks' use of a so-called remedy for corpulence, had not taken Allan's Anti-Fat, but had used a preparation put up by a regular physician in Luzerne, Pa. Allan's Anti-Fat is manufactured in Buffalo, N. Y., by the undersigned. We have already sold over 100,000 bottles of it. It has therefore been taken by thousands, and we challenge proof that it has ever harmed any body, unless the reduction of obese persons from 20 to 60 pounds, leaving them healthy and strong, is considered a misfortune. Furthermore, we hereby offer \$5,000 reward for evidence showing that it contains poisonous or injurious ingredients. We also offer \$5,000 if we cannot prove that it has reduced numbers of persons as stated herein, and always without injury. It is said a lie will outtravel the truth any time; but we trust that these newspapers that have mislead the public by saying that obnoxious attributes of the lady's death to the use of Anti-Fat (which is only put up by us, the term "Anti-Fat" being our trade mark), will correct the false impression they have conveyed, by publishing this refutation.

CONSUMPTION CURED.—An old physician, retired from practice, having placed in his hands by East India Islanders the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested his wonderful remedy in thousands of cases, of whom he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Stearns, 149 Powers' Block, Rochester, N. Y.

THE WONDERFUL HEALER AND CLAIRVOYANT, Mrs. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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

Dr. G. E. ROGERS, the celebrated magnetic healer and practical physician, cures all chronic diseases with his vitalized and magnetized remedies. Also magnetized letters and papers; by this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, and a P. O. order for \$5.00, which pays for examination and one month's remedies. Cancers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will have to visit him in person at his residence.

The Vital Lung Healer, prepared and magnetized by Dr. ROGERS, is an infallible remedy for all diseases of the throat and lungs, tubercular consumption, etc. Price, \$3.00 each. Address Dr. G. E. Rogers, Milan, Erie county, Ohio. 24-1111.

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. Butterfield, M. D., Syracuse, N. Y.

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LADIES who wish something superior in the way of flavoring extracts, should purchase Dr. Price's. They have no equals. Always reliable.

New Advertisements.

Fancy Cards with name, title, Plain or Gold, Agents outfit 25c. 153 State St., Hull & Co., N. Y. 24-3073.

Statuville Institute.

For the cure of biliousness, and teaching the art to those who desire to teach others, commencing on the 1st of September, at 10 o'clock, A. M. Address Dr. FAHNESTOCK, Lancaster, Pa. 24-23.

Buy "Helper" STOVES 120 STYLES AND SIZES FOR ALL KINDS OF FUEL. Also the INVINCIBLE Gas Burning Heater, for hard coal, 10 sizes, 8 styles. Ask your dealer for the circular, or send for it free of charge. Circular All made by the CHICAGO & ERIE STOVE CO., Limited. Office, 42 & 44 Lake St., CHICAGO. 24-23-0007.

D. R. AININ, 10 State St., Chicago. (Shop free.) Specialty: Lung, Nerves, Debility, Cancer, etc. 24-25-2521.

18 ELEGANT New Style Chromo Cards, with name and address on reverse, and each of the designs made a specialty. Address Dr. FAHNESTOCK, Lancaster, Pa. 24-23.

CLAIRVOYANT, Medical or Business Reading and Package Magnetized Paper sent to any address on receipt of name and lock of hair. Address Dr. Carpenter, Canton, O., until Oct. 1st, '78. 24-23-20.

OPIUM AND MORPHINE HABIT cured in from 10 to 25 days. Painless and safe in every case. No return of habit unless a cure is effected. Address J. L. STEPHENS, M. D., 11 Lincoln Ave., Chicago. Office hours, 12 to 2 P. M., 6 to 8 P. M. 24-2311.

HOWE'S 4 TON SCALE WAGON THE BEST AND CHEAPEST Address A. M. GILBERT & CO., 95, 97, 99, and 101 Lake St., Chicago. 17 Water St., Cleveland, O. 110 Main St., Cincinnati, O. 10 North Third St., St. Louis. 24-25-254

NORARAY, THE CHILD-MEDIUM, A Captivating Book. This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Noray, and the phases of mediumship which she manifested. Paper, 100 pages. Price 25 cents, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PLANS OF SALVATION Proved by Selections from the New Testament without Comment, and without the aid of any other Scriptures, on General Important Subjects. A letter knowledge of the real teachings of the New Testament can be obtained from this little work in one hour than in ten years by the study of the Scriptures. Price, 10 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ANTI-FAT It is the great remedy for Corpulency, is pure, agreeable and perfectly harmless. It acts on the food in the stomach, preventing its conversion into fat. To secure the best results it will reduce a fat person from 25 to 50 pounds a week. In placing this remedy before the public as a positive cure for obesity, we do so with confidence, as it is attested by hundreds of testimonials of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemen:—I was so afflicted with corpulency, that I was obliged to leave my home for the second time." Another, a physician, writing for a patient from Providence, R. I., says: "Four bottles have reduced her weight from 120 pounds to 110 pounds, and she is much improved in health." A gentleman writing from Boston, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced my weight from 180 to 140 pounds, and I am much improved in health." The well-known Wholesale Druggists, SMITH, DODD, & COMPANY, of Boston, write as follows: "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks, and a gentleman in Lowell seven pounds. Allan's Anti-Fat reduced me twelve pounds in three weeks, and altogether I have lost twenty-five pounds since commencing its use." F. W. B. & P. H. Wholesale Druggists, of Buffalo, N. Y., write: "To this I have added the name of my partner, Gentleman." The following remark from the lady who used Allan's Anti-Fat: "If the Anti-Fat had the desired effect, I should be glad to see five pounds a week until I had lost twenty-five pounds. I hope never to regain what I have lost." Anti-Fat is a pure, agreeable, and perfectly harmless, and is also a potent remedy for curing dyspepsia, and is also a potent remedy for curing indigestion, flatulency, and constipation. It is sent on receipt of stamp.

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