Gruth Genrs no Mask, Bows at no human Shrine, Sechs neither Place nor Applause: She only Joks a Bearing.

VOL. XXV.

JNO. C. BUNDY, EDITOR.

CHICAGO, NOVEMBER 16, 1878.

\$3.15 IN ADVANCE.

NO. 11.

Biographical Sketch of Dr. Joseph Rodes Buchanan.

[The following sketch has been furnished by a friend of Dr. Buchanan one who was intimately associated with him in his early career, and who at once had the intuition to grasp the great truths of his system, and comprehend their vast import. As a professor, physician, lecturer and author, he has made himself well known, and as a thinker, has few peers. I deeply regret his postitive command that his name be withheld from the public.

H. T.]

Dr. Joseph Rodes Buchanan was born at Frankfort, Ky., Dec. 11th, 1814. His father, Dr. Joseph Buchanan, was well known in Kentucky as a politician, editor, inventor, author of Buchanan's Philosophy, a work of profound speculation, and a gentleman of diversified attainments. His mother, Nancy Garth Ward, had brains much above the average development. In his early youth he was remarkable for his intellectual precocity and maturity of mind. He inherited from his father profundity, independence and originality of thought, with a passion for philosophical investigation, and an indifference to worldly prosperity and distinction, which have made him through life a pioneer in new spheres of investigation and a friend of every unpopular truth. He has no recollection of learning to read. At the first public school which he attended, at the age of seven, in Hopkinsville, Ky., he was engaged in the study of astronomy, geometry, history and the French language. At the age of eleven he was engaged in the study of mental philosophy, political economy and constitutional law; and at thirteen he had read Blackstone's famous work, and was designed by his father for the legal profession. But he expressed a decided aversion to this choice, and preferred, as his father was then editor of the Times and Journal (predecessor of the Louisville Journal and the Courier Journal) to adopt the life of printer and editor. His father's death at Louisville next year, 1829, left him destitute with a widowed mother, and he spent about ten years in a printing office at Lexington, Ky., to earn his own subsistence.

From the printing office he went to the flourishing institute of Rev. Bo Pun, a distinguished and ealightened power in educational progress, as a student and assistant teacher. While there, at eighteen years of age, by a curious coincidence, he threw out a challenge to the young men of the literary society to a public discussion. The most talented member of the society, Mr. Barton, accepted the challenge, taking phrenology as the subject and maintaining its truth. The discussion attracted attention. The venerable and distinguished Professor Caldwell, the father of phrenology in America, attended the debate, and complimented the speaker highly, pledging his reputation that if Buchanan would study the science of phrenology faithfully, he could become its supporter.

In his nineteenth year, Buchanan took charge of a country academy near Lexington. But not liking the situation, he engaged apposition as private tutor in the family of his relative, Col. Wm. Rodes, of Richmond, Madison county, and subsequently in that of Maj. Thomas Shelby, near Lexington, that he might have more leisure for study than a public school permitted. Having become convinced that the duties of a teacher were incompatible with the health of a delicate constitution, he gave up his scheme of reforming education and realizing his father's philosophy in that department, to take up the profession of medicine. In the winter of 1834-5 he attended the lectures of the Transylvania school-at Lexington, of which his father was one of the founders, and to which Caldwell, Dudley and Combe gave a distinguished and peculiar character.

The same difficulty which deterred him from the career of practical teacher prevented him also from pursuing the practical labors of the medical profession. His constitution was too delicately and sympathetically organized to enter the atmosphere of the sick chamber without imbibling a large portion of its morbid influence; not, as he thinks, from atmospheric infection so much as from direct sympathy with the patient. He would often, in sitting with a patient, discover new symptoms not mentioned by the same, through the impression on himself. After suffering in this way the translation to his own person of a severe neuralgia and a serious affection of the liver, he renounced the hope of being able safely to engage in medical practice as a daily occupation. But from the first he was attracted to the philosophy rather than the practice of the pro-fession, and after a few months study in the

office of the venerable Dr. Coleman Rogers, of Louisville, he determined on the career of a student and a teacher of phrenology. Ever since the debate before Dr. Caldwell, he had been studying the science in books and in nature. His observations on the heads of all his acquaintances convinced him that the science, notwithstanding hisobjections to it as a system of philosophy, was substantially true, and that the form of the head generally indicated the character.

In the summer of 1835 he commenced his public career as a phrenologist, in company with Mr. L. N. Fowler, now of London, England, who, although deficient in lecturing capacity, had established a reputation as a practical phrenologist After a six months' tour they parted at New Orleans, Mr. F. returning east and Dr.\B. continuing in the southern states until the fall of 1841.

It was while he was on this lecturing tour that I became acquainted with Dr Buchanan. I was not slow to perceive that in originality and comprehensiveness of intellect, he surpassed any person with whom I was acquainted. I recognized in him also a large and generous nature, abounding in hope and enthusiasm in behalf of the intellectual and moral progress of the race.

Having myself become interested in cerebral psychology, I was pleased to find Dr. Buchanan engaged in its propagation and study with a minuteness of observation and an unweariness of research that commanded my warmest admiration. With characterized originality, he had already begun to enlarge and remodel phrenology, as left by its great founder, Dr. Gall.

From the time that I became acquainted with Dr. Buchanan, now forty-three years since, I have been during the most of those years in correspondence with him; during several of them he was a neighbor and colleague, and during all I have watched his philosophic career with increasing interest and admiration.

Of his political action during the war, I knew nothing, but my information is derived from as trustworthy sources, as is that portion of his scientific labors and progress with which I had no journal acquaintance.

To those who may recognize the present writer as one of the editors mentioned in this sketch, I will say that I yield to Dr. Buchanan's wish in the matter and manner of the introduction of that notice, even to the words that preface it. As the journal mentioned had considerable circulation. however slight may have been the value of its editorials, and as the name 'of another physician of more reputation than myself, was associated with me in the editorship, I had no right to refuse to ;Dr. B. whatever influence in favor of his system, the notice quoted and the mention of the journal might exert.

During these six years Dr. B. became satisfied that there were several errors in phrenology which needed correction, and that many new discoveries were needed to make it a complete science. He found the mode of estimating cerebral development given by Mr. Combe and adopted by phrenologists generally, to be anatomically incorrect, and spent some time in dissections of the brain at New Orleans, to familiarize himself with its anatomy. He discovered important errors in the location of acquisitiveress, constructiveness, mirthfulness, destructiveness and concentrativeness, and in the functions of addesiveness, comparison, philoprogenitiveness and the cerebellum. At the same time seeing that Galf and Spurzheim had made no location in the brain of the organs of the external senses, he attempted to discover their location, and satisfied himself as to vision, hearing and tasting, by the study of comparative development.

In thus viewing the science which appeared to be a heterogeneous collection of facts without a philosophical organization, he became satisfied that the key to anthropology was to be found in the pathognomical-law which governs the action and manifestation of all the organs, the great fundamental law, that every faculty in man has a certain line of action corresponding to the convolution in the brain, which governs all its impulses and manifestations in natural gestures, in actions and in physiological processes, the law according to which (for example) the superior organs of the brain, which hold relations with all that is lofty and heavenly, direct all their natural gestures upward, and control the circulation of the blood and the growth of the body, as well as the expression of the coun-

tenance and the tones of the voice. Of this | Dr. B. that he had been entirely successful law Gall had a general notion as to natural gestures. But in its applications he was very inaccurate, not even realizing the different effects of the two hemispheres of the brain, without which it could not be correctly understood. In fact, he did not attempt to make his doctrine conform to the law of pathognomy, for he had not discovered its value. GalPs errors in this matter elicited from Jeffrey, of the Edinburgh Review, the sarcastic inquiry whether friends were ever found drifting towards each other backwards, as they should according to

The hints given by Gall were lost to the world. Neither Spurzheim, nor Combe, nor Vinmont, nor brossals, nor Caldwell, disovered them entire nor made any correct application of them. Dr. Buchanan intuitively perceived that a law of nature cannot be partial or exceptional, but must be universal. After developing the hints of Gall into a complete system according to the anatomy of the brain, and studying the correlation of the innumerable pathognomic lines of the brain, with its psychic functions, and with the natural gestures, expressions of the face and tones of the voice, he became satisfied that the geometrical principles of pathognomy constitute the key to the entire science of man.

-With this discovery he was as much elated as Gall was when he first discovered a parallelism between the organs and their gestures. But his discovery was not sudden; it grew upon him during the first three years ofhis investigation, during which he studied character and examined many thousand of the hung heads and skulls in Tennessee, Alabama, Mississippi, Lousiana, Texas, Arkansas, Missouri, Kentucks Illinos and Indiana-measuring the heads of all with callipers, and examining skulls brought to him as a test of the correctness of his doctrines. One of these examinations which occurred in 1841, in the sixth year of his career as a phrenologist is so remarkable as to be worthy of presentation. The skull of | is one of the most plausible fallacies the Morgan Williams presented to Dr. Buchanan by Col. J. K. Taylor, was examined by him, and an opinion was given in writing, which is one of the most remarkable in the whole progress of phrenology.

From this skull he delivered the most minute traits of character and physical defects, explaining at each step the indications on which his conclusions were based Had he known the notohous Williams from childhood, he could not have more accurately determined his character, habits and peculiarities.

While Dr. Buchanan was thus pursuing the path of the original investigation, having in six years remodeled the science of phrenology, and tested his discoveries by many practical observations, nothing of the kind was attempted by any of the followers of Gall and Spurzheim. The lectures of Combe and of Caldwell were simply expositions of the science as left by Gall and Spurzheim. The Fowlers who were merely popular illustrators of the science, made but little pretension to philosophy or originality, and were not in fact sufficiently familiar with the anatomy of the brain to be quoted

as authorities on cerebral science. The only gentleman really at work in the field of cerebral investigation, was Dr. Wm. Byrd Powell, of Kentucky, a professor in the New Orleans Medical School for 1835, who was lecturing in the Southern States at the same time as Dr. Buchanan, and whose really ableand eloquent lectures and fine powers of observation created great interest wherever he went. Dr. P. and Dr. B. occasionally met on their travels, and full of enthusiasm would spend days in the animated discussion upon the discoveries they were making; Dr. Powell generally assenting and corroborating by his experience the discoveries of his younger friend, as matters of fact, though not familiar with the bold philosophic generalization on which they

One of these minor discoveries of Dr. B. which he called chirognomy, was communicated to Dr. Powell at Niscolona in 1838, and recorded in his journal. This discovery was an application of the laws of pathognomy to the movements of the hand in writing, tracing each movement to the organ which prompted it, and thence inferring the devolopment of the brain and the character of the writer.

Dr. Powell at once reduced the discovery to practice, and a few months after wrote to

in chirognomy, not having made a single material mistake in the last lifty opinions he had pronounced. Dr. B. had acquired sufficient proficiency in the art to pronounce publicly upon the character indicated by any specimens of writing sent him. Chirognomy is an interesting illustration of the great pathognomic law that governs every proment of life and mind. During these six years of lectures and examinations, Dr. Buchanan was everywhere cordially received, and he profoundly impressed those who heard him with the truth of phrenology, which as based on cranial development or cranioscopy was a science of probabilities only, not of absolute certainty, and hence was resisted by materialistic scientists who neither appreciate psychic doctrine nor rely upon anything less than physical demonstration. It seemed necessary therefore, to get beyond cranioscopy as a basis and to subject the brain to some kind of experiment, as Magendie and hell had done with the spinal cord, before phrenology could take rank as a positive science.

Impelled by these considerations he was led to the discovery, which was consuminated in April, 1841, the sixth year from the com-mencement of his investigations, and which was publicly announced at Little Rock, Arkansas, that the organs of the brain can be excited by the human tond in the normal condition of the individual, when the temperament has the requisite sensitive Impressibility, which is true of from five to ten per cent. of society, and thus the functions of each organ demonstrated as clearly as if the brain had been exposed to experiment like the spinal cord.

This was the crowning event of his career as an original scientist, as it gave the means of determining the functions of the brain with certainty and accuracy, superseding the laborious investigations and problematical results of Gall and Spurzheim, by those of positive experiment.

If the discovery is fallacious. world has ever seen, as the numerous and intelligent classes that have attended his lectures during the past thirty-five years, and especially during the ten years of his medical professorship, have uniformly approved his teaching and verified its truths by their own experiments. If it be a true discovery, as attested by all who have repeated the experiments, including a number of able medical professors, it furnishes the key to the mysteries of human life.

The entire problem of humanity is found in the brain in which the soul is lodged and by which the body is controlled. And he who masters its functions masters all philosophy by establishing a complete anthropology.

Louisville was the first place at which Dr. Buchanan, after leaving Little Rock. challenged attention and investigation on the part of the medical profession. The faculty of the Louisville, Ky., Medical College, were nearly the same, whose lectures he had attended, just seven years previously at Lexington; and though they had no disposition to investigate his discoveries, they were sensible of the distinction he had honorably attained and conferred upon him unsolicited, the honorary degree of doctor of medicine. Soon after his arrival in Lonisville, his lectures enlisted the attention of Dr. Caldwell, the founder of the medical school, and of Judge Rowan, a most distinguished citizen and most eminent member of the legal profession, whose cordial endorsement contributed much to his reputation. An acquaintance with the Judge's family, resulted in his marriage with Miss Anne Rowan, whose social distinction and accomplishments were such as to make the marriage a notable event, occurring as it did, in the presence of the most distinguished citizens, and followed by a brilliant round of social entertainments. Introduced by Judge Rowan and Dr. Caldwell, to some of the most eminent citizens of New York and Boston, Dr. Buchanan visited those cities in the winter of 1849-43, addressing the public and demanding the rigid scrutiny of eminent sci-

It was in 1843, after the editor of the Democratic Review had witnessed Dr. Buchanan's experiments in calling into activity the different regions of the brain, that the Review used the following language:

"To Dr. Buchanan belongs the distinguished honor of being the first individual to excite the organs of the brain by agencies

applied externally directly over them, before which the discoveries of Gall and Spurzh 'm, or Sir Charles Bell-men who have bee, justly regarded as benefactors, will dwingle into comparative insignificance. This important discovery has given to us the key to man's nature, moral, intellectual and physical. For, by these means in impressible subjects, have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions."

The following extract from the report of a class of students of the Eclectic Medical Institute of Cincinnati, 1849 50, a number of whom have since occupied a high rank in the profession, is a specimen of the testimonials from gentlemen of culture: "While therefore, we gratefully accord distinguished honors to the labors of Dr. Gall and his coadjutors, we do at the same time regard the contributions which have been made to anthropology, by Dr. Buchanan, as far excelling those of his predecessors. We have personally performed many of the experiments set forth in the Journal of Man, and can testify, as can many in this city who have witnessed our experiments in private circles, that the half has not been published to the world."

As this discovery comprises the development of all the functions of nervous matter by which life and mind are manifested, the first name given to his discoveries by Dr. Buchanan, was the comprehensive term neurology, but as the functions of the nervous system in man are more comprehensive, interesting and important than in animals, he subsequently adopted anthropology as the most appropriate term. His discovery was soon published throughout the United States and made known abroad. His experiments were repeated by many. Dr. J. K. Mitchell, the distinguished Professor' of the Jefferson Medical College, Philadelphia, repeated the experiments on the head of-the artist, Joseph Neale, with brilliant success If Dr. Buchanan had rested here and made no application of his discovery, he could still have been the leader into a new field of science of vast extent and interest. His name would have ranked with those of Galvanii and Franklin, as the pioneer to new paths, for the exploration of nature's mysteries. But he did not rest upon this discovery. He immediately began a systematic investigation of the brain by the new process, and called public attention to the results, inviting the most rigid scientific scruting, first by the faculty of the medical department of the University of Louisville (1842), then distinguished by such names as Caldwell, Gross and Cook, and subsequently by the Academy of Science at Boston, headed by Drs. Warren and Jackson, who stood at the head of the medical profession of that city.

It is a remarkable fact that the most important discovery of the age, when thus honorably presented for critical investigation by the leaders of the medical profess. ion, was passed by with indifference. But it is nothing new in-medical history. It is the same old story that is continually repeated. A few years later, the discovery of anæsthesia, by Horace Wells, of Hartford, was brought betore the same tribunal, the medical profession of Boston, and it met so cold and hostile a reception that the discoverer retired in despair, and ended his life by suicide.

The trustees of the Louisville University appointed Professor's Caldwell, Cook and Cobb, a committee to investigate the discoveries of Dr. Buchanan. The two latter de-Mined the task, and Professor Caldwell thought it inexpedient to proceed alone, as he had already publicly expressed his favorable opinion of Dr. Buchanan's claims. But I will mention, as illustrating his interest in Dr. Buchanan's investigations, that I afterwards met him at Dr. B's, in Cincinnati, whither he had come to make himself more fully acquainted with the new science that he might introduce it in a paper which he was preparing for the American Medical Association; unfortunately death stepped in and cut short his work. And here I may be permitted to pay my poor tribute to the candor and large-mindedness of Dr., Caldwell, whose learning and ability I learned to prize, when listening to his lectures onphysiology, in the Louisville, Ky., Medical School, some forty years ago. The respect which I felt for him, was greatly heighten continued on Eights Page

#### FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

Bres SARGENT-Dear Friend :- That evening as we sat at supper, a rap at the door announced not only several of those who were present the preceding evening, but as many more who had heard the wondrous tale, and came with anxious curiosity. At first I was firm in my decision not to sit in a circle again, but after long persuasion, I yielded, and I may add that this yielding to the desires of those wanting scances wholly unlike my general character, was a peculiarity of my mediumship. I might make never so firm resolves, yet when strangers came and importuned me, a higher and stronger influence was brought o bear on my will, and I would yield.

Simultaneously with my development in writing, came that of rapping and tipping of the table. It was difficult to say which was most interesting or most perfect. The tipping of course called greater attention, and soon became a convincing, physical test, for the dining room table at which we always sat would rock in any direction demand ed, and rise up from the floor. It also manifested remark able intelligence in answering questions, spelling names of departed friends, and giving dates unknown to any one except the questioner.

The manifestations usually began with rappings and tipping of the table, around which we sat, in response to questions. Names of departed friends were spelled by calling the alphabet, the table responding to the proper letters, and concluded with messages written through my

During the physical manifestations, I was usually in a half-trance, intensely sensitive, and impressible. The least word, or jarring decision, even when the intention was commendable, grater of my nerves like a rasp of fire. No words can convey the least idea of this condition. I can only compare it to that physical state which would result if the nerves were all laid bare. It seemed that the nerves of the spirit were in like manner exposed, and the word, or intonation of voice, which in the normal state would pass unnoticed, broke with the roar of thunder, and tore nd lacerated the quivering spirit. I remember once, a gentleman called for a private sitting. Together with my father and mother, we sat for an hour and there was not the least movement of the table, nor was I sensitive. The gentleman withdrew his hands, and in less than a minute the table was promptly raised, and by the alphabet spelled his father's name. The effort seemed to have been very great and exhaustive, and I had become almost unconscious. The name was scarcely pronounced, when the gentleman seized the side of the table and began to rock it, saying, "See, I can move it as well as any one!" Had he discharged an electric battery through my brain, the shock would not have been greater or the pain more unendurable. The implication, at ordinary times, would have passed with a smile, for I had not the least desire or interest to convert any one, but at that moment when every nerve-fibre was tense and vibrating, they broke at the rude touch, and I awoke with anger, and my speech was hot with indignation. I could not explain to him how or why he had so offended me, for I could not understand, myself, and after an hour I was filled with shame that I had wo far forgotten myself.

Mother, blessed soul, came forward with words of explanation, persuasion and extenuation to the gentleman, and afterwards with balm for my troubled mind, yet it was a long time before I recovered my former screnity, or dared allow myself to fall into the same unguarded sensitive condition. As soon as I felt its approach, I would instinctively start back in undefinable terror, fearing again

the flery pain.

This, you may say, was an exceedingly trifling thing, to produce such a result, and mediums should school themselves to bear opposition, disapproval, and criticism. I speak, advisedly when I say, that when the medium has gained this condition, his sensitiveness will have become so obtuse he will not be a medium. You say a little thing, for so great a disturbance! You forget that an almost imperceptible mote in the eye causes unbearable pain; fel the eye is not to be compared in its sensitiveness with that of the brain in its spiritualized state. .

In submitting to "tests," I will give my own experience, because I regard it as similar to all others. It is not the "test" but the spirit and manner in which it is applied that awakes antagonism. I have had those whom I knew were skeptics, place their hands under mine, or hold my wrists to detect the movements of the muscles, or seat themselves on the table vainly hoping to hold it down, and no offense was given when they [diculed, or indulged in jests. Others by simply laying their hands on the table or by slightest effort to hold it down, would awake a repugnance for which language has no expression. It was like the sudden repulsion of electrically charged bodies, and probably is in spirit, what that condition is in matter.

As in all instances, the seance was free; my father and mother were strictly conscientious in their religious views. They had discarded the orthodox trinity, for the heterodox unity of God, and met the persecution the narrow-minded and bigoted in the church knew so well how to bestow, for the sake of what to them appeared to be the truth. They now received Spiritualism as a higher truth, and'a thousand times they said, when pay was offered them by those who had not only shared their spiritual but temporal table, "That which is freely received, should be freelygiven." To them it was the same power as inspired the prophets and apostles, and filled the soul, and glowed on the lips of Jesus, and it appeared to them as sacrilege to offer it for a price. For years they had opposed a paid ministry, citing the disciples as examples. . The preacher, if endowed with the right spirit, need never fear want. The divine power that sent him forth, had promised to Reep him from harm.

In the two years and more, during which rarely an evening passed without our parlor being filled with anxious seekers, to whom was given a tediously long séance, I never received one penny of reward. I can say, as I reflect over the entire twenty-five years, that I have never received the least pecuniary pay for the time I have given. I could no more have taken pay, than I could have committed robbery. When in a state in which I could give communications, either by tipping or writing, I had no thought of money, and after coming out of that state everything connected with this earthly life, appeared so gross nd selfish, I should have despised myself, had I entertain-

ed the thought that I was to receive money as reward. The same feeling perhaps more intensified, has remained in the new fields of thought I have entered. That truth in its expression of ideas should be sold, like corn in market, is most repulsive to me. It should be free, and he who has a truth, a thought, an idea which in any way can be of value to others, is duty bound to promulgate it from the house-top. In the present state of advancement wherein selfishness is the characteristic feature, self-preservation compels truth itself to ask bread as its price. He who escapes from the 'irresistible tide, and gives his time to spiritual culture, soon finds that, unless he demand a physical equivalent for his spiritual wealth, the world will remain apathetic, while he strives, and then deify his spirit, and erect a cloud-piercing monument to his memory. Secause men will not be just, the truth cannot be free, and

on this ground alone is the pecuniary reward of mediumship justifiable. Yet I cannot help thinking if investigators would be just and no stipulated price demanded, a vastly higher mediumistic culture would be gained, and one of the great causes of traud and rascality avoided.

[Copy-right Secured.] REFLECTION. BY SELDEN J. PINNEY. [CONTINUED.] XIII.

Locke owns that some ideas arise from reflection. Leib nitz says, "Now reflection is nothing but attention to what passes within us; and the senses do not convey to us what we already possess within ourselves. Can it be then denied there is much innate in the mind?" "The mind is itself innate." Innate in tchat!

What is reflection? Locke admits some ideas arise from reflection." It is quite pertinent to ask what is reflection? Can the mind, if it be a tabula rasa, evolve ideas by reflection? If the soul be "entirely empty," how can it "reflect"? The "mind" or soul must be an activity, if it can think or reflect. And if an activity in itself per se, then it is a constitution and laws of action. If it can act at all, it must act some hote, that is, in some menner, that is again after some laws. Hence the modes of its action must be the result of its inherent constitution of principles. It cannot in its laws of action be determined by the laws and constitution of ome other and purely objective power or force. Its tendency to action and the peculiar laws of such action must be inherent in its own substance and constitution. But reflection is its action. So is perception in sensation. Hence the very laws of reflection are innate and not extensive. But sensation presupposes an inner sensorium, capable of perceiving the registered impressions made through sen-

Sensation itself presuppose several things: 1st, an objective world; 2nd, an active self-conscious, reciplest inind; 3rd, a contact through forces, of the object and subject, by which the one perceives the other. No sensation can take place, if one of these be lacking. Let me restate it.

1st, an object; 2nd, a sensorium; 3rd, an action of the one apon the other, through the medium of force, or forces. But this is not all. This sensorium must be something different from a tabula rasa—a mere mirror—a mere passive recipient; else no consciousness of the sensation itself could arise. Indeed the very idea of sensation is a consciousness of contact with objects-not us. Then follows also, that since sensation is a consciousness of impressions made upon some part of our being from without, and that this sensation can become an object of reflection and of thought to some power within us, that that portion of our mind which receives the impression from an object, and holds it is different from that other part of the mind which reflects, thinks and speculates upon it as an object. The sensorium of sensation may be tabula rasamerely receiving the form or image of the object; but in that case it cannot observe and reflect upon such image any more than the eye can see itself, or the ear hear its own vibrations, or sensation reflect upon itself. True, we can see the image of our eyes in a mirror; but we do see only a reflection of the real eye. So sensation cannot see sensation itself-but if it can see its own image, it is itself consciousness, which is absurd.

Sensation cannot, examination cannot examine sensation itself, it cannot lift itself into reflection; it cannot observe itself; analyze and characterize itself as large or small, light or dark, pleasurable or painful, ugly or beautiful any more than a man can lift himself by his ears, or hold him self out by his coat tail.

But reflection is attention to sensation, and to experience. Some power of conscious being, then, different from sensation, must be inferior to the senses and behind sensation itself, in order to the observation of, and reflection upon sensation. It must be able then to distinguish itself from sensation, and, so to speak, put sensation off from, but before itself for examination and then acts upon its experiences as upon an object. And therefore the power to reflect on sensation transcends sensation itself. In er to reflect upon experience, sensational experience, such experience must first become an object to the reason. Can sensation become an object to itself! No more than a mirror can. Our consciousness sees our form reflected in a glass. But if sensation was the be all and end all of consciousness, could it see its own rays? No. Because, the very sensation which would, in case sense itself were the only conscious power in us, be involved in a vicious circle. Our reflected image in a glass would only be in that case an action of rays of light to and from the glassupon sense organs; and were these not within and behind the eye some intelligence which noted and noticed these sensations of light it could not be known as sensation. The consciousness, therefore, which sees, transcends the sensation of light. In the reflections of this indwelling intelligence, there arise ideas which are universal and necessary. No sensation is universal or necessary, but local and contingent. Universal ideas then which appear in reflection, age not derived from sensation but must spring the reflecting and transcendental reason. And beside, where reason acts, upon sensation it acts some how after some laws; and these laws must inhere in the substance and constitution of reason itself, else they would not be modes of its. action. If those laws which are manifested in reason were not in reasoning but in something else, they would not be laws of reason but of that something else. Reason is acting a power, and hence contains its own laws of motion or activity.

Hence the laws of mind are innate, inherent in itself, in Its substance and constitution; and these laws must next be considered as principles, which pertain to itself; which therefore cannot be derived from other things immediately. Hence the laws or principles of reason of the reflecting intelligence are innate.

But these laws appear as ideas in all reflections. For instance, axioms appear as authoritative laws of thought. These axioms are self-evident, not evident as from the non ego, but in reason itself; not derived from sensation, but transonding it in being universal and necessary. . The very word, axiom, indicates this. Hence it appears that all sensations are judged by these ideas and these are regulative laws of thought. Now these ideas it is true arise in or with experience, yet in experience itself, they are given as transcendent thereto, as eternal, universal, necessary and authoritative. While any thing is, the axioms of reason remain. If the substance of being be eternal, axioms are eternal, by all the laws of thought.

But it is objected to this, that even laws of reason are only our laws. That what laws may be out of us, we do not and never can know. That these laws of reason are only subjective laws, and not necessarily objective to us. But I answer, they are given as not only regulative in us, but they are given in us as regulative of substance and its modes beyond us.

Let us see if this campot be made clear and certain. Take the axiom,-a straight line is the shortest distance between any two points. Now here it is again, that wherever there can be points in space, there this axiom holds true; and it is given not as merely subjective laws of thought, but as laws of regulative or conditional relations—wherever relations of things can be. If this axiom be only subjectively true, then it lies, for it is given as unitations of the conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Catholic clergymen with a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Catholic clergymen with a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to conference of Catholic clergymen had agreed upon a manual is absurd.

versal and necessary and hence as objectively true. To. deny its objective truth, is to contradict the axiom itself. But it may be again objected, that this is not necessary to deny its objective truth, but still It need not be taken as such, or at least, we cannot prove it to be such. I answer, we must take our reason for the ultimate mental sovereign. And even a denial of such trustworthiness, is copfession of the sovereignty of reason itself; for we are able to deny a mental proposition only by the assumption of a competent authority in mind. We must take the primary laws and ideas axioms of reason as authoritative and supreme, whether or no.

> (To be continued.) Copy-right by \$. Tuttle & G. B. Stebbins, 1878.

Union of Protestants and Roman Catholics to Introduce Religious Services in Schools.

The statement that at the recent election of the school board in New Haven, Ct., the Liberalists were defeated by the combined action of the Protestants and Catho-lics, is fully confirmed by the following:

SCHOOL-ROOM WORSHIP-A MANUAL SAID TO HAVE BEEN AGREED UPON BY THE PROTESTANTS AND

CATHOLICS OF NEW HAVEN.

[From the New Haven Register.] After the recent school election, the result of which ave to the board of education a majority in favor of he re-establishment of religious services in the pubilic schools, a committee was appointed, consisting of ex-President Woolsey, Rev. Dr. Harwood, Rev. John E. Todd, and Fathers Fitzpatrick and Murphy, to pre-pare a manual which could be used with acceptance to the parents of both Protestant and Catholic children The following manual is the result of the consultation of the committee, and will be submitted to the board of education for acceptance or rejection at an early meeting. It will quite likely be urged against the report that its adoption will leave the schools subtantially sectarian:

> MANUAL. · . (To be said kneeling.)

Teacher-In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

LET US PRAY.

Direct, we beseech Thee, O Lord, all our actions by Thy holy grace, and by Thy assistance bring them to

Thy holy grace, and by Thy assistance bring them to a happy issue; that every prayer and work of ours may always begin by Thee, and under Thy guidance may be finished; through Christ our Lord:

Children Respond—Amen.

Teacher—Come, O Holy Ghost, replenish the hearts of Thy faithful and enkindle in them the fire of Thy love. Send forth Thy spirit and they shall be created.

Children Respond—And Thou shalt renew the face of the earth.

he earth. Let us pray: O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful trant us, we beseech Thee, through the same holy spir it, a love and relish of what is right and just, and a con-stant enjoyment of His consolation, who livest and reignest world without end.

Children-Respond-Amen.

THE LORD'S PRAYER.

Teacher- Our Father who art in heaven; hallowed y Thy name; Thy will be done on earth.

Children-As it is in heaven. Teacher-Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Children-Amen.

THE ANGELIC SALUTATION.

Teacher-Hail, Mary, full of grace; the Lord is with thee; blessed are thou among women, and blessed is the fruit of thy womb. Jesus. Children Respond-Holy Mary, mother of God, pray for us singers, now, and at the hour of our death.

THE APOSTLES' CREED.

Teacher-I believe in God, the Father Almighty, Cre ator of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell the third day he arose again from the dead, he ascended into heaven, sittleth at the right hand of God the Father Almighty: from thence he will-

Children-Come to judge the living and the dead. Teacher-I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body and life everlast-

ing. . Amen. In the name of the Father and of the Son and of the

Holy Ghost. Amen. Here the Ten Commandments, as found in Exodus xx., 1-17, will be repeated, either by the teacher alone or by the children in unison, all being seated. Finally, a hymn chosen from the "Selection" will be sung by the

punils.
It will be obvious at a glance that a part, at least, of the above could only be used by Roman Catholic children, while all, or nearly all, would be objectionable to Israelites and "Liberals." Mr. Todd explains that the religious exercises in the schools are to be conducted by percentages. In all the schools there will be the reading of Scriptures, the repetition of the Lord's Prayer, and the Ten Commandments, and, in addition, wherever there are "30 per cent. of the pupils in any school whose parents desire it, these are to be permitted to whose parents desire it, these are to be permitted to withdraw into separate rooms and use by themselves the form which has been already published." It is understood by the contracting parties that where there are less than 30 per cent of such pupils no objections will be made to their remaining present at the general exercise, provided that where there are more than 30 per cent the separate worship is allowed. Mr. Todd says this plan has received the indorsement of almost all the city papers. Whether the plan is generally adopted on not depends of course upon the number of public ed on not depends of course upon the number of public schools having the necessary percentage, and it will naturally follow that where one-third of the children of any school are Roman Catholics a teacher of that sect must be employed to conduct the separate exer-

The Rev. Mr. Harwood has written to the Courant to explain his position in regard to the case. He says Drs. Woolsey and Bacon were absent from the conference, and that he and Mr. Todd agreed to the manual to be used by the Catholic children exclusively and in a separate room wherever there were 30 per cent. of Catholic pupils. He concludes:

"The Protestants in the conference recognize the justice of the Roman Catholic plea of conscience. How could we do otherwise! It is our plea, used always and everywhere against everything that savors of ecclesiastical tyranny. For one, to save the public schools, to allay agitation, to unite Romanists and Protestants in support of the system of public instruction, to secure the recognition of God, and of His holy will and commandments, in the schools, I believe that the plan pro-posed at the conference is the only plan that will ac-complish the most desirable results without violence to religious feeling, and perhaps to what may be named religious prejudice. Let the school have its formula, or directory; let the Roman Catholic pupils (when they number 30 per cent. of the sum total) withdraw into another room, and engage in worship in their own way, according to the usage of their own church, and agitation upon 'the school question' will cease."

[From the New York World,] Dr. Woolsey is now stopping at the Everett house. He said last night to a reporter of The World. "The statement that a conference of Protestant and Catho-

done. The conference committees themselves had no done. The conference committees themselves had no power, but they agreed to advise the school committee, which has the 'say' in the matter, that thirty lessons from the Old and New Testaments, thirty hymns, and the Ten Commandments as written in Deuteronomy should be read in the schools. There was also a provise that in any school in which one-third of the pupils were Catholics these pupils should have the privilege of attending religious worship in a separate room. It was also provided that the Lord's Prayer should be read without the concluding sentence. For Thine is read without the concluding sentence. For Thine is the kingdom and the power and the glory forever. Amen." Dr. Woolsey had no idea how it happened that a manual should be published as an agreement between the Catholics and Protestants. The Protestants the said would never consent to the prayer had being a consent to the prayer had been the conclusion. he said, would never consent to the prayer beginning "Hail, Mary,"

The World's reporter also interviewed the different members of the school board, obtaining various opin-ions with regard to the results of introducing the "manual," the most marked perhaps being that of Mr. Zunder, the Hebrew member of the Board. He said, The clergymen had taken this responsibility upon themselves. He thought both Catholics and Protestants would look upon the plan as ridiculous, and that there was no more probability of its being adopted than of the adoption of the Talmud. The Jewish children would not be hurt by hearing the exercises. In some of the schools there were no rooms to which the chilof the schools there were no rooms to which the children could withdraw for their devotions. To be practicable there must be one service for all. The Jews had no objection to the Proverbs, little to the Lord's Prayer, and none to the most of the hymns, except those of Moody and Sankey. The Committee's plan would be disastrons to the Republic, for the children would be taught by it to distinguish each other by their religious faith."

THE NEW HAVEN SCHOOL BOARD DEBATING ON THE

SCHOOL LITUROY.

A dispatch to a Chicago paper from New Haven, November 1st, says: "The members of the clerical committee which drew up the liturgy for use in the public schools expressed their opinions through the board of education to night and formally presented a formula of worship as published and made some further ex-planations. The two Catholic members of the com-mittee were absent. The formula was signed by all the Catholic clergy in the city, and by nearly all the Protestant clergy, Dr. Beardsley being a notable excep-tion. He sent a letter recommending the Lord's prayer without ascription and with the following words: 'Direct us, O Lord, in all our doings with the most gracious favor, and further us with thy continued help that in all our works begun, continued, and ended in thee we may glorify thy holy name, and finally by thy more obtain averlating life. A page? This the formercy obtain everlasting life. Amen.' This, the for-mula submitted by the clerical committee, a book called 'Bible of the Ages,' and other papers were held for con-sideration, as there are a large number of citizens who will deserve to be heard.

"Rev. Dr. Leonard Bacon, of the committee, said that Scripture selections had been made for each day of the month, leaving none to the option of teachers ing of the course of the committee, he said that it had been decided by the town at the last election that there should be religious or devotional exercises of some kind the public schools. He did not believe in allowing the teacher to say what the exercises should be. All the selections presented by the committee are from the Scriptures, part being from the Douay edition. No citizen has objected to hymns. Rev. Dr. Harwood and himself went before the board in behalf of the religious rights of the Roman Catholics. They had conscientious scruples against having their children unite in religous services which were not of the Catholic church. He did not favor such scruples, but the Catholics have a right to ask that they shall be respected. To prohibit religious exercises would suit the Catholics less than to return to the old exercises. They are satisfied with what is now proposed. If 30 per cent. of the pupils are Catholics and their parents desire to withdraw them to rooms other than those where worship is proceeding they have that right, but there will be no dogmatic teaching. He saw no reason why the proposed scheme should not work smoothly. To the question of Gen-Francis Walker, of the board, if the crucifix and other symbols of Catholic worship would be introduced into the school-house, Dr. Bacon replied that he did not know. There was a cross at the head of the Catholic part of the manual. He thought it meant nothing more than that Catholic services should begin with the sign of the cross. Catholics would agree to nothing but separate exercises. They agreed that where a child was entitled to separate devotional exercises by being part of a less percentage than 30 it-need not participate in the general exercises but should listen respectfully. he committee thought the Jews could take no exect tion to the selections of Scripture made. He was sorry to say that a large class of people-used this question to aggrieve their Catholic neighbors, and wanted this obviated. This question, if peaceably and satisfactorily settled; would be settled for the whole country as well as for/New Haven.

"Rev. Dr. Harwood, of the committe, said that the committee found the great difficulty to be the consci-entious scruples of Catholics. Jews were not afraid of the effect of religious services on their children. Protestants did not allow différences of opinion to prevent their agreeing upon a common form of worship. No dogmatism was wanted. What simpler way could be found than this to solve the difficulty? Those who are conscientiously so inclined may withdraw. He objected to the 'Hail Mary.' There would be no paraphernalia of the Catholic church permitted and priests would not come to the school-houses. The Catholics were willing where there was no Catholic teacher for the oldest pupil to read the exercises. He thought that three or four months' operation would make the system run smoothly. The Catholics acted fairly and did not ob-

The Jewish member of the board of education could not see why all could not unite in one prayer to God. Rev. Mr. Todd, of the committee, said that the Catholic priests on the committee were opposed to this, and unity was therefore found impossible "There will be a further hearing before the board

decides to adopt the report."

The admission of Dr. Woolsey to the N. Y. World reporter and the discussion of the school board tells the whole story. It is to have the question "settled for the whole country as well as New Haven." Pilot and Herod have again been made friends to crucify liberalism. The advance views of the non-professors-of religion and of the more liberal religionists is bring-ing on a crisis in the affairs of sectarianism in which the creeds and forms of the different sects must lose their binding force if they do not sink their differences and unite upon the common ground of fighting down heretics and infidels. All toleration outside of their ranks must be checked at once, though the intreds and antagonisms of centuries have to be buried, for the common cause against the onward march of mind in its efforts to attain more definite knowledge of the great

problems of life. Orthodoxy cannot keep step with the march of the age. Its sectarian shackles bind it, its dogmatism blinds it to reason; and hence all differences, no matter how great, all jealousies, no matter how bitter, all hatreds, no matter how deadly, can at once be laid aside to ena-

ble them to join forces to fight to the bitter end all who would dispense with sects, forms and creeds.

If there was ever a time when true men and women should step to the front and unite shoulder to shoulder to stem the insiduous wave of oppression, to check the inflowing tide of sectarian domin tion in civil affairs, which would sweep us out into the occar of ignorance. which would sweep us out into the ocean of ignorance and superstition or past times and wreck the progress of the present age upon the rocks of bigotry, that time

Ponder this, all true Spirit alists and Liberalists, and cease your foolish bickers and lay aside all unmanly or unwomanly doings and commence to work for genuine nobleness of soul and the universal emancipation of the race from all creeds and forms which hinder the rise and progress of the soul. It will not do for us to remain idle and wait for the spirits to accomplish what is entrusted to our hands to do. While Belshazzar was holding high reveiry the enemy turned the current of the Luphrates away from the city and marched in through its former channel beneath the walls of the city; the hand criting on the wall of his chamber at his feast told him he was "weighed in the bal ance and found wanting." So it will be with us if we know the enemy to entrench round about us and take our strong holds without

an effort on our part to prevent.

Talking alone is not sufficient.' Systematic work is required. We have a wily antagonist, one whose forces are organized and disciplined—one who in past ages has scrupled at nothing to accomplish the desired ends to hold the people in abject mental slavery by the enforcement of bloody edicts. This enemy is seeking power to-day to repeat the history of the past, and will be thwarted only by the united effort and combined energy of all who would be free.

. Straws show which way the wind blows and the following from the leading editorial in the Northwestern Christian Advocate indicates the true inwardness of this moye-

ment: markets, may laugh at thought of a distinctively Christian party in politics. But the day will come when the vintage of their scorn will be the tears of their kind. The time is not extremely remote when the political office-seeker shall be catechised upon more than his back votes-upon his recognition or rejection of the voice of God in government.

#### NEW YORK CITY.

The Conference-Views of Different Minds -The Childrens' Progressive Lyceum.

The New York Spiritual Conference, held every Sunday afternoon at Harvard rooms, is one of our established institutions. The same faces which we saw there many years ago, meet our eyes to-day, and about the same words greet our ears. Words! words! a good square talk all around serves to work off surplus mental steam. The conference is a harmless safety-valve, where you are not obliged to dodge lying corks, and the effervescence is aerial and you pay only ten cents for an amusement in which you can take part or not, as suits your humor, One thing is noteworthy: the faces which you see there are of marked character, and the heads indicate more than the average phrenological development.

On a recent Sunday, about seventy per sons were present. The chairman gave out "Spiritualism" as the topic of discussion. The first speaker, Dr. White, called the Bible "a mass of contradictions," in the course of his remarks. At their close, a nervous, wiry, tall stranger rose, and transfixing the good Doctor, with his index dinger, "went for him," on the score of that expression.

Mr. Farnsworth very cleverly came to the rescue, showing the general haracter of biblical contradictions, and discriminating between inspired and uninspired portions of Scripture. Our Boanerges again replied, and with great vehemence defended the sacredness of the book, and called Spiritualists and reformers no better than they should be; they fived no purer lives, and were no more unselfish and charitable than other people," whereat some of us hung our heads with shame that we could not say to him nay upon the latter clause.

This gentleman, the Rev. Mr. Harlan, a progressive. Methodist of this city, from this time forth did valiant battle, in season and out of season, for the Bible. He was followed by Mr. Nichols, who, announcing himself as the chairman of the Spiritualist Conference in Brooklyn, declared himself to be a Christian Spiritualist. He did not believe in shocking the churches, but devoted himself to forming circles in every family. Spiritual intercourse he regarded as the one thing needful. Then came Dr. R. T. Hallock, whose cheery face is rarely missed from this trial of verbal cartridges. He thought if we denied ancient Spiritualism as found in the Bible, we could not find fault with modern skeptics who denied that of the present day. The Rev. Mr. Harlan, who came in like a guerilla at every chance, was answered in a simple, touching manner by a medium, Mrs. Eldridge, who gave per-sonal instances of help and consolation by spirits. Mr. Parker, also a medium, followed, pointedly repelling all the invasions of the Methodist brother. A little woman then arose, saying that one would think by these worshipers of the Bible that the prin-ciple of love had been invented and patented by Christ, instead of being the manifest-ation of an electrical law; that it had been announced by prophets and seers of all ages, such as Plato, Confucius and Buddha. The conference then adjourned, and we

The conference then adjourned, and we all went home, each believing exactly as he or she did before meeting there, and in addition, secretly convinced that "I" could have answered every argument absolutely and finally, if "I" had the opportunity.

The Children's Progressive Lyceum is struggling bravely against the indifference of those who should make it the grandest institution in the world. What do we mean

institution in the world. What do we mean by allowing our children to grow up un-taught save by the mythologies of church-es? The so-called heathen did far better; their academies and gardens were centres of all that were brilliant, noble, and wise as ong them. Parents, are we asleep that we drift along so simlessly, and let our lit-tle ones imbibe errors which distort and stunt the soul?

About forty children and young people meet every Sunday afternoon at the hall. Mrs. Mary J. Newton, with a few faithful and unselfishing the second of the s ly, but they need to put the lyceum on a right basis, a revival of the religion of earn-estness and truth among the liberal element. A little less talk and a little more work, and an active, intelligent exercise of reason upon spiritual subjects, with its nat-ural healthful outgrowth in wise and beneficent activities, among which the heaven-born lyceum must surely stand as the most important. It was a pathetic sight to me to see this devoted conductor and her co-laborers, marching with their emblemat-ic banners, at the head of a mere handful of youth, while thousands about us are spiritually dying for the want of moral train-ing, and their elders are suffering also for the need of something to do for others. How long shall these things be? Z.

# Womans' Work-Michigan.

Visiting in Hillsdale, Mich., a few days ago, I was interested to inquire into the history and prospects of the college, which was organized under a charter at that place twenty years ago, though the beginnings were made at Spring Arbor in this state. Particularly desirous to know of its breadth and impartiality, I found that from the first it has received white and colored, male and female students, and that they have shared alike its advantages, physical and intellectual. The first president, Fairfield, who did not remain many years, however, must be credited for this wise and liberal policy. From a lady living there many years, who has, with her husband, aided the college liberally, I gathered the few facts and names I give you. It is under the control of the Visiting in Hillsdale, Mich., a few days

Free Baptists, but pupils are welcome irrespective of creed and of no creed; though from other sources I learn that the spirit of fair-dealing and justice is not always exhib ited by all the professors toward those who are unbelievers; but I am glad to tell you that the majority are noble enough, to see humanity before systems. President Durgin is now at the head of this school.

Of the ladies educated here, a few of whom my informant noted, I mention Lunnie Ward Patterson, who has written and published a yolume of poems, and is also an artist in colors; Miss McGee, a physician now practicing in Iowa, and a sister who studied the law; Miss Ella Russell, a Methodist missionary to China; Miss Libbie Cilley, and four sisters named Phillips, Free Baptist missionaries in India; two of these were born in India, their parents being mis-sionaries before them; Miss Caroline Vinevard, now in Hillsdale, is a superior teacher of elocution and a fine reader, who has quite a reputation, her recitations being greatly enjoyed by students and citizens; Miss Olive Bentley, a recent graduate, was distinguished for excellent scholarship. Of course it must be understood that had another informed me, others would have been mentioned in addition to, or instead of these, and that the list of fine scholars educated here is by no means complete./ This institution has twice selected from its collegians, lady principals, and once an assistant principal, and others are teachers in many states. Miss Ellen Smith is now in President Fairfield's college, in Nebraska. Beside the classical, scientific and com-

mercial departments, there are courses in selected studies for those who consider them more useful or whose lack of strength compels less laborious work. I took pleas-ure in seeing Prof. Gardner's studio, and looking at his landscapes, portraits, genre and ideal pictures, and was also interested in two or three of his students. Miss Sada Gardner, of Detroit, who at intervals has taken lessons of hlm, is no longer a copyist only, but has made studies of her own. Her natural "faculty" is shown in the last commercial college catalogue which she illustrated, and which shows the various rooms with their working inmates, such as the room for penimanship and book-keeping, the room for the study of telegraphy, etc., of more than a dozen designs. I saw her fruit, flower and figure pieces in eils, which have called out their share of praise, and took a little time to glance at, but not to have ex-plained. The following diagrams she has made for Prof. Rideunt's school of telegraphy, and which are, say, from three to five feet square. Here is the drawing of an instrument used for detecting breaken the Atlantic cable, also one for illustrating the plece of mending the cable; a diagram of a plece of cable full size; and in this connecseveral other cable diagrams, also draughts of scales for weighing the power of magnets; also delineations of the metaod of receiving telegrams by light instead of sound. She made also draughts of Edi son's double transmitting apparatus, elec-tric forceps and probe for finding and extracting the balls in gun-shot wounds—that of the phonograph which she had not seen, but, which had been described to her; a drawing of Hall's telephone; a drawing of a machine for so-called perpetual motion, to be fed by electricity, this last an invention or improvement of Prof. Rideunt's. Miss Gardner has also enough love of architecture to have designed the plan of the hall for "the Union," one of the ladies' literary societies, and which is located in the new societies' building, as all the buildings were destroyed by fire in 1874.

I must say a word of the health of students in another note. Hillsdale College is eighty miles from Detroit, and is considered by many studying there to be more thor-ough in its curriculum than several other schools of the state. But I am not enough acquainted with those below the University

Will Carleton, as he is called there at home, was stucated in this school; so was Prof. Dunn's son, who is also a professor. Hiram Colier and his brother John, were mentioned as being connected with differ-ent colleges, and the faculty and directors or regents thought strongly of inviting the former at one time to become its president. C. A. F. S.

# BOOK REVIEWS.

THE THEOLOGICAL TRI-LEMMA; The Three-fold question of Endless Misery, Universal Salva-tion, or Conditional Immortality: Considered in the light of Reason, Nature and Revelation. By Rey. J. H. Pettingell, M. A. New York: Sher-wood & Co., publishers. 1878.

This work starts out, as all theological works do which attempt to prop up a special creed, by quotations from and reference to the Bible, by assuming false premises to commence with, and building upon them the false dogmas of their faith.

Taking the "Teachings of Nature," starts with the logical proposition that "It is said that the subjective in man-must have an objective answering to it." And then says, speaking of 'This longing after immortality,' "All-this, and much more that might be urged in this line, would be very good reasoning and true, were man in his nor-mal condition; had he not 'fallen from the state in which he was created.' The great fact of sin and its consequent ruin vitiates the whole. And now these instincts, these vain desires, this longing after good that is put beyond his grasp, these fearful forbodings of evil, only serve to show the magnitude of the disaster he has brought upon himself."

The character of the work, and what the author designs to prove by his special pleading for the dogma of the entire destruction of the wicked, is shadowed forth in the folof the wicked, is shadowed forth in the following from the preface where he quotes the language of Richard Rothe "The human soul is not an absolutely simple abstract entity; but it is a concrete thing. As such it is subject to the law of dissolution. Sin is per se destructive. It ruins, it destroys the soul that practices it. The punishment of Hell consists in the sinner's being left a prey to the process of destruction, which is already preying upon his very being. The completion of the process is absolute death—that is, it is the completed destruction of that concrete reality which constitutes the human personality. The dissolution of material organisms is a species of combustion. This holds also true of the destruction of the soul. As the dissolution of material organ-This holds also true of the destruction of the soul. As the dissolution of material organisms is their combustion, so the corrosive, the disorganizing action of sin upon the soul is the soul's combustion. In this sense the biblical figure of hell-fire is strictly grounded in reality. The wages of sin is ruin, destruction, death. As the flame feeds upon the consuming candle until its whole substance is dissipated and exhausted, so the wasting disease of sin feeds upon the substance of the soul until the personal organism is entirely broken down and destroyed."

It is not a little amusing, however, to observe the manner in which he pitches into the orthodox hell. He does not believe that

God can kindle a fire that "will prey upon the bodies and souls of its miserable victims forever without consuming them." Of the Greek word asbestos - unquenchable, inextinguishable—used in the Scriptures in this connexion, he says, "no one thinks of giving it that sense, or, rather, nonsense, which is here given it. Homer speaks of an in-quenchable fire which broke out among the Grecian ships, and was afterwards extinguished. The early Christian writers do not hesitate to call the fire which consumed the bodies of the martyrs unquenchable fire. Eusebius, tells us in the sixth book of his Ecclesiastical History, that Cronion—and Julian, at one time, and Epimachus and Alexander at another, were destroyed by un-quenchable fire. We read in Jer. 13: 27: 1 will kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched. Who supposes that this fire is now burning and will literally burn forever? All the language means here or anywhere else in the Scripture is, that the fire shall not go out, till that which it preys upon shall be completely consumed, and no one would think of putting any other sense upon it but for the assumption that the souls and bodies of the wicked will be miraculously preserved alive forever in hell, and then, this text seems to sustain the pos-

This will fully illustrate the tenor of the work. It is written to show that Eternal life comes from Christ, and that all out of him will be "destroyed."

#### November Magazines not before Mentioned.

The Popular Science Monthly Supplement.
(D. Appleton & Co., New York City.) Contents; Faith and Verification, by W. H. Mallock; Color in Painting, by Prof. Grant Allen; Origin of the Culmary Art, by Prof. Fritz Schultze; On Ether Drinking and Extra-Alcoholic Intoxication, by Dr. B. W. Richardson; Impressions of America, by R. W./ Dale—V. Religion; What I saw in an Ant's Nest, by Dr. A. Wilson; The Law of Surnames, by John Amphlett; The Epoch of the Mammoth: A keply, by Jas. C. Southall; Are the Working-classes Improvident? by Geo. Hewell; Betting on Races, by Richard A. Proctor; Haps and Mishaps of Submarine Cables; Brief Notes.

North American Review, Nov. and Dec (D. Appliton & Co. New York.) Contents: The Government of the United States; Systems of Offense and Defense in Naval War Ware; The Congress of Berlin and its Consequences; Japan and the Western Powers; The Financial Resources of New York; The Public Health; Pessimism in the Nineteenth Century; Antipathy to the Negro; The Emperor Hadrian and Christianity; Contemporary Literature.

Items of Interest-Gems of Wit and Wisdom

DAWN. The sear o' the morn is whitest, The bloom of dawn is brightest; The dew is sown, And the blossom blown, Wherein thou, my dear, delightests

Hark! I have risen before thee, That the spell of the day be o'er thee— That the flush of my love May fall from above,

And, mixed with morn, adore thee. Dark dreams must now forsake thee, And the bliss of thy being take thee Let the beauty of morn In thy eyes be born,

And the thought of me awake thee. Come forth to hear thy praises, When the wakening world upraises; Let thy hair be spun. With the gold of the sun,

And thy feet be kissed by the daisies. [Bayard Taylor.

"To-morrow," wept the watcher, as she knew That death had claimed her dearest as his

"O bitter waking! O the joyless day!" "To-morrow!" murmured he, with dying breath. Viewing the timeless life that starts from

death-Only to-morrow, and we meet for aye!"

Josh Billings remarks: "Sum people won't believe anything they kant prove; the things I can't prove, are the very things I believe

"Uncontrovertible figures show that three years and six months is the average punishment for Illinois assassins." HOME SONG.

Stay, stay at home, my heart, and rest; Home-keeping hearts are happiest. For those that wander they know not where Are full of trouble and full of care; To stay at home is best.

Weary and homesick and distressed. They wander east, they wander west, And are baffled and beaten and blown about, By the winds of the wilderness of doubt; To stay at home is best.

Then stay at home, my heart, and rest; The bird is safest in its nest; O'er all that flutter their wings and fly A hawk is hovering in the sky; To stay at home is best. [Longfellow.

The Sytacuse Journal has this: "During Mr. Boniface's presentation of . The Sol-dier's Trust' in this city, some months ago, a young lady among his audience fell so deeply into sympathy with Corporal An-toine, in his dumb-stricken condition, that her own jaws became nearly fixed. She went home-with symptoms akin tollock-jaw, and this singular condition lasted for some days, and it was several weeks before her jaws were relieved of the oppression which this sympathy created. She had much difficulty in talking and eating during this time. It is not often, we may be permitted to add, that ladies, either young or old, are affected by sympathy or other cause in this manner.

A man was walking along one road, and a woman along another. The roads finally united, and the man and the woman reaching the junction at the same time, walked on from there together. The man was carrying a large iron kettle on his back; in one hand he held by the legs a live chicken, in the other a cane; and he was leading a goat. Just as they were coming to a deep, dark ravine, the woman said to the man, "I am afraid to go through 'that ravine with you; it is a lonely place, and you might overpower me and kiss me by force." "If you were afraid of that," said the man, "you should not have walked with me at all; how can I possibly overpower you and kiss you by force when I have this great iron kettle on my back, a cane in one hand and a live chicken in the other, and am leading this goat? I might as well be tied hand and foot."—"Yes," replied the woman, "but if you should stick your cane into the ground and tie the goat to it, and turn the kettle bottom ing the junction at the same time, walked

side up and put the chicken under it, then you might wickedly kiss me in spite of my resistance." "Success to thy ingenuity, O woman!" said the rejoicing man to himself, I should never have thought of this expedient." And when they came to the ravine, he stuck his cane into the ground and tied the goat to it, gave the chicken to the woman saying, " Hold it while I cut some grass for the goat," and then, lowering his kettle from his shoulders, imprisoned the hen under it, and wickedly kissed the woman as she was afraid he would.

The Christian Life, a Unitarian paper of London, lately said: "In the Unitarian Almanac we have a list of 370 churches. Of these, we unhesitatingly say, 100 are in much peril. The one-third of this 100 is virtually closed. We may hear that this is the fate of another one-third before many months, and the remaining one-third appears to be steadily decreasing in numbers and influ-ence. This is a faithful, but not a pleasant picture."

#### De Hunter.

The special treatment of Diseases of the Organs of Respiration-embracing the Head, Throat, and Lungs, has been practised by DR ROBERT HUNTER for nearly thirty years. His system consists of the inhalation of remedies directly into the Lungs and Air-passages, combined with such tonic and alterative treatment as the complications of the case may require, and is unquestionably the most thorough course of Local and Constitutional medication ever applied to the cure of these diseases. Its success is attested by thousands. His office is at. 103 State Street-corner of Washington-Chicago where he can be seen or addressed.

24-26 26-25

\$666 a week in your own town. Terms and \$5 out.

\$5 to \$20 perday at home. Samples worth \$5 free

GOLD Any worker can make \$12 a day at home. Costly on the Co., Augusta, Maine.

with 10 GOLD BLAV CARDS, with name, in FREE white name, the cla. Eagle PRINTING CO., Springfield, have.



DYKES' BEARD ELIXIR
I Wanderial Dearmer. Form here Burnered ord
found were an executed them in from 20 miles and
from its man, It would find an executed from
from its man, It would find an executed from
from its man, It would find
find the control of the contro

94-17-25-15cow

#### ROGERS' . IN POWDER CITRATE OF MAGNESIA.

During the past twenty five years it has given universal satisfaction as a piesaant aperient. It is the best medicine of Headathe, Sickness of the Stomach, Heart burn, and all can plaints arising from Addity, Billious and Malarial Fevers. It cools the blood and regulates the bowels. It is superior to Saratogs and most mineral waters. For sale by all druggists. Prepared by A. HOGERS SONS, New York City. 24-17-25-15cow

# ANNOUNCEMENT.

THE VOICE OF ANGELS—a semi-m nthly paper devoted to searching out the principles underlying the spiritual Philosophy, and their adaptability to every-day life. Edited and managed by Spirita, pow in its 3rd vol., enlarged to spirita, pow in the 3rd vol., enlarged to spirita, pow in the 3rd vol., enlarged to spirita, pow in the 3rd vol., enlarged to 3rd by a but the spirita, Boston, Mass. Price per year in advance, 81.51 less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.

# IT COSTS NOTHING!

forry our organs, as we send one to any address on ten days risl and refund freight if not purchased. Solid walnut cases

PRICE \$71 Pire years' warranty. ALLEGER, BOWLBY & CO.
Catalogue free. WASHINGTON, NEW JERSEY.

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

BATHS.

FOR THE TREATMENT OF DISEASE, AT THE

GRAND PACIFIC HOTEL, - CHICAGO, Entrance on Jackson street. .

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

DR. G. C. SOMERS, PROPRIETOR.

# CAPONIFIED

FOR FAMILY SOAP MAKING.

Directions for making Hard, Soft, and Tolles of the Soap quickly accompany each can. 4

IT IS FULL WEIGHT AND STRENGTH. The market is flooded with (so-called) Forcentra-ted Granulated Lye, which is adulterated with sale and rosin, and son't make soap.

SAFE MONEY, AND BUY THE

# DAPONIFIE K MADE BY THE

PENN SALT MANUFACTURING COMPANY, PHILADELPHIA. 25-16-25-15

CLOTHES-WASHER.



IMPROVEMENT CALKINS CELEBRATED CLOTHES WASHER,

The only WASHER that will absolutebing. Has stood the test for seven rearrs, taking FHEST PREMIUM in every State, and over 10°,100 in actual use. Will last
TEN YEARS. We want an agent in every towashing, and in
order to have ONE WASHER at work in each neighborhood
in every township in the U. S., we will on receipt of Fives
DOLLARS deliver free of expease ONE SAMPLE WASHER.
Send money by registered letter or P. O. money order addreased

CALKINS BROTHERS. CHICAGO. - ILLINOIS.

#### Religio-Philosophical Journal Tracts. .

The first number, of \$1 double column pages, now ready, The first number, of 21 double column pages, now ready, containing five lectures:—

ist. The Summer-land; Three states of spirit-life from setual experience, giving scenery, etc.; a lecture by Mrs. Cors I, V. Richmond, controlled by Judge J. W. Richmond, and The true Spiritualists, a lecture by Mrs. Cors I. V. Richmond. Erd. Untrustworthy Fersons who are mediums—Our Duty. At. The Basponellinty of Mediums, by Rageous Crowell, M.D. Silr Denton and Darwinston, by Prof. Wm. Denton. Sth. The Read Solution of the Principles of Correspondences, and the Nature of Substance in Spirit-life; A Lecture by Mrs. Cors I. V. Richmond, under the control of Enganes Swendenborg. Th. What is Magnetism and Electricity? Important questions answered by the spirit control of Enganes.

This pamphiet, containing 2 pages, treats of subjects of special interest, and it should be offcuisted generally among all classes of people. Price, single copy, 10 cents; three copies,

#### CHICAGO & NORTH-WESTERN RAILWAY,

The Great Trunk Line between the East and the West.

It is the oldest, shortest, most direct, convenient, comfortable and in every respect the best line you can take. It is the greatest and grandest Railway organization in the United States. Howns or controls

# 2100 MILES OF RAILWAY

PULLMAN HOTEL CARS are run alone by it through CHICAGO AND COUNCIL BLUFFS!

No other mad runs Pullmen Hotel Cars, or any other form of Hotel Cars, through, between Chicago and the Missouri



Its Omaha and California Line

Is the shortest and best route between Chicago and all points in Northern Bilmols, Iowa Dakoga, Nebraska, Wyoming, Col-orado, Utah, Nevada, California, Oregoo, China, Japan and Australia, Its

Chicago, St. Paul and Minneapolis Line Is the short line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minne-apolts, Duluth, and all points in the great Northwest. Its

La Crosse, Winona and St. Peter Line the heat route Between Chicago and La Crosse, Wisona, scheeter, Owatonna, Mankato, St. Peter, New Ulm, and all dutato Southern and Central Minnesota. Its

Green Bay and Marquette Line

Is the only line between Chicago and Janesville, Watertown, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Ne-gaunce, Marquette, Houghton, Hancock, and the Lake Su-perior Country. Its Freeport and Dubuque Line

Is the only route between thicago and Eigin, Bookford, Free-port, and all points via Egypport. Its

Chicago and Milwaukee Line
Is the old Lake Shore Route, and is the only one passing between Chicago and Evanston, Lake Forest, Highland Park,
Waukegan, Racine, Kenosha and Milwaukee. Pullman Palace Drawing Room Care

Fullman Palace Drawing Room Care
Are run on all through trains of thirond.
This is the ONLY Link running these cars between Chicago
and St. Paul and Minneapolis, Chicago and Milwaukes, Chicago and Winona, or Chicago and Green Bay.
New York Office, No. 15 Broadway. Boston Office, No. 5
State street. Omaha Office, 345 Farnham Street. Sac Franciaco Office, 2 New-Montgomery Street, Chicago Ticket Offices: 62 Clark Street, under Sherman House, 15 Canal, corner
Madison Street Kinzie Street Depot of orner West Kinzie and
Canal Streets: Wells Street Depot, corner Wells and Kinzie
Streets.

roets. For rates or information not attainable from your home ticket agenta, apply to Marvin Huestitt, Gen'l Mang'r, Chicago, 13-19-25-18 Gen'l Pass. Ag't, Chicago

NEW WORK

#### "M. A. (OXON)," ON PSYCHOGRAPHY

ILLUSTRATED WITH DIAGRAMS,

STNOPSIS OF CONTENTS:

List of Works bearing on the Subject,

General Corroborative Evidence.

L.-That Attented by the Senses: I.—That Attested by the Senses:

1.—Gf Sight—Evidence of—Mr. E. T. Hennett, a Maivern Reporter, Mr. James Hurns, Mr. H. D. Jencken.

2.—Gf Hearling—Evidence of—Mr. Serleant Cox, Mr. Geo. King, Mr. Hensleigh Wedgewood, Canon Monie, Baroness Cox, King, Mr. Hensleigh Wedgewood, Canon Monie, Baroness Cox, Illian, Enes Sargent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.

11.—From the Writing of Languages unknown to the Psychie:

Ancient Greek—Evidence of Hon. B. Dabe Owen and Mr. Blackburn (Slode): Dutch, German, French, Spanish, Portuguess (Slade): Hussian—Evidence of Madame Blavatsky (Watkins); Homale—Evidence of T. T. Timayeels (Watkins).

III. - From Special Tests which Preclude Previous Preparation of the Writing:

atten of the Writing:

Psychics and Conjurers Contrasted; Blade before the Research Committee of the British National Association of Spiritualists; Blade Tested by C. Carter Blake, Doc. Bci.; Evidence of Rev. J. Page Hopps, W. H. Barrison, and J. Scaman (Slade); Writing within Slates securely screwed together—Evidence of Mrs. Andrew; and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of-e. R. Wallace, F.R.G.S., Heastelgh Wedgwood, J. P.; Bev. Thomas Colley, W. Oxley, George Wyld, M. D., Miss Estimphury: Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs. Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keighley; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Coleman.

Letters addressed to The Times or the Subject of the Prosecution of Henry Siade, by Messers. Joy. Josef, and Prof. Barrett, F.R.S.E.

Evidence of W. H. Harrison, Editor of The Spiritualist.
Summary of Facts Narrated.
Deductions, Explanations, and Theories.
The Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Gourad Cooke, C. E.

English edition, cloth, 131 pp., Price, B. 25, postage 10 cents. \*.\*For sale, wholesale and retail, by the RELIGIO-PRILO-SOPRICAL PUBLISHING HOUSE, Chicago.

FOUR ESSAYS CONCERNING SPIRITISM.

WHATISSPIRITP WHATISMAND Organization of the Spirit-Body, Matter, Space, Time.

The author, Heinrich Tiedeman, M. D., is a German, and he presents many thoughts in reference to the subjects treated, that are worthy of careful consideration, .\* For sale, wholesale and retail, by the RELIGIO-PHILO COPHICAL PUBLISHING HOUSE, Chicago.

# SCATTERED LEAVES FROM The Summer-Land,

A POEM: BY B. T. YOUNG.

This Poem consists of Four Parts, with an Appendix con-taining a few of the many Scripture texts bearing upon the subjects treated. Price, 73 cents; postage free. ". For sais, wholesais and retail, by the RELIGIO-PETLO-SOPHICAL PUBLISHING HOUSE, Chicago.

### THE BHAGAVAD-GITA:

OR, A DISCOURSE ON DIVINE MATTERS,

KRISHNA and ARJUNA. A SANSKRIT PHILOSOPHICAL PORM, ted, with Copious Notes, as Introduction on Sanskrit Philosophy, and other Matter, By J. COCKBURN THOMSON,

ANTIQUARIAN SOCIETY OF PRANCE ASSISTED The book is a 12mo., 878 pp., and the neglical part is finished in a superior manner, being primited paper and hound in extra heavy close with richly (luminated back, horders and side fills.)

Price, 81.75. Gilt, 82.35; Postage Free. "For sale, wholesale and retail, by the RELISTO-PULLS
SOFRICAL PUBLISHING HOUSE, Chicago,

# RELIGIO-PHILOSOPHICAL, JOURNAL.

# Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: Own Corv. one year, in advance, including postage, .. \$3.15

EFAIL Letters and Communications should be ad-RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE · - · ILLINOIS. • CHICAGO,

In making remittances 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.

If hose sending money to this office for the Journal, should be careful to state whether it be for a renessed of a new subscription, and write all proper names plainty—the give the name of the rost-office to which the paper is sent.

Papers are forshered wall an explicit order is received from the subscriber for their discontinuone, and until payment of arrearages is made, as required by late; and if renessed are not paid in advance, \$3.00 per annum will be required. required.

No names entremen on the Subscription Books, unless the first payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS. thers are particularly requested to note the time of the on of their subscriptions, and to forward what is due ensuing year, without further reminder from this

the margin of each paper, or upon the wrapper, will a statement of the time to which payment has been for instance, if John Smith has paid to 1 Jan., 1878, it natied, "J. Smith 1 Jan. 2." If he has only paid to 77, it will stand thus: "J. Smith 1 Jan. 7," and in like he day, mouth and year what it may,

CHICAGO, March 19th, 1877. TO BEADERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Poets toney Orders and other Remittances for the Publishing of the RELIGIO-PHILOSOPHICAL JOURNAL payable to

JOHN C. BUNDY. Manager. LOCATION

CHICAGO, ILL., NOVEMBER 16, 1878

Swedenborgian Attacks on Spiritualism.

We have read the fulminations against piritualism, lately delivered at Hershey Hall-in this city, by the estimable Swedenborgian clergyman, the Rev. L. P. Mercer. It is the old story: an attempt to subject to the limitations of a church-in other words, of priestly expounders and experts-all human investigations into the reality of spirits and a spiritual world. The alarmed Swedenborgian cries out to us: "Your studies and experiments are contrary to divine order." And the Catholic tells us that only those phenomena that occur under the sanction of the church, can be safely investigated; all else is diabolical. The Swedenborgian and the Catholic are in perfect accord on the question; only the latter is far the more liberal of the two.

Why are the "manifestations" contrary to divine order? Because from certain passages in the writings of the Swedish seer, the extreme Swedenborgian infers they are so. Biblical authority, as expounded by Swedenborg, son of a Lutheran bishop, is also quoted where it seems to oppose the manifestations, as in the laws against witches, etc.; but not where it obviously favors them, as where an angelic spirit opens the door of Peter's prison (Acts v.), or where John (Rev. xxii) sees an "angel," who avows himself to be his fellow-servant; and "one of his brethren, the prophets," thus declaring that he is the spirit of one recently a man on the earth.

As to the infallibility of Swedenborg, his followers are at variance on the subject. Mr. Barrett, Prof. Parsons and others repudiate the idea of infallibility; Mr. Mercer, it would seem, accepts it, at least so far as Spiritualism is concerned. But what reader of Swedenborg does not know that Swedenborg, great seer us the was, is as fallible as Plato? Those who would create prejudice against him, need never be at a loss so long as they have his "Conjugal Love" to refer to. His transfer of the sexual passions in all their fulness to heaven is sufficient to "settle him"-in any congregation of Philistines; and we sometimes wonder at the dullness of his antagonists. We would undertake to shut up any Swedenborgian in any public meeting of cultivated people in America by simply reading passages from Swedenborg, and demanding whether the disciple assented to them-Yes or No! Such a procedure, however, would hardly be fair, especially with those who sympathize, as we do, with the wonderful seer in much wherein he is offensive to current opinion.

With the liberal wing of the Swedenborgians we have no controversy; but the bigoted among them are entitled to less respect than the bigoted Calvinist or Catholic, As vaccination was introduced by innoculation, so infallible Swedenborg is but a deduction from infallible Bible. The infallible Bible is now recognized as a fiction of theologians ignorant of the character of Hebrew literature; and, we suspect, that there are few who believe in Swedenborg's infallibility who were not first bred in the conviction of Biblical infallibility.

But it is really a waste of time to argue the question. The church Swedenborgians are set high and dry far beyond the considu eration of those, who have a serious regard for the realities of life; while the liberals who read and appreciate what is good in Swedenborg, but do not swallow as divine truth every word that he has written, are fast assimilating with the more studious and philosophical minds in Spiritualism. Witness the free and trenchant utterances of Mr. Galbraith, in the New Church Independent.

The following is Mr. Mercer's recapitulatien of the principal points in his discourse against Spiritualism:-

1. We believe in the nearness of the spiritual world as the Scriptures attest, and the presence of spirits and angels with man. 2. That the presence of spirits and angels is not intended to invade man's consciousness to the disturbing of his freedom to obey the truth according to reason. 3. That intercourse with the departed is possible in two ways: one orderly and the other disorderly. 4. That there is no orderly sensible intercourse except by the opening of man's spiritual senses into that world; and that this

man cannot effect at his own will during the life of the body. 5. That men once en-joyed such open intercourse with angels when their state was celestial and in correspondence with the life of the angels, and that in a like state of the church and of society, if it ever come to pass, it may be so again. But such a condition of things no man can force. 6. That communication of spirits can be forced by inviting them to invade man's consciousness and to possess his spirit and its intercourse with the body, but that such communication is expressly forbidden, always dangerous, and at the best only negative in its results.

There is Jittle that Spiritualists will object to in this summing-up. We deny the authority of the "church" to dictate limits for our investigations; and when Mr. Mercer speaks of "lawful and ordained means," as he does elsewhere, we don't believe in the claims of any "law-giver" or "ordainer" to tell us in what way we shall conduct our researches into phenomena, whether physical or spiritual. We tegard all such claims as mere human impositions.

Mr. Mercer admits that the phenomena are spiritual, but would have us suppose that only evil spirits the "spawn of Python," as some Swedenborgian convention politely calls them are allowed to communicate with the lasty.

That a large majority of the communicating spirits are fallible, undeveloped, and perhaps deprayed, we do not doubt; for such is the character of a very large proportion of those who leave this world. There are sneaks, pretenders, bigots, and fools in the Spirit-world, simply because there are very many sucloin this. We are in danger of being deceived by the low or bad among spirits, just as we are by the low and had among mortals. We must be on our guard; exercise our reason, and learn, what all sensible investigators readily learn, that spirits are not to be-heeded as if they were so many Dii majores, superior gods; but regarded as the modest spirit, to whom we have referred, would have had John the Revelator regard him,-namely, as "one of his brethren," and therefore no more to be trusted thanany other fellow. In this point of view we agree most heartily with Swedenborgians that much mischief may ensue, if those persons, first brought in contact with spiritual phenomena, give the reins to their credulity and accept every word from spirits as the utterances of infallible beings. This is a danger against which all inquirers into Spiritualism are fully warned; and it is their own fault and folly if they are fooled or mis-

But to say that only bad spirits are privileged to communicate with mortals, is contrary both to reason and experience; and Swedenborgians can make out an argument for this view only by quoting what they esteem infallible Biblical and Swedenborgian authority. · And just here is our place of parting. We deny the infallibility. We deny the authority. It is authoritative only-so far as it conforms with the reason and experience of those on whom the imposition

The best biographer of Swedenborg. Wm. White, of London, puts the true estimate upon these attempts to frighten the timid off from investigation by telling them they are violating the express commands of Deity.

"The relation of Swedenborgianism to Spiritualism is a story for a humorist. Years ago, when familiarity with spirits was rare, Swedenborgians used to snap up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquaintance with angels and devils-it seemed an insuperable obstacle to faith. For its reduction, his followers maintained that open intercourse with heaven was man's ancient privilege, that he lost it by degradation in worldliness and sensualism, and that he would recover it by regeneration: moreover they would urge, even in his present fow estate he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of modern proofs of supersensuous exist-ence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate. Spirits rapped in No-ble's study. Clowes professed himself an amanuensis of angels, and that many of his sermons were dictated by spirits in the

"A people in such a case, it might be sup-posed, were ready to run wild after mea-merism or spiritual manifestation; but whoever had so conjectured would have proved greatly mistaken. Clairvoyants and mediums confirmed in general Swedenborg's, other-world revelations, but contradicted him in many particulars. This was intolerable-contradict our heavenly messenger! At once the old line of argument was aban-doned. Nothing was wickeder than con-verse with spirits. Spirits are liars; intercourse with them is dangerous and disor-derly, and forbidden by the Word. True, Swedenborg did talk with spirits, but he held a special license from the Lord; he warned us of its perils; and his example is no pretext for and sundry.

"It is told of Thackeray, that seeing oys-ters displayed in one window at 7d a dozen and in another at 6d, he remarked to his companion, 'How these shopkeepers must hate each other!' The anecdote is a fair illustration of Swedenborgianism es. Spiritualism. Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would limit all acquaintance therewith to the reports of 'our author.' If you presume to any knowledge better or beyond, you are a bad man.

"In return, the Spiritualists rank Sweden-borg among their chief spostles, and question and adopt his testimony at discretion; but this liberal indifference only adds fire to the jealousy of the Swedenborgians, and flercer and thicker fall their blows. It is the case of the big joily navvy and his furious lit-tle wife over again—"Why do you let her beat you so?"—Oh, sir, it pleases her, and she don't hurt me."

There is much that is excellent in Mr. Mercer's discourse. That passage in regard to "discrete degrees" is worth the attention of Spiritualists. We have quoted from him heretofore, and hope to again.

Spiritism as a Societary Factor.

VIEWS OF A CHICAGO DAILY PAPER. Some thirty years ago, when the spiritist manifestations first exhibited themselves in the house of the Fox sisters, in the little town of Acadia, N. Y., no one anticipated their development to the present propor-tions, which these communications, whether real or supposed, have attained. It is true that in all ages the subject of the connection between our bodily and mental natures, the action of the one on the other, and all that vast range of sensations, sympathic and influences, in which those affections are displayed, have more or less engaged the attention of the world. This is partly, perhaps, because of the fact that science knows so little concerning their natures and effects, and scientific men are so indifferent to them, that the natural curiosity of numbers of persons is piqued to undertake to enlighten themselves and the world on a subject upon which rests the black and sombre pall of darkness and doubt. But while all ages of the world have had extraordina ry and abnormal manifestations on the par of persons laboring under peculiar states of excited cerebral or nervous action-somnambulism, spectral impressions, the phenomena of suspended animation, double consciousness, and the like,—there has been no age, except the present, in which such persistent efforts have been made to demonstrate by material effects the existence of an unseen universe operating upon the Indeed, some modern scientific men, such as the late Prof. Baden Powell, and Profs. Wallace and Crookes, have been forced to admit that there is something in the manifestations which science has yet to acknowledge and classify. In his "Essay on the Spirit of Inductive Philosophy," Prof. Powell exhibits an inclination to believe that spiritual phenomena will yet be recog-nized as part of the domain of nature, and be come a subject of philosophic investigation : that if some peculiar manifestations should appear of a more extraordinary character, still less apparently reducible to any known principlessit could not be doubted by any philesophic mind that they were in reality harmonious and conspiring parts of some higher series of causes as yet undiscovered; that the most formidable outstanding apparent anomalies will at some future time be found to mere in great and harmoni-ous laws; and hat the connection will be fully made out, and the claims of order, continuity and analogy, eventually vindi-However this may be, it is certain that if

some powerful, intellectual and moral direction be not given to these spiritist manifestations, if the investigations into them are not controlled by a high class of people, morally and religiously, as well as mentally, there is great danger that a powerful ment al motive societary force will shortly be used by a class of charlatans of the most unscrupulous character for the basest, most ignoble and most pernicious purposes. If the rest of the world were only to know how many persons sought, as did the chil-dren of Israel of old, those who peep and mutter, those who profess to raise the dead in order to enlighten and instruct the living, they would be utterly confounded. It is well known that some of the most ex-tensive operators on 'Change in this city, have been in the habit of "consulting the spirits" on the subjects of prospective prices of grain and provisions; one of these per sons, some years ago, had a great law suit with his real or pretended "witch;" another person, in times past one of the most in-telligent and extensive business men in the Northwest, and who as much as any other living man raised the reputation of Chicago as a great mercantile centre, both by his pen and his purse, has for years been the willing recipient of the revelations of any number of "seers" and "seeresses;" a leading editor is claimed to be a devout woras unmaterialized spirits; the number of persons who consult, through supposed mediums, the spirits of departed, as respects the every-day business of life, is simply as-tonishing. But the most extraordinary thing is, that the people who are generally seized with this ghostly epidemic, and to whom it is their only religion, are, to a very large extent, practical, hard-headed business men, who have made their way in the world by their own superior tact, perseverence, and industry, and whose lives never developed any of those sentimental traits which ally one to the ideal rather than the real world of reflection, thought or action. The spectacle of a Cornelius Van-derbilt, with all his hardness of mental character, his native shrewdness, his knowledge of men, being played upon to the top of his bent by a lot of designing women, no better than so many harpies, and who, like Mac-beth's witches, deal in hellbroth, and auction off their incantations to the highest bidder, is a curious commentary upon both the strength and weakness of modern societary life. It also indicates that a new factor is being rapidly developed in our civ-ilization, for which the theories of Adam Smith or the disquisitions of Malthus do not provide. If this factor should continue to divert millions of money from the natural channels of direction to its lawful heirs, one may naturally anticipate that the time may come again when the laws against witchcraft and direct incitements of the devil and his angels may again be in order, and to a degree that will approach to some-thing, like their ancient severity. This apotheosis of dead men into active directors of the living, through some woman, weak in natural gifts herself, but backed by all the spiritual influences that can be evoked from out the vasty deep of the dead and buried past, is a power, the abuses of which may yet call up, as has been the case in the history of all races, the most potent pains and penalties of human law in order to their prompt and effectual suppression.— Chicago Daily News.

REMARKS.

The above in many respects is very significant, first of the deep hold Spiritualism has gained, the power it wields; and second of the means which may be employed for its suppression. The writer says: "If some powerful intellectual and moral direction, be not given to these spiritist manifestations, if the investigations into them are not controlled by a high class of people, morally and religiously, as well as mentally, there is great danger that a powerful mental motive societary force will shortly be used by a class of charlatans of the most unscrupulous character for the basest, most ignoble and most pernicious purposes," This is exactly the point on which the JOURNAL is at present engaged, in warring against

would give the control of this matter to a "high class of people, morally and religiously," although his phrase sounds well, enough, there is no doubt we should entirely disagree with him. There is no mistaking his meaning; his "high class" are devout church members, "religious people," who should hold the reins of this powerful "societary force." Singular that this "high class" should be called for now after thirty-years of struggle, and at a time when it has become a force to be feared. We never seek advice on business matters through mediums; but there are mediums who give satisfactory communications in this direction, and if they are patromized by "extensive operators on 'Change," "practical, hard-headed men," to an extent which if the rest of the world ew, "they would be utterly confounded," whose business but theirs is it? Certainly if they did not receive satisfactory communications, they would not continue to patronize mediums. The spirits they consult must tell agreat share of truth or they would not trust them to the degree which the Daily News regards as so alarming. We do not hesitate to say that there are many impostors, who practice on the credulity of their visitors. These must be weeded out. It is our settled purpose to eradicate them from the ranks of Spiritualism, and we trust in this work we have the well wishes of all lovers of the cause. We propose to do this by other than the means suggested by the Neros. Charlatanism disappears , before knowledge; it thrives only on ignorance. The News would call on "the most potent pains and penalties of human law," to protect against the abuse of spirit consultation. From this there is only one step to the laws against all .consultation. This the writer frankly expresses when he says: "One may naturally anticipate that the time may come again when the laws against witchcraft and direct incitement of the devil and his angels, may again be in order, and to a degree that will approach to something like their ancient

severity." This is a strange threat to make at the present time, and may be regarded either as a foolish utterance, or a straw indicating the set of the antagonistic current, from which far more may be expected. We would suggest that the day of witch-burning has passed, and the present demands the course which is being taken by such men as Wallace, Crookes, and Prof. Powell, who investigate and reason, instead of denounce and

Great as the News regards the influence of this "societary factor," that paper has only begun to appreciate it. It has extended its potent influence to the churches, and is rapidly changing the manner and tissue of the thoughts, not only of the laity, but of the ministers. It is not confined to the low, but has stronger hold with the "high." To every one who openly acknowledges his belief in Spiritualism, there are ten who are content to go on in their old ways, receiving consolation from their departed friends at their own fireside, unsuspected by the world.

"Some Doubted."

.In making the grand rounds, among the outposts of the "Army of the Lord," we reached last Sunday, one of the advance picket guards under the charge of Prof. Swing. This faithful zealous and trained officer is constantly pushing forward, only a little in the rear of the first picket line.

Prof. Swing's discourse was on the subject of "Doubt" and as we sat in McVicker's beautiful theatre and saw the great throng of earnest, intelligent people, filling every seat from parquette to dome, listening to the slow, unimpassioned, measured words of wisdom flowing so quietly from the lips of the speaker, we doubted if a finer, more hopeful sight could be witnessed anywhere in the world.

The general tenor and broad catholic spirit of the discourse would have commended it to every intelligent Spiritualist, however much he may have doubted some of the speaker's assumptions. From many good points we select the following paragraphs:

points we select the following paragraphs:

\* \* The words, "But some doubted," apply, therefore, to all times, and are not the peculiar discouragement of our own mental and moral dynasty. Unable to determine the quantity of modern doubt, let us treat it as a fact, and let us mark some of the features of the great fact. Bellef is based upon evidence, or supposed evidence, and hence that which affects the evidence of the public will always affect the public faith. The development of the reasoning faculty in the last two centuries has made-sad havoc of the evidence in the case. Witnesses who once stood on the stand in the utmost respectability, and whose evidence would in a few minutes send a "doubter" to the flames or to a dungeon, have one by one been impeached, and some of them have one by one been impeached, and some of them have been withdrawn by the parties who once summoned them in so much confidence.

\* \* Thus men doubt, not always because they are wicked, but because as reason moves forward under the double impulse of new internal power and new information, it finds the evidence of yesterday insufficient for the falls of the day and bu morrow. Each new schoolhouse, each advance in the ratio of men who can read and write, will create a change in the public belief, and it will not be untrue if I say that each wave of education is a new wave o. skepticism. Whatever renders the logical faculty more powerful must make mankind winnow out its past belief. The more powerful the light the more vielble are all defects.

In concluding, Mr. Swing said:

In concluding, Mr. Swing said:

In concluding, Mr. Swing said:

Let us review hastily the reflections awakened by the cold words that some doubted." The "doubt" will always attend the human race because the future life is not a demonstrated reality; but out of doubt will come a perpetual study and a marching of the bost from the less true to the more true; it will cut down the first will-derness, not to make a sesert, but to open up rich fields of fruits and grains; it will lesson the quantity of notions to be believed, but it will improve the quality of what shall survive its analysis; it will take humanity up in its kind arms, and bear away from the letter to place it up amid the "substantially true" of the two Testaments; it will combine righteousness and affection with its lears, and then what it lacks in seeing it will make up in patient waiting. It expects no perfect vision here. It has no hope of seeing the universe from the low valley of man's life; it will wait until death shall bear the soul to a hight that shall redouble a thousand times the breadth of the horizon beneath the once clouded feet.

"Heccause the future life is not a demonstrate the futures."

"Because the future life is not a demonstrated reality." These words mark the speaker's distance from the extreme front of the advancing host. Looking about over fraud, and laboring for the support of true and honest mediums, of whom it asks pure knew could have risen in their places and unblemished lives. When the writer testified to a positive knowledge of a future their own bosoms.

life; to whom' the future life is a demonstrated reality. The talented theatrical manager through whose courtesy and good will Prof. Swing is afforded such a splendid auditorium can tell the speaker that to him the future life is a demonstrated reality. So, too, can Joe Jefferson and others who have stood upon the stage from which the good preacher says "the future life is not a demonstrated feality." So, too, can Brother Swing's good friend, Mr. Amos T. Hall, the trusted treasurer of a powerful railroad corporation through whose hands yearly flow more than twenty millions of dollars, and from whose beautifully spiritualized face whole sermons of goodness, purity, love and spiritual knowledge may be read. And thus we might go on enumerating to the talented preacher the names of many of his fellow citizens and neighbors who have advanced a day's march farther than he has.

#### Liberalism Mixed with Erroy. .

The Alliance, in commenting on the "witch broth" that is being stirred and cooked in the New Haven, Connecticut, School Board by the united efforts of the clergymen of the different denominations in that city and elsewhere, makes some very sensible remarks upon the subject. It says:

"We have never seen illustrated more forcibly the inconsistency into which some men are betrayed for the
sake of beating an opponent. • • • But we think it
tolerably crear that such a compromise, by men claiming to have convictions worth holding, as has been consummated at New Haven is indefensible on any ground
and foolish to the last degree. If the public schools of
New Haven are to be no longer Godless' they are certainly in a fair way to become supremely ridiculous,"

We regret that with all its liberalism the Alliance has fallen into the grave error of warming into life by its own breath the characteristic illiberal epithet of orthodox villification, as seen in the last line of the following extract:

Of course the reason nrged as the basis of the above disgraceful bargain is that inasmuch as Catholics pay taxes for the support of the public schools they are entitled to have some Catholic praying to offset the Protestant Bible-reading. But if this theory is to govern the religious services in our schools, then the Jew must come in with his Talmud, the Chinaman with Confucius, and the Inddel with Tom Paine, if he chooses.

The term Infidel is here used by the Alliance as synonymous with atheist, such is the meaning apt to be given it in orthodox circles. Does not the Alliance know that Thomas Paine was not an infidel in the sense that the term is used in its editorial? He says in the Age of Reason, "I believe in one God, and no more; and I hope for happiness beyond this life.

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

"Again, "The only religion that has not been invented, and that has in it every evidence of divine originality, is pure and simple Deism— • • But pure and simple Deism does not answer the purpose of deapotic governments. . . .

"Were men impressed as fully and as strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of that belief. Y

We hope our esteemed editorial brother will shake off the incorrect ideas which orthodoxy has by false teaching engrafted upon his mind; and if he is not in possession of a copy of Paine's Age of Reason, we will take pleasure in presenting him one, that he may . learn for himself that "Tom Haine" was no infidel in the sense he implies in the editorial extract quoted above.

# Short-Sighted Policy.

Romanists and Protestants must be united in support of public instruction, to save our public schools, according to Rev. Harwood, of the New Haven ministerial committee. Have Spiritualists and Liberals no voice or rights in the matter? The plea of conscience must be respected by these Christian (?) gentlemen which thirty per cent. of the scholars are Roman Catholics, but what becomes of this plea when thirty or fifty per cent. of the scholars are opposed to all religious instruction whatever? Have Spiritualists, liberals and non-sectarists generally no rights which these condescending Protestants and their new made Roman Catholic friends are bound to respect?

Where will this end? If the courts sustain the action of the board in granting separate rooms, separate instruction, and of course separate teachers to Roman Catholics when amounting to thirty per cent, can they withhold the same privileges from the non-sectarists? Surely they are numerically as strong! Certainly in equity the clamor of their consciences will weigh just as much!

Do these bigots desire to force the issue of Church domination in civil and secular affairs? Can they take no warning from the history of past ages, when freedom from the thraldom of theologic dogmas was only beginning to germinate, when such attempts, even then always inaugurated an era of bloodshed? Will the people of the nineteenth century more tamely submit than those who had but just crudely conceived the first idea of freedom?

It is so strange that in their blind fanaticism and bigoted zeal to attain governmental power, wherewith to bind the consciences of men, they cannot see that they are treading upon dangerous ground, and sowing the dragon teeth discord which will bear a crop that will have them in pieces.

The time has gone by when sacerdotal

bigots can command God, or use his thunders, or his bears to terrify people and awe them into submission to their will. It is now left for the clergy to conform to the spirit of the age, and advance the liberal thoughts of the earnest worshipers at Na-

#### A Haunted" House in Amherst, Nova Scotia.

A haunted house in Amherst, is the latest sensation in Nova Scotia. Miss Esther Cox is the central figure. It appears from the account given in the Halifax Chronicle, that she, suffering from severe nervous prostration, was treated successfully by T. W. Caritte, but continued, as it is affirmed, "surcharged with electricity," to a very remarkable degree. One night she retired to bed with her sister Jane, and scarcely had shee done so when a noise was heard in a pasteboard box, containing scraps of cloths, which was under the bed. Little attention was paid to this, and they went to sleep and their slumbers were not interrupted. On the following night they again retired, and again the mysterious noise was heard. This time it was of a more positive character, for the box was violently overturned. Much alarmed, the sisters called their brother, who responded to their call, righted the box, placed the cover on it, and sat it in the middle of the floor. The effect was most surprising. for not only was the box again overturned, but the cover flew through the air, and landed on the top of the table. As often as the test was made, so often did the same result follow, and as was natural enough, much alarm was felt at these extraordinary manifestations.

It appears that on one occasion Miss Cox went to the barn, and terrific pounding was heard on the roof. Nearly all that has occurred at flight has happened in the broad light of day, and often in the presence of witnesses who went to the house determined to consider the whole thing a deception , and a fraud. They have tried every test which occurred to their minds, and gone away convinced that the mystery was past finding out:

Another curious thing, at times, is the action of water in a pail when Esther is present. The water will be violently agitated into a whirlpool, and will foam like the waves of the tide. Among the clergymen who have visited the house, are Rev. Messrs Temple, Jarvis and Sutcliffer of Amherst, and Rev. Edwin Clay, M. D., of Pogwash. The latter well known gentleman is a biologist, and is thoroughly versed in what is known as psychology and animal magnetism. He came under the impression that he could put an end to the disturbance, but after devoting the best of two days to the effort he went away baffled, and wholly unable to account for the manifestations, of the existence of which he had such positive face-to-face-proof.

### Verily they Shall Have their Reward.

That person who is actuated to perform heroic deeds, without the hope or expectation of any reward, may be considered in the highest and noblest expression of the word-unselfish! Philip and Freeman Bowers have been waterman on the Passaic River, says the New York Sun, for fifteen years, and during that time they have roscued two hundred persons-men, women, and children-from drowning. Strange to say, they never boast of their achievements, and have invariably refused to accept money for their services. After such sacrifices, and the manifestations of such an unselfish spirit, to insure an honest administration in New York City or some other large place, would it not be well to elect one for mayor and the other for treasurer, irrespective of politics? We delieve those two men are perfeetly honest, as well as unselfish, and inconsequence of their heroic deeds in behalf of others, they are laying up treasures in heaven, the value of which they will fully realize and appreciate when they shall have crossed the shining river.

In reference to the achievements of one, his little boy said:) "My papa took lots of folks from the water, and he aint afraid. A woman fell off the bridge one afternoon, and pa jumped right into the river with his boots or shoes on, and took her out. There sere lots of men on the bank, too, but they. daresn't go in after her."

Two years ago, says the Sun, a Frenchman and his wife and baby were upset in the river near Ballantine's Brewery. Mr. Bowers reached them in time to save them all. The baby slipped from its mother's arms, but its thick woolen wrappers kept it from sinking until Mr. Bowers reached it. It laughed and chuckled at its rescuer while he was swimming to the shore with it.

All honor, we say, to those intrepid men, who have so bravely and unselfishly exerted themselves to save the Eves of those who otherwise must have perished!

#### Laborers in the Spiritualistic Vineyard, and other Items of Interest.

W. F. Jamieson has just returned from Kansas, and during November and December, will lecture in Illinois, principally. See list of lectures elsewhere. The Nemaha County (Kansas) Republican contains the following singular Christian notice: "Mr. Jamieson's lectures. The entire course of lectures delivered at Opera Hall were attended by large numbers, and the capacity of the hall was not sufficient on several evenings. We are inclined to think, however, that even if Mr. Jamieson's doctrine is true the Bible a lie, and God a delusion, the world is better for being-deceived." Mr. Jamieson and B. F. Underwood are in attendance at the La Harpe, Illinois, Liberal convention,

20

Col. H. D. Mackay delivered his lecture.on "The New Heligion" at Occidental Hall, at Leavenworth, Kan, lately, before a large and intelligent audience. He divided his discourse into two general parts: the first

being a reply to an article that appeared two months ago in the North American Review, under the title of "an advertisement for a new Religion," and the second a reply to a sermon preached some time ago by Rev. Dr. Mussey, criticising a former lecture by Mr.

James Kay Applebee lectured in Hooley's theatre on last Sunday evening to a packed house, and hundreds were turned away; His subject was "Dickens," and was probably one of the finest lectures ever given in this city. For an hour and a half he held the audience completely in his power. Those desiring seats for the winter course of Sunday evening lectures by Mr. Applebee, should lose no time in making their se-

Bro. Giles B. Stebbins spent several days very pleasantly with friends in the city last week. On Friday evening, the 8th, he. received his friends at the residence of Mr. Sanford B. Perry. The company filled Mrs. Perry's large parlors, and through the cordial attention of the genial hostess, and the entertaining and instructive remarks of Bro. Stebbins, passed an enjoyable event

THE SKETCH OF DR. BUCHANAN, printed in the JOURNAL some months since, was imperfect, owing withe pasicity of material furnished the writer. We therefore now publish another and very complete sketch, which will be interesting both to old and new readers.

The Voice of Angels, from which we quoted, in our paper of November 2d, the message of Nellie C. Wilson, to her friends at Geneva, Hlinois, is now published at Fairview House, North Weymouth, Massachusetts, at \$1.65 per year, in advance. It was formerly issued from No. 5 Dwight street,

The engagement of Hudson Tuttle to deliver a course of lectures on the "Ethics of Spiritualism," before the Spiritualist Society of Cleveland, has opened with most flattering success. He was never met in that city by as large or more intelligent audience than listened to him on Sunday November 3d.

"The Foundation of Hell" is the title of an able article from the pen of Andrew Jackson Davis, which we shall publish next week. As Mr. Davis is generally well post ed on any subject which he writes upon, our readers may expect to get the bottom

"Our Lady of Tears" is the title of a new novel by "Leith Derwent," who is said to give evidence of great power and promise in this his first novel. Under the name of Douglas Huntley, the author has made Mr. D. D Home, the hero of the story.

J. J. Morse, Elm Tree Terace Uttoxeter Road, Derby, England, is authorized to act as agent for the JOURNAL, and will receive subscriptions. Terms, tifteen shillings ster-

We have received a communication from Dr. A. B. Spinney on the "Progress of Spiritualism and Liberalism in Michigan," which we shall publish next week.

Prof. Wella Anderson is now at 18 Ogden Ave, Chicago, and in comparitively good health.

Every member of Mrs. F. L. Saxons family, except the lady herself, has had the yel-

low fever. Mrs. Nannie Watson, who is known as 'Our Home Medium," will leave the city next

week for Memphis. How HE FELL.-Don't fail to read the column headed thus on another page.

# Business Botices.

J. V. Mansfield, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters.

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

DR. Parca's Special Flavoring Extracts are the

finest and most natural flavors ever used. SEATED LETTERS answered by R. W. Flint, 26 E. 14th street, N. Y. Terms: \$2, and three 3-cent postage stamps. Money refunded if not an-

SAPONIFIER, see advertisement on another page-

THE fragrance of Dr. Price's Perfumes produces captivating and delightful influence.

A Tobacco Antidots, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effects

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars, Very & Harper, Lock Box No. 80, Madison, Indiana.

DR. KATNER, 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.

L. A. EDMINSTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edminster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, sasisting nature to throw off disease. Those desirous of treatment will find the Doctor at his residence, room 130 Palmer House. He will answer calls at residences. Those mable to call in person, can receive his magnetized paper, from which great benefit will be derived.

8. B. BRETAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infiguration reculiar to the formula constitution. the infirmities peculiar to the female constitution by the use of painless methods and the most effications by the use of painless methods and the most efficacions remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dol. 24-26-25-25

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

MAGNETIC HEALER-Mrs. Clara A. Robinson, of 925 Wabash Avenue, treats all forms of Chronic Diseases, by direct application to the nerve-centres; curing often, where medicine falls. Treatments given, either at her own parlors or at patient's residence. Will also diagnose disease for parties at a distance who will enclose lock of hair. Fee, \$200, and state age, sex, and leading symptoms. Send for Circular.

THE only good baking powder, prepared by a physician, with special regard to its healthfulness. is Dr. Price's Cream. Buy it in cans.

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

DIAGNOSIS BY LETTER.-Enclose lock of patient's hair and \$1:00. Give the name, age and sex. Remedies sent by mail to all parts of the United

States and Canadas. Circular containing testimonials and system of practice, sent free on application.

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

### Mew Advertisements.

Alfred Heath.

Clarryoyant, Medical and Business, TERMS, \$2.00. PONICA, ILL.

# W. F. JAMIESON'S Liberal Scientific Lectures

Courses of from two to ten lectures will be given this season by

# W. F. JAMIESON,

On terms so reasonably low as to place a series within the means of almost any community. Address at LAKE CITY, MINN.

### "SUBJECTS.

FIRST COMERSE. . The Struggle for Truth.
The Christian's Question, What will you give in place of Christianity?
Genesis and Geology Irreconcilable.

SECOND COURSE.

How was the Bible made? or. Did God ever write a book? [In this lecture facts are given of which the clergy are ignorant, else carefully conceal from their records.]

their people.]
Are the Prophecies of the Bible true!
Damaging confessions about the Bible by eminent
Christians.
Contradictions! Inconsistencies! Are those of the

Bible real or apparent? Liberalism and Liberal Demands. TRIED COURSE.

9. Scientists and their Achievements
10. Antiquity of Man.
11. Darwinism; or, Who were our Ancestors:
12. Evolution; or, The Law of Progress.
13. Protoplasm; or, The Origin of Life.

FOURTH COURSE.

14. Texts from the Book of Nature.
15. The Mystery of Matter.
16. Matter and Energy Indestructible.
17. Accountes (illustrated.)
18. Electricity (illustrated.)

FIFTH COURSE.

19. Religious Sneers at Science. 20. Martyrs of Science.

SIXTH COURSE

21. The Solar System.
21. The Wonders Nicke Snn.
22. The Scenery of Salure.
23. Are there inhabitants in other worlds than ours?
25. Ancient Astronomers and their discoveries. SEVENTH COURSE.

26. Cometa, Meteors, Nebules, 27. Zodiacal Constellations. 18. The Galazy (Miky Way.) 29. The Starry Depths. 30. How to Study the Stars.

EIGHTH COURSE.

31. Religious and Irreligious Bedefs.
32. Difference between Defsm Theism, Pantheism,
Atheism.
33. Is the Christian Church a friend to Woman?
34. Common Sense versus Orthodox Christianity.
35. Is Natural Morality better than Christian Morality?

NINTH COURSE.

36. Theological Goats and Sheep.

37. Are Christianity and the Bible the cause of Civiliza-

tion?

38. The Blood stained History of Christianity.

39. Were the French Revolution and "Reign of Terror" due to Christianity?

40. Paganism compared with Christianity.

TENTH COURSE.

41. Thomas Paine as a Statesman.
42. Thomas Paine as a Revolutionary Hero.
43. Thomas Paine's Religious Belief: How he lived and how he died.

ELEVENTH COURSE.

44. Does the Bible sasction Polygamy?
45. Does the Bible sustain Slavery?
46. Does the Bible teach total abstinence from intoxi-

cating drinks?
TWELFTH COURSE. 47. Jehovah, King of Heaven, and George III., King of England compared.

48. The Folly of Prayer and the Foolishness of Preaching

49. The Lord's Prayer analyzed and criticised.

50. Has Jesus Christ any Followers on Earth?

THIRTEENTH COURSE.

51. Do the Bible and Science agree?
52. Conflict between Religion and Science.
53. The Clergy a Source of Danger to the American Re-

public, 54. The Pulpit and the Theater. 55. Humanitarianism versus Creeds.

POURTEENTH COURSE.

56. The Devil is Dead. 57. Hell Closed for Repail. FIFTEANTH COURSE.

38. The Puture of the Race in Art, Science and Invention.
59. True Marriage to the light of Physiology, Phrenology and Physiognomy.
50. Political, Religious and Social Slander.

61. The Rigid Rale of the Rich Makes Many Millions
Mourn.

Mourn. 62. The Good Natured Man. 17TH COURSE.

Astronomical drigin of Religion.

Zoroaster, and the Ancient Religion of the Persians.

Roman Cathelicism is logical Christianity.

Revivals of Religion — with Life-like filustrations

of the Revivaliety arts.

18TH COURSE. 67. The Scientific View of Death. 68, Do Free Thinkers meet Death Calmly and Rejoicing-

69. Do not Christians evince more fear of Death than In-fidels and Pagana? 19TH COURSE.

70. Science of Psychology. 71. Governing Power of Mind. 72. Mental Force the highest form of energy. -20TH COURSE. 73. The Earth once a biazing Star.
74. The Story of the Rocks.
75. The Sfluriza Seas and their Inhabitants.
76. Devonian Age.
77. Carboniferous Age.
78. Reptillan Age.
79. Hammislian Age.
80. General Survey of the Triumphs of Geology.

21ST COURSE.

Si. Sheliey, the Free Thinking Post. 82. Comparative Services of Voltaire, Calvin and Luther 83. Roger Wellams: The Banished Baptist. Address. W. F. JAMIESON, Lake City, Minn.

# COLD MEDAL

has been awarded at the Paris Exposi-

# J. & P.

for their best Six-Cord Spool t often, confirming the estimatplaced upon their goods at all the World's Expositions, from that at London, 1842 to the Centennial Exposition of 183 AND EXCELLENT QUALITY."

The Second-class Prize of a filter Medal was taken by the Willimshite Lines company, which claims to be the special champion of American industry, and which has extensively advertised a Grand Price at Paris

### NO GRAND PRIZES were awarded for Spool Cotton at PARIS.

J. & P. Coats have established in Pasturket, R. I., the targest Speed Cotton Mills in the Vin'ted States. Every process of manufacture, from the raw cotton to the finished spool, h enducted there. Their American-made Speci totton took he award at the Centennial, and while they have never claim d special morit for their American-made Spool t atton or p that manufactured in their Scotch Mills, we have the suitsfaion of announcing that they have so identified themselves ith this country, that

#### AMERICA 3. TP. COATS IS STILL AHEAD IN SPOOL COTTON. AUCHINCLOSS BROTHERS,

Sole Agents in New York for J. & P. COATS.

# MAGNETISM.

Nature's Chief Restorer of Impaired

Vital Energy. DR. J. WILBUR, OFFICE: 125 STATE STREET, CHICAGO,

Room 21; take elevator DR. Willie a is very successful in effecting speedy and per manent cures, both in Acute and Chronic Discuses by

#### VITAL MAGNETISM.

Wonderful Cares are performed by Magnetic Paper, Sent by Mall, Price \$1.00. First paper free on application at the office. TESTIMONIAL

Dr. Wilnun-Dear Nir; I have just been to see Mrs. Coye, he is much better and was sitting up. "he said "another pa per would cure her." I also callful on Mrs. Bahoock; she tried your paper and said.," It affected her so much she could not keen it on." I could not personale her thido so, I then took i and made use of it and it has nearly cured my arm. Mas, J. B. BRYANT.

Butternuts, N. Y., June 1, 1+38.

One pound

to the

2 Wires with

polits 2 rods

apart makes

#### GOOD NEWS

### TO ALL OUT OF EMPLOYMENT

profitable employment, a te sample throute and confidential tirendar of the Arnerican and Errepean through Company showing how to hiske makey. We have something entirely seek, such as has mover been offered to the public before. There is too of money in it for sgenta. Address, including a ferent stamp for return postage on Arnerican and the public before. There is to be public before. There is to be public before. There is no a few and the public before. There is no a few as a few and the public before. The second of the public before. The second of the public before. The second of the public before the public before

18 BLEGANT New Myle Chromo Cards, with name loc post raid, Gro. I. Bugo & Co., Nassau, N. Y.

50 EXTRA PERFUMED CARDS, with putie, to case \$350 A MONTH -AGENTS WANTED-36 best

dress SAY BRONSON, Detroit, Mich. 2-3-7-2

REVOLVER FREE Seven shot Heresiver with J. Bown A Son, 100 a 15 Wood at , Pittaburg, Pa. 28417

WANTED-A GOOD MAN FOR EVERY STATE and Territory in the Union; a fair swary paid. Call of La Betle Mantz, e.g., William St., Chicago. 25 212

# LITERARY EXCHANGE

AUTHOR AND JOURNALIST, PRESIDENT AND SENERAL MANAGER, Office, 2 Van Nest Place, New York.

Books, Pamphiets, Lectures, Grations, Essays, Refmons scientific Disputations, specches on Political and National questions, Logal Opinions, Medical Theses, Liberary and other Criticisms, New super Correspondence and Lectures on all subjects, written to order. Claims of inventions, Discoverice, and, all Legitimate Enterprises brought to public notice through the Press. Act and Rushiess Circulars, Addresses, suited to all occasions, prepared by Helps Lettres Scholary, AMERICAN AND FOREIGN REFERENCES OF THE HIGHEST CLASS. STRICTEST CONFIDENCE ORSERVED.

# American Communities.

BRIEF SKETCHES Kronomy, Zoni, Bethel, Aurori, Amana

Ivaria, The Shakers, Suchla, Walling-

ford, and the Brotherhood of the New Life.

By WILLIAM ALFIDED HIMDS Paper coyor, 178 pp. Price, of cente, postage, a centa. For sele, wholesale and retail, by the Reamto Putto-

# WANTED!

ACTIVE AGENTS in every county for our fine illustrated publications. This is a raprooper innity for profitable employment. Extra helicornects to both subscribers and agents. AGENT-IIIS NO RISE, For ILLISTRATED, circulars, giving terms and full particulars, address.

E. P. & L. RESTEIN, 1102 Chestnut St., Philadelphia, Pa.

Kelly Steel Barb Wire. 4 Zelly Wires maker a Pat. 1868, and licensed under all patents perfect stock fence.

Steel Wire, Best and Strongest Steel Barb. Best Paint, Kant Prond. \*FREB FROM PATENT LAW SUITS. The Kelly Wire safe to handle. THORN WIRE HEDGE CO.; 277 Madison Street, CHICAGO

before it.

#### Absolutely Kurt Proof.



ALLAN'S ANTI-FAT is the great remedy for Corpaliency. It is purely vegetable and perfectly harmless. It acts on the food in the atomach, preventing its conversion into fat. Taken according to directions. It will reduce a fat person from 8 to 8 possess a week. In placing this remedy before the public as a positive cure for obsoity, we do so knowing its ability to cure, as attested by hindreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Ecultement"-Your Anti-Kat was daily received. I took it according to directions and it reduced me five pounds. I was so cluded over the result that I immediately sent to ACKERMAN's drugsione for the second bottle." Another, a physician, writing for a patient-from Providence, R. I., says, "Foot bottles have reduced her weight from 19 pounds to 192 pounds, and there is a general improvement in health." A gentleman writing from Botton, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and one-quarter pounds." The weil-known Wholessie Druggists, Shittin, Doolity, and Shittin, doolity, and the property of the second state. The progress of the state of the second and anosquarter pounds." The weil-known Wholessie Druggists, Shittin, Doolity, and the fat from the father and altogether, I have lost twenty-few pounds in three weeks, and altogether, I have lost twenty-few pounds affect commencing its use." Messar, Pow Bid. & PLIMPTON, Wholessie Druggists, of Buffalo, N. Ya write: "To THE PROPHIETONS OF ALLAN'S ANTI-FAT: Gentlemen,—The following report is from the lady who used Allan's Anti-Fat. "It (the Anti-Fat) had the desired effect, reducing the fat from two to five pounds a week until I had lost twenty-few pounds. I hope never to regain what I-have lost." Anti-Fat is an unexcelled blood-purifier. It promotes digestion our or regain what I-have lost." Anti-Fat is an unexcelled blood-purifier. It promotes digestion on receipt of claning.

# Dr. Pierce's Favorite Prescription

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble er reasion of my high appreciation of ijs value, based upon personal observation. I have, while vitness, ag its positive results in the special diseases incident to the organism of wisman, singled it out as the elimant erowards green of my medical ensers. On its merita, as a positive, safe, and effectual remoty for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician and so confident am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the all times and under and sell it under A POSITIVE GUARANTEE. (For conditions, see pampilet wrapping bottle.)

The following are among those diseases in which my Favorite Prescription has worked cures, as if by magic, and with a certainty enver before attained by any medicine: Leucorrhya, Excessive Flowing, Palnful Monthly Periods, Suppressions when from unmatural causes, irregularities, Weak Back, Proixpuss, or Yalling of the Uterus, Autorersion and Retroversion, Béaring-down, Sensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened, Miscarriage, Chronic Congestion, Infammation and Uterration of the Uterus Imposency, Parremness, or Sterility, and Female Weakless. I do not exied this medicine as a "care-all," but it admirably fulfills a single-mass or person, being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

Those who desire further information on these subsects can obtain it in The Proorte of Onne diseases pent, post-paid, on receipt of \$1.50. It treats minusicy of those diseases peculiar to Female, and gives much valuable advice in regard to the management of those affections.

By its great and thorough ideod-purifying proper-ies. Dr. Pierre's Golden Medical Discovery cures if Humors, from the worst Seconda to a common lates. Pimple, or Eruption. Mercurial discase, ineral Poteons, and their effects, are eradicated, of the company of the company of the company of the comdood, are conquered by this powerful, parifying, and

or Rough Skie, in shorf, all discases caused by had blood, are conquered by this powerful, parifying, and invigorating medicine.

Especially has it manifested its potency in caring Tetter, Rose, Stack it manifested its potency in caring Tetter, Rose, Stack Mediling, White Ewelling, Gotter or Talek Neek, and Eslanged Ginada.

If you feel duil, draway, debilitated, have sallow color of skin, or yellowisablymun spois on face or body, frequent bradacte or elizaness, had taste in mouth, internal heat or chila alternated with hot flushes, low spirits, and gloomy forebodings, treguiar appetite, and tongue crosted, you are suffering from Torpid Liver, or "Billsounces." In many cases, of Liver Complaint, "only part of those symptoms are experienced. As a remosty for all such cases, Dr. Pierce's foolien Medical Discovery las no equal, as it effects perfect and radical cures.

In the cure of Branchitis, Severe Coughs, and the early stages of Communities, it has astonished the medical faculty, and embent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and parifice the blood. Sold by druggists.

R. V. Pierce, M. D., Prop'r, World's Dispensary and Invalida' Hotel, Buffale, N. V.



No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Pulets are searced player than smatted seeds. Being entirely vegetable, no patitudar care is registed while using them. They operate without disturbance to the constitution, flet, or organation. For Jaustice, Readache, Constipation, Transverse Hood, Pais to the Shoulders, Tightness of the Chest, Desaluess, Saur Expectations from the Stomach, Bad Toute in the Mouth, Hillows attacks, Pain in region of Hidneys, Interval Favers, Housted feeling about Stomach, Rash of Hisod to Hond, take Dr. Pierce's Pleasang Pargative Pellets, In-explanation of the remedial power of these, Pinyative Pellets over a great a variety of disease, it may be said that their section upon the animal economy is universal, not a gland or tissue escaping their sanative impress, Agedoes not impair the properties of three Peleits, They are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the vase with stills put up in cheap wooden or pastelward horses. For all diseases where a Lasative, Alexantive, or Purgative, is indicated, these little Peleits will give the most perfect anishaction. Said by draugada.

R. V. Pierce M. D. Proof R. World's Dispensary and Itrvalids' Hotel, Buffalo, N. V.



# Boices from the Beople.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extraordinary Prophecies Through Mr. Colville.

Mr. W. J. Colville, the well known inspirational medium, held a reception at 159, Strangeways, Manchester, on the evening of Friday, the 4th lost, when upwards of thirty ladies and gentlemen were present. The meeting was in many ways one of the most remarkable that has ever taken place in connection with modern Spiritual ism. After the usual preliminary exercises, Mr. Colville was controlled, and proceeded to answer questions from those present. Nearly all the questions were of an intensely interesting character, relating, for the most part, to such engrossing subjects as future punishment, the truth of Chris-tianity, the rest meaning of the Book of Revelation, and the duration of the present dispensation. Mr. Colville said that Jesus was the highest being in heaven, being the nearest to God the Father. Ever since his ascension this earth had been under the government of Christ. The essence of his teaching was the inculcation of love to God and love to one another. Men were beginning to see this more and more. Persons were punished in the next world for all the sins they had committed on earth, and of which they had not repented, and for which they had not received forgiveness. But the object of that punishment was to purity them; and, in the end, all would ascend from the earthbound sphere in the Spirit world, and be happy and blessed. The Christian dispensation was drawing to a close. A new dispensation would be inaugurated in countries occupied by Anglo Saxons in the year 1881. The effect of it would not be to do away with the Hible, for the Bible was the Word of God, but the Bible would then receive a more spiritual interpretation. The Bible was a quite sufficient guide to heaven; but Modern Epiritualism was needed in order to show men hidden, its actual, its spiritual meaning. There yould be nothing under the new dispensation out of harmony with the teachings of Jesus; but these teachings would be better understood, and more conscientiously and thoroughly brought to bear on daily life. Much trouble was yet in store for sarth, but the end was near. The new dispensation would be set up three years hence by a man and a woman as the representatives of the Angel Har-mony, and then all that was prophesied in the 21st chapter of the Apocalypse would begin to be realized, though in a more spiritual sense than was generally understood. Wonders surpassing any-thing ever previously witnessed would soon be in connection with Spiritualism. During his own forthcoming visit to the United States manifestations would be first witnessed, and then they would be seen in England on his return to this country. They (the guides) did not say that the manifestations spoken of would be first wit-nessed through their medium (Mr. Colville), but they would take place in America soon after he arrived there, and in England soon after he re-appeared among us. Mediums would be controlled in large public halls. The controlling spirits would them materialize themselves, and would themselves deliver the addresses, the mediums sitting in the trance on the platform beside them. The materialized spirits would speak through their own materialized organisms, and would be seen by every person present, whether believers or unbelievers, whether gifted with the powers of clairoyance or not No cabinets would be neccasary for the mediums. All that might be required would be that persons who had been sitting in scances together, and who were themselves mediums, should occupy the places nearest to the platform so as to increase the power. The guides trusted that, both in the United States and in England, Spiritualists would at once begin to sit for materializations, and, with the greater desit for materializations, and, with the greater development of Spiritualism, which was so close at hand, they would, before long, have materializations without cabipets, and in the light only; a bluish color should always be given to the light. Under the dispensation now dawning upon the earth, and which would last for eteruity men would be bound together, not by creeds, but, by personal purity, a desire after holiness, and a love to God and one another.—Medium and Daybreak

Modern Spiritualism was first ushered into the world in this country, the atmosphere, perhaps, being more quickening to the perception of spirits when they come in contact with it. America, so far, is ahead-Spiritualism originated here, and reference to the materialization of spirits, and their addressing ab audience, etc., was made in this country at least ten years ago!

Spiritualism a Religious Science.

Until the spiritual philosophy is recognized and accepted as a religiou, as well as a science, and its principles carried into the details of every day life, making all men honest and trathful in their business transactions with their fellow men, making them just and generous in their social relations, imbusing them with a spirit of charity for human weaknesses to which all are more or less human weaknesses to which all are more or less addicted—until it has gained this footbold, it will not have fulfilled its mission to humanity; unlike other isms, it must be everything or nothing; it must be the one ruling power of life, making that life rich in benevolence, in charity in its broadest and deepest sense, and in honesty and purity.

Spiritualism is a practical religion, adapted to the highest and fullest development of every divine attribute of our nature, elevating humanity to a stand-point of moral and spiritual excellence, worthy the immortal mind. When we look over the vast fields of flumanity, and see the struggles and untold minary adapted from the avery of the control of and untold misery arising from the sway of the ungoverned passions of perverted human nature, we see the mighty revolution which must take place, before the higher nature of man can free itself from the death, like grasp which ignorance and ain have fastened upon it. The spiritual philosophy is the agitating element which will being about this revolution. It is the little leaven, which cast into the great mass of human impurity, will regenerate and redeem the human race. It has begun its work, and it will continue its operations until its purifying effects have reached the lowest and darkest of human conditions; yes, the sun of this glorious truth is rising higher and higher, its rays are reaching farther and farther, penetrating deeper and deeper into the dark abyse of ain and ignorance, and many are the glad hearts and houses thrown open to receive its life-giving light. We see the clouds of errors in all their dense blackness, vanishing before its rising glory. We can now see men and women coming forth from under the see men and women coming forth from under the shadows, and by the light beaming around them, they see the way open to higher and purer conditions of life. Truths, which they had been unable to perceive before, now meet their visions on every aide, and eagerly they grasp them as food for their familialing souls. Those truths teach them the science and religion of life; that life is a sacred gift; its responsibilities and duties to be accepted and performed as sacred commissions, and that however amall or assemingly unimportant. that, however small or seemingly unimportant they may appear, each one is a necessary part in the one great plan of life, teaching people to subdue all seldah, sordid motives, and in the spirit of philanthropy, love and charity, to live and labor for the good of humanity; teaching them that goodness is the religion of life, and purity its crowning glory, and that a violation of a law of our physical nature, is as reprehensible as a violation of moral or spiritual law, for an equilibrium of the forces of our being is an absolute necessity, that the foundation of the temple, which fit the physical force, may be firmly laid, forming an enduring basis upon which to rear the superstructure or spiritual force, which in turn must support the dome or mental force—then the human temple will stand out in all its strength and beauty, a fit casket for the lewel of immortality which it contains. When these truths are accepted and practiced, poor struggling humanity, will have a that, however small or seemingly unimportant contains. When these truths are accepted and practiced, poor struggling humanity, will have a religion worthy the name. R. Wanter, Medium. FLORENCE B. MARTIN. Medium.

Daniel Morrison writes: We have been having extraordinary manifestations in materializing, and many eminent persons have been writing through my hand.

A SERMON ON SPIRITUALISM.

A Presbyterian Divine Asserts His Belief in the Existence of a Spirit-World.

The Rev. William Lloyd, pastor of the Madison Avenus Presbyterian church, New York, preached, on last Sunday evening, on the subject, "Are the dwellers in the spiritual universe still influentially interested in us?" The preacher said that the declusions and charlatanisms of ancient soothsayers and necromancers, and the trickeries of moders, Spiritualists, owe all their influence over the mind to the assumed power to answer this question. The reticence of church teachings upon the question is both painful and disappointing. There seems to be an effort to remove the dead as far as possible from the living. "I believe there is a Bible Spiritualism, in the light of which the soul can find ineffable comfort, and by which ultimately the vagaries of a so-called Spiritualism will be dismissed. I am not ignorant that in opening thin gate of heaven we may for a time appear to make room for more delusions; but, as Horace Sushnell says, 'What kind of religion would it be which, to keep out the fact of delusion, should forbid even the possibility of delusion. A full half of the value of our Christian experience lies in the fact that we can be enthusiasts, visionaries, false prophets, fanatics and wild skeptics, and sof-withstanding learn how not to be.

"There is but little said in the Bible upon this." The Rev. William Lloyd, pastor of the Madison

false prophets, fanatics and wild skeptics, and notwithstanding learn how not to be. "There is but little said in the Bible upon this
subject I admit; but that little is suggestive of
much more. The first conclusion that I arrive at
is—the Bible reveals the existence of an inhabited
spiritual universe. The scientific principle of continuity and the belief in a future state which we
have supported by it, necessitate this belief. The
fact that the present universe must some time
come to an end, forces us to believe that there is
something beyond that which is visible. The phisomething beyond that which is visible. The phi-losophy of the sage and the superstition of the savage alike people the unseen universe with in-That which man groped after the Bi babitants ble clearly reveals. These spiritual intelligence are divided into classes-angels, the original in are divided into classes—angels, the original in-habitants thereof and human souls, who having fulshed their earthly course, have dropped the vell of flesh and entered the unseen world. These are again decided into two classes—evil and good. My position, concisely stated, is: First, that invisible universe is in close contact with the visi-ble; second, that the inhabitants of the spiritual universe are interested in, and influentially connected with, the deatiny of the visible; third, that departed human souls are most deeply interested in the spiritual welfare of those who remain upon this earth. My arguments are derived from the That we do not see into the invisible does not in the least weaken my position. It is a com-mon notion that we sed with our eyes and hear with our ears. It is true that these organs are indispensable to normal seeing and hearing but it is also true that they are only conductors of the vi-brations called light and sound to the delicate ce-rebral structures of the brain, which transform uch vibrations into perceptions of sight and hear-Now, there lies beyond the material and the visible a vast realm of spiritual beings and reali-ties, which only need to make their presence sensible to the brain by impressional contact, and at once they become perceptions. To make this brain impression possible it may be necessary in some way to remove the individual from the contracting influence of the visible. Incidents of the appearance of dying friends are familiar to the student. Now, what does this lead to? Spisitualism, say one. I answer, no! They prove that the soul can receive impressions, and can become cognizant of events without the ald of the senses to transmit the knowledge. The present may be unvaled the the knowledge. The unseen may be unveiled, the impression being made upon the mind, and thus becoming a perception. If we turn to the Bible parratives of visions, we find that the revelation of the unseen was invariably attended with this withdrawal from the ordinarily visible. I am not disposed to doubt, much less ridicule, those who claim to have seen visions. The a priori wonder is that more do not see them."

HYGIENE OF THE BRAIN AND NERVES, AND THE CURE OF NERVOUSNESS. By M. L. Holbrook, M. D. New York: M. L. Holbrook & Co. Chicago: Religio-Philosophical Publishing House, \$1.50.

This volume abounds in practical knowledge which it would profit every man and woman to read. About the most neglected organ of the hu-man body is the brain. If rhenmatism racks, the man body is the brain. If rheumatism racks the limbs, if the stomach or liver are disordered, remedies are at once sought; but the brain, that aits like a regulator over all the machinery, sensitive to every disarrangement of every organ, is least understood, and receives the smallest hygienic care, even from the most intelligent people, of all the care, even from the most intelligent people, of all the organs of the body. Professor Tyndali well says that, "amid all our speculative uncertainty, there is one practical point clear as the day, namely: that the brightness and usefulness of life, as well as its darkness and disaster, depend to great extent upon our own use or abuse of that miraculous organ, the brain." It is a truth, how-ever, that in our boasted civilization, amid its hurry and excitement, its greeds and ambitions, we behold on every hand—in pulpit and upon the fo rum, in the counting room and upon the exchange in homes of poverty and in the abodes of wealthwrecked nervous systems and disordered brains. There is a reason for it. Men and women were never intended to go through life in this shaky half-palsied condition. The author remarks in his preface that Indians in their savage state, whatever that defeats of formal and the savage state. er their defects of development, were certainly no subject to nervousness. It is a reasonable infer-once that the discusses of the nervous system, which have so multiplied upon us in the last few years, are the outgrowth of civilized customs not consonant with nature, and in violation of her laws. The object of the volume is to discover laws. The object of the volume is to discover these and find a remedy. The suther brings to bear the best scientific knowledge and experience upon the subject. He, produces twenty-eight original letters from leading writers and thickers concerning their physical and intellectual habits—among these Herbert Spences, Harriet Martineau, Professor Huxley, and Dr. Carpenter. Evidence from such sources, the greatest brain-workers, who live, as to how they manage this wonderful organ, will not fall to interest and deeply instruct. Eating, sleeping, rest and work, stimulation and depression, cheerfulness and sorrow, all come into the discussion in diagnosis, prognosis, and cure. Buy the book and read it. Chicago Inter-

#### The British National Association of Spiritualists.

This association meets semi-monthly at No. 38 Great Russel street, London. The following comprises the date of meetings, names of the principal

speakers and subjects:

Nov. 4, Mr. Borwick, F. R. G. S.—Soul Ideas amongst the Ancient Egyptians; Nov. 18, Mrs. Fitzgerald—Experiences in the Home Circle, No. 1; Dec. 2, Capt. Burton, F. R. G. S.—Spiritualism in Eastern Lands; Dec. 16, Mr. Stainton-Moses, M. in Eastern Lands; Dec. 16, Mr. Stainton-Moses, M. A.—The Intelligent Operator at the other end of the Line; Jan. 6, 1879, Baroness Von Vey—Visions in Vessels of Water; Jan. 20, Mr. W. H. Harrison — Hauntings; Feb. 3, Miss Klalingbury—Apparitions of the Living; Feb. 17, Dr. Carter Blake—On the Nerve Ether; March 3, Dr. Wyld—Christian Occultism; March 17, Mrs. Ellis—Experiences in the Home Circle, No. 2; April 7, Dr. Bloede—Psychometry; April 21, Mr. C. C. Massey—On Some of the less known Facts of Spiritualism; May 5, Mr. D. Fitzgerald, M. S. Tel. E.—Recent Researchy the Phenomena of Spiritualism. May 19, and Jude 3, these days are left purposely free for the discussion of any subjects of importance that may arise; June 16, Mr. Stainton-Moses, M. A.—Review of the Session.

T. Lees writes: Your editorial in the issue of the 26th ult., entitled "Importance of Spiritual Culture for the Young," was excellent and right to the point. It ought to be read by every Spirit-ualist throughout the country, and should stimu-late them to earnest work in this direction.

Mary F. Barnes writes: Your paper is church, prayer meeting, love feast, and costs less than pew rent. I appreciate it. William Denton, brave soul, I have known him for a quarter of a century.

ITEMS OF INTEREST FROM THE QUARER CITY.

The Great Storm-The Spiritual Soci-

ciety-The Prophetic Dog, Etc.

Permit me to give your readers a kind of desul-tory letter, justian a 'man may write who has but little time, and is annoyed by constant interrup-tions. The great excitement in the Quaker city

new, is occasioned by the destructive storm that has just swept over us.

The storm commenced about five o'clock a. M., Oct. 23rd, and by sight o'clock hundreds of houses, were unrobled, steeples toppled over, and humso life sadrified; such a storm was never known in this locality by the oldest inhabitants. Muchaship ping was also destroyed, and the lowisads in the southern part of the city, called the Meadows, were swamped by the breaking of the river bank, and miles of inland sea could be witnessed with scores of houses, barns, and hay stacks half buried in water, while hundreds of chickens, bogs, cows, mules and horses, could be seen struggling for ex-istence, some dead, others dying. Many families were rendered homeless and destitute by this un-foreseen calamity, and must have help from the charitable. The wind being southeast, caused an unprecedented high tide in the Delaware river, flooding Delaware avenue and causing considera-ble havoe among merchandise. But "it is an ill wind that blows no one good," and carpenters, tin

The First Spiritual Society, Academy Hall, 810 Springarden street, is in full operation, with Mrs. Hyzer filling the rostrum for October. In November we are to have J. Frank Baxter, and I am sorty to say that the ball will be too amali to hald be. ry to say that the hall will be too small to hold his constantly increasing audiences. Financially, the First Society is upon a sound basis. At our recent annual election the treasurer's report showed the following average. following expenses: \$2,000 from the treasury; over-drawn about \$50. The First Society is the only one in the city that pays for speakers, and to keep the doors open free to all, and raise the funds equal to the need, is attended with no small effort by the trustees. The subscriptions are mainly by the poor and middle class, while men representing hundreds of theusands of dollars, come and go, and seem to see no greater interest in the spirit-ual movement than to cast a pittance in the bask-et, and yet this same class of men will spend thousands of dollars on long journeys to some Mecca, to see a great medium and grand materializations. This seems selfish, but as wealth and selfishness are ever twin brothers, we must look to the poor to further the interests of the Divine Master, and

to further the interests of the Divine Master, and be the representatives of great spiritual truths. We have no moral right to say how a man shall spend his money, but when one claims to be a Spiritualist, seeking the highest harmony reposing in that divine philosophy, and yet sleadily keeping aloof from the work to be done on earth, I cannot see by whe dethod such an one will ever enter the kingdomiof harmony; his life a paradox, and I cannot understand it.

dox, and I cannot understand it.

I lately paid a visit to the First Spiritual Society, meeting at Mechanics' Hall, 5th and Spruce streets, Camden, N. J. They are a harmonious and working people, with a well organized lyceum, Brother Daugherty as Chief Monitor, and Brother Rodgers as Demonstrator. The children are well drilled in the manual exercises, and with their lively growing intellects are an ornament to Camden. At the close of the lyceum exercises caused and the control of t Marks as principal medium, whom, we are glad to say, gives general satisfaction. The interest of this society is constantly increasing, and we hope that it will meet the support of all the free and liberal-minded-citizens of Camden.

Can spirits control animals? A case is given in

Scripture; let me give one also: A German keep-ing a beer saloon on South 2nd street, a few months ago, had a neighbor's dog come and howl at his door; he chased him away, but soon the dog returned, and again howled. He was never seen there before, nor since. It is a German addage, that the howling of a dog is the sign of an approaching death. The German took note of it, wrote the day and date of the incident on the wall. Two weeks after a letter came from Germany, giving an account of the death of his father. The time that the dog howled was searched for on the wall and found to correspond with the office of the death in Germany.

Another incident, and I am done: A man whom I know to be thoroughly reliable and honest, whose name I am not permitted to give, he being too diffident to see himself in public print, gave me the following as a fact in his life's experience:

"A few years ago I helped to bury an old friend of mine, with whom I was in almost daily association." A month or so after his death, just after retiring to my bed, who should I see coming to my bedside but this old friend of mine, and administration of the state of the company of the com dressing me, he said: 'John, I have longed for this opportunity, and have come to ask you to do me a favor.' Promising compliance, he said: 'I owe s man on Market street (giving name and number two dollars and a half, which I desire you to pay. He said several other things, but the burden of his desire seemed to be to have this small debt paid. The friend said he knew nothing about this debt, nor did he knew of such a man as the spirit wished compensated, but in a few days after he went to the number on Market street indicated by the spirit, and found that he did owe two dollars and a half, and paid it; but that creditor never found out by what means the payment was brought about

Thus we live dear Jounnat, and thus the great cause is borne forward, and Spiritualism, though little heeded by the noisy crowds, is silently work-ing its way into the very heart of society; go into what church you will, it either emptles pews or becomes the light of the pulpit.

JOHN A. HOOVER. Philadelphia.

Science has already modified the literal inter-pretation of the Scriptures in several important particulars. Modern theologians, after severe and obstinate struggles, have given in their adhesion to science, or rather they have welcomed science into the church. They admit that all physical and natural phenomena occur in conformity with and obedience to the natural law and nature's forces, obedience to the natural law and nature's forces, thus disposing of special providence and somewhat modifying the destrines of predestination and fore-ordination. And now the contest is to rage between materialism on the one hand and the spiritual philosophy on the other. The mind which has clung for a lifetime with tenacity to the orthodox creed, quite naturally rushes to the opposite extreme of materialism when its late eternity is dissipated. It can only be rescued from this fate by introduction to the Spiritual philosophy, which demonstrates the immortality of the soul by intercommunication with those who have gone before into Spirit-life. This broad expanse is now fairly opened to the scientific world and to the fairly opened to the scientific world and to the church, and from this point the progress will be rapid. The promised developments in the near future are beyond human conception—Nat Davi-

P. C. M. writes: I have just been reading with great interest, a letter written by Mrs. L. Pet Anderson, the spirit artist and trance medium, formerly a resident of New York city and later of California, but now of Chicago. Mrs. Anderson is known to be a lady of culture and she has rare powers as a medium; though in Chicago she has not been a public medium. Her controls are of a very high order of spirits. Dr. Randall, her chief control, was a highly educated physician of Boston. Fair Alice was a French poetess, and the others are equally fine. Her old friends, East or West, who will be pleased to learn of her whereabouts, may give her a cell at number Eighteen Orden Avenue, as they pass through the city, and I am happy to say to all strangers interested, that by sending their birth, month and day, with their sex, she will give their nativity correctly.

# A Candid Endorsement.

John Wilmshurst, author of a work entitled. "Philosophic Ideas," writes: I cannot refrain from adding my teetimony and expressing my admiration for your persistent and consistent fight for the right in regard to exacting satisfactory test-conditions from public mediums, as well as to the brave and noble part you have taken in defense of such cause in opposition to a powerful cotemporary, a spiritual periodical. I also wish to add that I endease your policy generally, including your championship of free thought, and your antagonism to every form of fraud.

Spiritualism.

What a vast theme! How wonderful the field which it opens to the human mind. Everything that relates to spirits, here or hereafter, belongs within this domain. In order to comprehend this we must recognize ourselves as spiritual beings, related to the infinite—endowed with a portion of the divine nature. The writer of the book of Job, declared, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The very fact that we know there is such a subject as Spiritualism, gives upmistakable evidence that we are spirits; man as a spirit is distinct from all other created beings and above them all; his consciousness being different from theirs, it grapples with truths which to them are unknown and unknowable. Man as a spirit is ever striving to reach out into the realm of spirit and discover the grand secrets of that crets of that wonderful field; hence in all ages there have been those who have sought to com-prehend the arcana of the invisible, and thus many beautiful thoughts and grand conceptions have been realized all along the pathway of the past, yet it remained for the development of mod-in Spiritualism to give definite character to many those ideas which seemed varue and uncertain.

The manifestations of the last thirty years, have not only unfolded many wonderful and sublime truths in regard to the spiritual world, but have made clear many points which had been but little understood. The first and most essential point in this investigation, namely,—that man is a spirit now and here, has been clearly proved by the facts of mesmerism, clairvoyand and other spirit-ual phenomena of our own time. This question having been settled definitely, we were prepared for the proper study of the character of the hu-man spirit while it dwells in the body, and to fol-low it into that hitherto unknown realm, some-Umes called "that borne from whence no traveler returns"-the Spirit-world-and there continuously study its faculties and powers, as well as the conditions by which it is surrounded, and in which it is to pursue its upward and downward career throughout the countless ages of eternity. To do this it was necessary, that communication should be established between the dwellers of the other sphere and this. This is no new thing, it is as old as humanity; through all time, and among all people, there have been those who have realized the existence and influence of spiritual beings around them, but such was the undevelop-ed conditions of the race that these thoughts could not be clearly brought out; it remained for the intelligence of this age to establish the fact beyond doubt that such a communion and intercourse does exist; that under favorable conditions, reliable information van be received from the dwellers of the inner life. So grand is this truth, that it has stirfed the world; but there are many who are not prepared to receive these things. We had a right to area, this truth that the structure of the structure of the structure of the structure. a right to expect this as it requires a certain amount of spiritual unfoldment to realize such truths; of course there will be those who cannot do this; then, too, the field is so vast, that it is impossible for the human spirit to grasp it or com-prehend it. The best that we have been able to do was to catch glimpses of the grand and sublime realities, which in their fullness would overwhelm

It is, however, very pleasant to contemplate the immense progress which has been made in spiritual knowledge in the last 30 years. An entire revolution has been produced in the minds of millions of earth's children, even those who have rejected and opposed Spiritualism, have found themselves car-ried along into higher, spiritual conditions by the powers which have been moving the world.

The churches have modified their views and

mankind everywhere have grown into larger ideas of God and nature, and they have accepted more beautiful conceptions of all things spiritual. As Canon Farrar has said: "The external forms of Canon Farrar has said: "The external forms of religion have been receding while the inward and spiritual have everywhere come to the front." Universalism, or the doctrine of the final saivation of all humanity, which is a grand spiritual idea, is accepted to day by thousands, who do not avow it publicly. The scientist has declared that change only takes place in the material world; that there is no provision made by which a single atom of matter can be annihilated. How absurd, then, to suppose that spirit, which is far above matter, can be lost or destroyed. This molding influence of Spiritualism upon humanity, is one of its grandest features, and it will be the means by which all human minds will be "redeemed, regou-erated and disenthralled." Thousands who have been sitting in darkness and the shadow of death, are now living not only in the blessed hope of life everlasting, but in the full knowledge that man never dies, and can never be lost from the care and protection of the heavenly Father. How little do we realize the grandeur of this revelation, even those who feel that it is shedding its beautiful light-ever our pathway, and aiving a halo of glory to this life, by the blessed light that falls across our journey from the mountain peaks of the sum-merland. HENRY T. CHILD, M. D.

Mrs. E. S. Fairchild writes: I see by the little printed monitor that it is nearly time for me to renew my subscription to the good old Jour. seven years it has made 'its weekly visits. weeding and digging; leave neither root or branch until Spiritualism shall be cleaused of all that is false and untrue, that its light may shine to all the dark and benighted nations of the earth, for I know that our friends live in, spirit, and can hold communion with mortal mad, teaching us our duty and bringing peace, joy and harmony. My father, E P. Wetmore, passed on in April, 1872. Some four weeks previous to his departure, and at the twilight hour, I would see a short old man; \*-

he would walk back and forth from the bed-room where my father was lying to me. This continued for a week; then he seemed to follow me day and night. At last he followed me to my sleeping spartment, which somewhat annoyed me, as he had said fiothing up to this time. "Who are

you," said I. "I am your father's "I am your father's grandfather."

"What do you want?" "I want to give you proof that we can foretell future events. Your father's hands will swell; watch them, and keep day and date, for he won't live more than a week after that, if he does as long. Your father will pass to spirit-life on the morning of the 9th of April "

I said that I did not believe it. We all thought

I said that I did not believe it. We all thought he might live longer.

He said, "Why do you doubt. Oh, ye of little faith, and turned sorrowfully away. My father died the fifth day after his hands commenced swelling, a little after six o'clock, on the morning of the 9th of April. At another time while taking of the 9th of April. At another time while taking a ride with my brother, C. S. Wetmore, among strangers to me, we met an old gentleman by the name of Fenn, of the Shaker persuasion. As naturally the conversation led to clairvoyance, my brother telling him that I had a gift of seeing the past, present and future. The old gentleman defied me to tell a single item that had occurred during his whole life, and I felt that I could see nothing for him. Soon astrong influence asized me ing for him. Soon a strong influence seized me. I gave him his experience; I followed him in a narrow footpath to a barn, say him so up on a sta-tionary ladder, throw a rope over the large beam, adjust a horse-halter around his neck, determined to hang himself. Some power, however, selzed him and he staggered back to the side of the barn trembling in every fibre. The old gentleman wept like a child, and my brother insisted on an answer if true, just the word "yes," and if false, "no." The old gentleman said: "This occurred twenty-five years ago, and not a soul living, ever knew it but myself." I wish to say that I am always in my normal condition when giving tests.

## Have Mankind Souls?

The Religio-Philosophical Journal, of this city, wields a good strong club, in the shape of a leading editorial, against the doctrins of the nor-

leading editorial, against the doctrine of the nonentity of the soul, as recently promulgated by Professor Simeon Newcomb, the noted astronomer, in
a lecture at St. Louis.

We have quoted liberally from the RELIGIOPHILOSOPHICAL JOURNAL because, for once, with
all its wild theories, it is not amiss in standing up
for the existence of a soul. For who would be
without a soul? It is true that some men and
women have so besilimed their souls with all the
filthiness of dissolute lives that one would hardly
believe they possess that God-given distinction between mankind and the brute creation; but the
same evidence that declares the existence of a
pain, also bears testimony to the ownership of a
soul in every human being—it is fall.

It is becoming quite a question whether modern "science" and scientists of the Newcomb and Stephen-school offer anything better than did Paul, who warned the people against the assumptions of "science, falsely so-called." - Chicago Evening Journal, Nov. 6th.

Extract of Letters from a Spiritualist to an Orthodox.

DY J. P. SNIPES

I met some friends last Sunday evening in a net some friends last sunday evening in a public' parlor, with a good medium. We improvised a curtain in the corner of the room, and put the medium in it; he was bound in a moment by some invisible intelligence. I saw a guitar float around without human contact. I entered the inside of the curtain with a lady; we locked hands on the medium's head; our other hands locked in front of him, my body against his to prevent his motion without detection; and in this condition, while the medium moved not, a little spirit came, as Freddle, and spoke to the mother, patted her affectionately, and at my and her request came over to my side. Although I did not see him, I felt him very distinctly. He pulled my coat several times, and patted me on my right hand with a very pleasant and peculiar touch, a little stinging like a slight current from a galvanic battery. It was a physical impossibility for the medium, myself or the lady to have done these and other things that occurred. Another couple entered in like manner; the second lady declared she saw has header and soft the name of hervister. public parlor, with a good medium. We improlike manner; the second lady declared she saw har brother, and got the name of her sister. The mother was much excited, but my interest was confined simply to the facts.

Dr. M.—, of this city, who has been exposing Spiritualism for the last three years, lately visited the Eddys, and now publicly confesses his entire confidence in the truth of it, and that he himself has been the real fraud. He was bitter and very cautious before, but like an honest man now acknowledges the force of stubborn facts. Yesterday he multiplied a cord in the Georgia calling on a published a card in the Graphic, calling on a Beard, a very concelted bigot, who claimed he could do it all by trickery, to put up one thousand dollars or shut up. It seems likely he will shut up his purse and his mouth. B'a case is dark just now; I think he will be all right. He is at heart a firm believer in the truth of Spiritualism, as you may imagine from the many specimens of its phiophy he injects into his sermons. Although he has not outgrown the dogmas of the church in appearance for policy sake (for it pays to avoid of fending your patrons even if you know they are in error), he is far in advance of other creedalists, and his soul has been expanded under the warming rays of universal charity, emanating from a newer and grander conception of the higher inspirations of the divine Father and Mother.

I mall you two Graphics. You ought by this time to agree with the editor, that the subject is one of "prodigious importance," and can "no long-er be sneered, laughed nor coughed down."

I am not one of those wha set up their prejudi-es and unlearnable wisdom against the veracity of everybody else who does not think and believe as I do. The world would stand still it we all did that. The bitterest opposers of truth and investi-gation are generally the most injudicious explor-ers themselves. They prefer semething behind them, from which to date all knowledge, and yet the time was when 'they had no such foundation from which to date the possible. The name of religion they prefer to the power and graces of it. Especially are religious bigots atrangers to the greatest of the virtues of religion, charity, brotherly kindness and respect, as taught by their pro-fessed example, the "Man Jesus," and by our spir-It friends to day.

Christ doubtless had a beautiful spirit of "char-ity toward all, malice toward none." "And if ye have not the spirit of Christ, ye are not of his." The fact is, these church members are all right and peaceful, and Christ-like as long as you don't tread on their theological toes. The times change, and we should change with them. Spiritualism teaches that everything is progressive. Christ never preached against American slavery, not even against the polygamy that was around him, as far as he was reported, with no short-hand writers about him in that age, and not until he denounced the local church government was he was the the local church government was he arrested and executed, according to the custom of that time, by executed, according to the custom of that time, by the cross, instead of by hanging as now, or by oth-er modes of capital punishment in other times and countries. The same Christian inquisitors argue thus: "Man was made in the image of God;" therefore God, we might say, has the image of man; has a head, arms, lege, etc., just like man, having use for the manly functions. But what a degrading delication this is, if we want to magnify the supreme, the unknowable, as Spencer terms the undefinable. He must be a huge colessus, straddling the universe, swinging his arms from one side of infinity to the other end of no end. He saw all things which he had made, and pronounc-ed them good. A little while after he saw he had made a mistake; they were bad; or, if they were good when he made them, they became bad after ward because he did not make them good enough in the first place; a bad piece of work needing correction. He "repented" that he had made man. So says the Bible. He made Noah preach one hundred and treed and the says dred and twenty years to make only six converts. He put him in an impossible narrow, onewindowed, sweet-smelling menagerie, and let him out after drowning all the rest of the children of his creation. His object was to improve the stock of men and animals. But notice another mistake: Noah was not much of an improvement on his drowned brothers and sisters, for on coming out of his ark, instead of having family prayers, to thank the Lord that he and his were saved, though all the rest of the world were swept away, he at once got

Question: If all the rest of the world were mur-dered by wholesale because of their sins, should not another flood have been gotten up for his ex-tinction because of his after-sin? And were the rest of the animals of the world drowned because of their sins?

of their sina?

Then again those who have no faith in anything else but what they accepted without question in childhood (error is transmissible as well as disease), contend for what is agreeable, not for what is rational. For instance, some wiver who want their own way, will tell you they believe every word in the Bible was printed by God. But read them St. Paul, where he wrote: "Wives, be ye subject to your husbanda," let the woman reep allence; he is the head of the woman as Christ is me head of the church—and they change their mind privately, if they don't express the change in outward action. Nature revolts, and what is unnatural is ungodly, for God is the author of nature. Sins are the spots on the perfect fruit, often the result of bad location. Crooked limbs and rotten spots are not God's work. When it has required years to rake up large piles of rabbish, it takes just as long to remove them, and this applies to truth and error. Blind faith is often fronger than clear knowledge. Some folks living in the backwoods still believe in General Jackson, and others believe that hell is in the center of the earth, midway between here and China. I shall see you is the summer if I am not in the Summer-land. Would you like to covenant with me as others have done, that whichever undergoes chemical is the summer if I am not in the Summer-land. Would you like to covenant with me as others have done, that whichever undergoes chemical resurrection first, will visit the other as a "ministering angel." If you come to me I shall require your full identification and reference to this piedge. We shall gravitate to our deserved sphere of action, and not because we have bought it. To me it is inch as selfant to practice the austerities of a tion, and not because we have bought it. To me it is just as selfish to practice the austerities of a religion here for the sake of being rewarded for it hereafter, as to do a good turn expecting to be re-warded here. Did you ever think of this?

Man is an animal that cannot long be left in safety without occupation; the growth of his fal-low nature is apt to run to weeds.—Hilliard.

The whole day of man is embraced in the two principles dahstinence and patience; temperance in prosperity, and courage in adversity.

The art of being able to make a good use of moderate abilities wins, esteem, and often confers more reputation than real merit.—Rockefoucauld.

clans of man; labor sharpens the appetite, and temperance prevents him from excess. Roussess.

Temperance and labor are two best physi-

Absence, like death, sets a seal on the image of those we have loved; we cannot realize the intervening changes which time may have effected.

—Goldanith.

# LIST OF BOOKS

POR SALE BY THE RELIGIO-PHICOSOPHICAL PUBLISHING HOUSE CHICAGO.

WEARE ALSO PREPARED TO FURNISH MISCELLAN. EAREALSO PREPARED TO FURNISH MISCELLAN.
The bus books not in our list, at regular rates, and, on rebeint of the money, will send them by mail or express, as may
be desired. If sent by mail, one-fifth more than the regular
nost of the book will be required to prepay postage. The putronage of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, register your letters:

IF Orders for Books, Medicluse, or Merchandise of any kind, to be sent by expressed. U. D., must be accompanied by not less than Ed.0. or, if of less value, then by
one-fourth the cost. No attention will be paid to any,
order, unless these terms are completed with.

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

Analysis of Heligious Belief, by Viscount Amberier. 3.00 20 Age of i.eason and Examination of the Prophecies, by Thos. Palze. 50 64 by a nos. Taine. Paper.

An Hour with the Angela, Cloth, Sic; post 4c. Paper.

Age of Reason and Examination of the Prophecies.

Artificial Somnambolism, by Dr. Falmestock.

Answers to Questions, Practical and Spiritual, by A. J.

Davia. Artificial Sommathuellem, by Dr. Falmestock.

Answers to Questions, Practical and Sprittinal, by A. J.

Davis.

Apocryphal New Testament.

1.25 10

Age of Reason, —Thos. Palme. Cl. 5k:... post. 8c; Paper

Arcana of Nature, Philosophy of Sprittinal Existence,
and of the Spritt world. Not. I. Hudson Tuttle.

1.25 08

Arboula; or, The Divine Guest, by A. J. Davis.

Arabula; or, The Divine Guest, by A. J. Davis.

1.00 08

Approaching Crisis, by A. J. Davis.

Paper, 30 chots; postage, 4 cents. Cloth.

Astronomy and Worship of the Ancients, by G. Vale.

20 04

Astro-Theological Lectures, by Rev. Robert Taylor.

20 11

A Kies for a Riow a book for children.—H. C. Wright.

Antiquity and Duration of the World.—G. H. Tootinin.

21 02

Avilode or Game of Elris.

Ancient Faiths and Modern, by Thomas Inman, M. D.

Ancient Faiths and Modern Christian Symbolism.

Profusely Hiustrated. Decepty Interesting, T. Inman.

20 14

Art and Symbolism of the Primitive Church.—John P.

Landy. Beautifully printed and Hiustrated.

22 08

Allegories of Life, by Mrs. J. S. Adabas.

1, 25 09

Arcana of Spritmellem, by Hudson Tuttle.

Allegories of Life, by Mrs. J. B. Adahas. 1.25 09
Arcana of Spiritualism, by Hudson Tuttle. 150 10 American Communities, by W. A. Binds,
Bhagavat Gita-Plain, I. 3 w; Gitt
Blasphemy, by T. R. Hazard,
Ble Thyself, by Wm. Denton
Book on the Microscope,
Biblical Chronology, M. B. Craven,
Bible in India,
Bible Marvel Workers—Allen Patnam Suddhism and Christianity Face to Facy, J.M. Peebles beyond the Veil. Branches of Pahilt, by Mrs. J. S. Adams ...

Beyond the Vell.

Branches of Pahil, by Mrs. J. S. Adams.

Corra Tappan's Lecture on Spiritualish.

Continuantly before Christ.

Carittianity before Christ.

Critical History of the Decirine of a Future Life in all
Ages and Nations.

Win. H. Alger.

Connant Mrs. J. H. Blography of.

Conplete Works of A. J. Bavis.

Childhood of the Wueld Prof. Chebb., Paper.

Chapters from the Bible of the Ages.

Colleges from the Bible of the Ages.

Conjugal Sins sgainst the Laws of Life and Health, by
A. K. Gardner, A. M. D.

Common Sense Thoughts on the Bible—Win. Benton.

Common Sense Thoughts on the Bible—Win. Denton.

Common Sense Thoughts on the Bible—Win. Denton.

Common Sense Thoughts on the Bible—Win. Denton.

Christianity 16 Finality, or Spiritualism superior to
Christianity 16 Finality, or Spiritualism superior to
Christianity 16 Finality, or Spiritualism superior to
Christianity and Marchalams and Spiritualism of Spiritualism embracing the Experience of
an intrestigator, by a Medical Man.

Critician on the Theological Idea of Beity, M.B. Craven
Claims of Spiritualism, by B. F. Underwood.

Christianity and Naierlalism, by B. F. Underwood.

Christianity and Spiritualism.

Career of Religious Ideas—Hudson Tuttle.

Career of Religious Persecution in the Nate of New
York, by T. E. Lizavet.

Career of Religious Persecution in the Nate of New
York, by T. E. Lizavet.

Career of Religious Ideas—Paper, 50. Cloth, 55 00

Christianity and Innelsity in Man. Clother.

Career of Religious Ideas—Paper, 50. Cloth, 55 00

Christianity and Innelsity in the Experience of New York, by T. E. Lizavet.

Career of Religious Ideas—Paper, 50. Cloth, 55 00

Christianity and Innelsity in the Experience of New York, by T. E. Lizavet.

Career of Religious Ideas—Paper, 50. Cloth, 55 00

Christ the Corner stone of Spiritus issue-1, M. Pecbles Does Matter do it All? Sargent's Reply to Tyndall. Debate, Burgess and Underwood, Cloth 1:00 00, Paper

Debate, Burgess and Underwood. Cloth 1:00 (0. Paper Diakkalam. Befonce of Spisitualism—Walface Dictionary. Webster's Unabridged (by appress).

Pocket, flexible tover.

Dyspepsia, its Treatment, etc.
Descent of Man, by Darwin
Davenport Brothers, "steel" Remarkable and Interesting Ristory.

Diegosis, by Rev. Robert Taylor, written by him while imprisoned for biasphemy. This work is an account of the origin, evidence, and early history of Christianity.

tianity Devil's Fulpit, by Rev. Babert Taylor, with a sketch of the Author. Life.

the Author Life 2.09 to Belgar, by Mary E. Boerr agong the Belgar, by Wim Denton 10 to 10

pan) Richmond.

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

Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws. Paper 80 Oc. Cloth.

Eating for Strength. A. Paper.

Edwin Drood. Cloth Liu ui. Paper. Exposition of Social Freedom.

Essay on Man-Pope, Cloth gilt 1.00 00. Board, School

Edition.

Four Essays Concerning Spiritism—Dr. H. Tiedeman Fabulous Tendency of Ancient Authors, by M. B. Craven.

Fu-Sang; or, The Disc. bery of America, by Chinese Buddhist Priests in the 5th Century
Flashes of Light from the Spirit Land, through the mediumship of Mrs. J. H. Couant.
Footfalis on the Boundary of Another World, by Rob't Dale Owen. Dele Ower.

Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis. Enlarged Edition. Cloth 35 98. Paper.

Fountain. A. J. Davis.
Future Life. Mrs. Sweet.

Glimpses of the Supermatoral
Genesia and Ethics of Conjugal Love. A. J. Davis
Puln, 75 00. Puper.
Good Sense. By Baron P'Hollach.
Great Harmonia. A. J. Davis, 5 vuls. viz.; Vol. I.
The Physician; Vol. 2. The Teacher; Vol. 3. The Secr.
Vol. 3. The Reformer; Vol. 3. The Inlance. Each.
Good idea in History, by Hodson Tuttle
Und the Father and Man the Imagy of final, by Maria.
M. King. 2,00 00

Heroines of Free Thought, by Sars A. Underwead. 1.25 00 Haged, Britise of Fresta, His Experience in Earth-life age. Spirit-life. Historical Memory of the Age. A. J. Davis. 1.20 08 Harmonial Man; or, Thoughts for the Age. A. J. Davis. 1.50 08 Harmonial Man; or, Thoughts for the Age. A. J. Davis. 1.50 08 Harmonial Man; or, Thoughts for the Age, A. J. Davis Cloth. Haunted School House. History and Philosophy of Evil—A. J. Davis, Pa. 50 00.

Cloth. Hayward's Book of all Religions including Spiritugham How and Why I became a Spiritualist. How to Harbe. E. P. Miller, M. D. Paper 20 04. Goth Hedged In. Elizabeth Stuart Phelps, author of Gates

15 10 16 EF

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

Life of Thomas Paine, Cloth.

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

Life of Jesus, by Renan.

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

Lying Present.—Dead Past.—H. L. Wright, pa. 50 Oc. cl.

Lessons for Children About Themselves. A. E. Newton.

Cloth.

Life of Win. Decion. by J. H. Powell.

Life of Win. Decion. by J. H. Powell Parketter.

Cloth 50 Oc. Cape.

Life of Thos. Paine. Paper. 50 04
Light and Color, E. D. Babbitt. 400 00
Life Beyond the Grave. 1.00 06
Lights and Shadows of Spiritualism. by D. D. Home. 2.00 00 Me Wedding Gift...

My Wedding Gift...

Moses and the Isrcelites—M. Munson...

Martyrlon of Man—Winwood Reade...

Magic Staff—A. J. Davis

Mediums—from the French of Alian Kardec...

Maswuline Cross and A.zcient Ser Worship....

Masculine Cross and Ancient Sep Worship.

Mental Medicia. Evans.

Man's True Saylors. Benton.

Ministry of Angels Beatized, by A. E. Newton.

Ministry of Angels Beatized, by A. E. Newton.

Mascuaffor Children (for lyceums)—A. J. Davis. Clo.,

My Affinity, and Other Stories, by Lizzle Doten.

Mediumship, its Laws and Conditions, with Brief In
structions for the Formation of Spirit Circles, by J.

H. Powell.

Moravis, Eleven Dayast. T. R. Hazard.

Mesunerism, Spiritualism, Witcheraft, and Miracle, by

Allan Patnam.

Principles of Light and Color, by R. D. Babbitt ...... 490 00

Perchagraphy, by 'M. A. (Ouan)

Philosophic Ideas, or, The Spiritual Aspect-Nature
Presents to J. Wilmburst. 30 W

Philosophic Ideas, or, The Spiritual Aspect Nature
Presents to J. Wilmburst.

Phirosophical that a maje beserptive.
Philosophy of Spexial Providences by A. J. Davis.
Cloth So 98. Paper.

Philosophical Dictionary of Voltaire. Fifth American
Edition, Sidectave pages, two steel plates. Largest
and most correct edition in the English language.
Contains more matter than the London Edition
which sells for \$10.

Pasims of Life, by J. S. Address. Paper 15 04. Board
100 06. Cloth.
Poissond and Events, by A. Adjavis.

Penetralia, by A. J. Pavis.

Problems of Life, as book of deep thought.

Problems of Life, a book of deep thought.

Problems from the Isner Life. Little Poten, 150 06. Gloth.
Porms from the Isner Life. Little Poten, 150 06. Gloth
Parturition without Pain. M. L. Heibrock, M. B. 150
Parturition without Pain. M. L. Heibrock, M. B. 150
Parturition without Pain. M. L. Heibrock, M. B. 150
Propressive Songater, 50 06. Glit.
Propressive Songater, 50 0

lights of Man. Thomas Palne.

District and Democracy. Prof. British.

Radical Discourses, by Denton.
Radical Discourses, by Denton.
Radical Riberts Wm. Benton.
Radical Riberts Wm. Benton.
Real Life in Spirit Land, by Mrs. Maria M. King.
Spirit Invocations, or Prayers and Praise. Comb

15 64 1.25 66 1.00 08

1,25 00

by Alien Putnam

Sout Affinity—A. B. Child.

Batan, Biography of—K. Graves.

Sermon from Shakcapeare's Text—Bentlen.

Sabbath Question—A. E. Gilese.

Samday Not the Sabbath.

Sex not Physiology—R. T. Trail, M. D.

Sitgange Visitors, dictated through a clairvoyant.

Spiritual Harp, 200 H. Abridged Billion.

Schalbonecationist; or, The True King and Queen, by

H. C. Wright—Paper.

Semi of Things, by Elizabeth add William Denton.

Vol. 2—Benton. Spiritual Philosophy vs. Diaboliam—Mrs. King. beven Hour System of Grandmar—Prof. D. P. Howe. Ciath, 130 65; paper. Science of Evil—Joel Moody.

Cinth, 1.00 %; paper
Science of Evil-Joed Moody.

Syntagems.

Systagems.

System of Nature, or Laws of the Moral and Physical
World—Baron D'Holbach.

Startling Ghost Stories from Authentic Sources.

Startling Ghost Stories from Authentic Sources.

Solid-Contradictions of the Bible.

Spiritualism. Discussion of J. C. Fish and J. H. Dunn
Snaps, an interesting Game of Carlls, for children.

Stories of Infinity, from the French, of Camille Fasin
marion. Singular and Interesting work.

Spiritualism, a Volume of Tracts—Judge Edmonds.

Spiritualism, a Volume of Tracts—Judge Edmonds.

Sevra of the Ages—Hon. J. M. Peebles.

Sevra of the Ages—Hon. J. M. Peebles.

Spiritual Tracker and Sangater—J. M. Peebles.

Solssumer Truths Narrative and Life.

Solssumes Truths Narrative and Life.

Solssumes W. F. Kyans.

Stories for our Children—H. and E. Tuttle.

Spiritualism, Defined and Hernded—J. M. Peebles.

Solssumer Stories from the Summer Land.

Solssumer Stories from the Summer Land.

Solssumer Stories from the Summer Land.

Solssumer Land.

The Popes and Their Doings-Paper, 50 cmeri. Cloth, The Interpreter and Translator—by James Monroe.
Threading My Way—It. D. Owen.
The plant his Tables.
The Past and Future of Our Planet, by Win, Denton.
Talk to my Patients, by Mrs. C. B. Gleason, M. D.
The Vestal, by Mrs. M. J. Wilconsen.
Treatise on the Intellectual, Moral, and Social Man, a
valuable work, by H. Powell.
Tale of a Physician, by A. J. Davis; cloth 1.00 08; paper
The Merits of Jouns Christ and the Merits of Thomas
Paine, as a Substitute for Merits in Others; What is
the Difference between them? H. C. Wright.
"The Only Hope, by M. B. K. Wright.
The Only Hope, by M. B. K. Wright.
The Crais, by Thos. Paine. Cloth, 80 06. Paper.

The Crisis, by Thos. Paine. Cloth, 80 03. Paper. Theological Works of Thos. Paine. Cloth, 1,50 10. Pa. Truth Seeker Collection. 

Visions of the Beyond. Glit, 1.50 [0, Pisin.

Vestiges of Creation.

Vital Magnetic Cure.

Vital Magnetic Cure.

Vital Force. How Wasted and How Preserved—E. P.

Miller, M. D. Paper, 50 Gl; cloth.

Volney's Ruins; or, Meditations on the hershriten of
Empires, with blographical notice, by Compt Davu.

Volney's New Researches.

Vital Magnetism—E. P. Babbitt

Views of our Heavenly Rome—Andrew Jack son Davis

Worlds within Worlds—Wonderful Discoveries in As
tronomy—W. B. Fahnestock.

Watseks Wonder.

who are Christians? Denton. 10 of what is Right-Denton. 10 of why I Was Excommunicated from the Presbyterian 20 of Church-Prof. H. Barnard 20 of Why I am a Spiritualist. 10 of White Probon—J. M. Peebles. 25 of What Was He? By W. Denton, Paper, 1.00 10, Cloth 1.25 10

# Hudson Tuttle's Works.

ARCANA OF NATURE; or, The History and Laws of Crea-Holi, let volume, \$1.25; restage 8 cents.

ARCANA OF NATURE; or, The Philosophy of Spiritual Ex-latence and of the Spirit World. M volume, \$1.25; postage, SORTE CAREER OF THE GOD-IDEA IN HISTORY-price, \$1.25; CARREN OF THE CHRIST-IDEA IN HISTORY-price \$1.25; CARRER OF RELIGIOUS IDEAS. Their Ultimate: The Religion of Science. 12mo., paper, 100 pp.; price, 30 conta. ligion of Science. 12ma, poper, 160 pp.; price, 80 cents, postare 4 cents.
THE CROSS AND THE STEEPLE: Their Origin and Sighif-STORIES FOR CHILDREN-by Hodson Tuttle; price, 25 ORIGIN AND ANTIQUITY OF PHYSICAL MAN, Scientifically Considered, proving man to have been contemporary with the mandoon, etc.; price, \$1.30, postage 10 csmta, ". For sale, wholesale and retail, by the RESLIGIT-PRILO-COPRICAL PUBLISHING HOUSE, Chicago.

# MENTAL DISORDERS;

Diseases of the Brain and Nerves. DEVELOPING THE ORIGIN AND PHILOSOPHY OF Mania, Insanity and Crime

BY ANDREW JACKSON DAVIS. In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and palicappy of Mapia, Insanity and Crime, and presents full directions for their treatment and curs. No subject on the roll of modern treatment appeals with more vivid force to the general attention, as there cortainly is none from which the public might expect more suifactory treatment from a clairing satisfic the Dark.

", "For sale, wholesale and retail, by the RELIES OPHICAL PUBLISHING HOUSE, Chicago.

### Agents Wanted.

A DAY to Agents canvassing for the Fire-aide Visitor. Terms and Outst Free.
Address, P. O. VICKERY, Augusta, Maine.

\$ 10°s day to agenta selling our Pine Art Noveltles
25-18-25-17

AGENTS WANTED to sell Dr. CHASE S 2000 RB-your mobey. Address Dr. Chase's Printing House, Ann Arbor, Mich. 4-25 26-24

HOW TO BE TO \$125 A MONTH. An TO \$125 A MONTH. An Encyclopedia of Law and Encyclopedia of Law and Law YER

EVERT BUSINESS. Saves many times rost. Selling fast. Send for Circular and Terms. P. W. ZIEGLER, & CO., 180East Adams & C. Chicago, III

# NATURE'S LAWS IN HUMAN LIFE;

An Exposition of Spiritualism.

"Vital Magnetic Cure."

Price \$1.50; postage 10 cents.

"For sale, wholesale and retail, by the Hallote-Philosophics: Publishing House, Chlongs.

#### THE SPIRITUAL HARP, THE NEW MUSIC BOOK,

For the Choir, Congregation, and Social Circle.

Over one-third of its poetry, and three-quarters of its number are original. Some of America's most gifted and popular musicians have written expressly for it. The SPIRITUAL HARP is a work of over three humbred pages, comprising songs, does, and quarteties, with plane, organ, or includenn accompaniment.

Single copy, 52. Pull gilt, 53, postage 14c. Abridged edition of the SPIRITUAL HARP, contains one numbers and four pages, price \$1.00; postage s cents.

\*.\*For sale, wholesale and retail, by the Halisto-Philo-ACPRICAL PUBLISHING HOURS, Chicago

JUST PUBLISHED.

# The Principles of

INCLUDING AMONG OTHER THINGS Harmonic Laws of the Universe, the Etherio - Atomic Philosophy of Force,
Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together
with Sumerous Discoveries
and Practical Applications.

Illustrated by 304 Exquisite Photo-Engravings.
Lesides four superb Coloned Plates printed on seven plates each. BY EDWIN D. BABBITT.

BY EDWIN D. BABBITT.

This work which is already producing a sensation in scientific and cultured circles, contains probably a greater number of remarkable discoveries than any one volume of modern items. The demonstration of the form and working of atoms, of the basic principles of chemistry given for the first time, of the marveloug-themical and Healing power of Light and color, crystalized into a science, and the explanation and proof through spectrum shapists and clairvoyance of a new and higher world of Light, Color and Force, lavisible to the ordinary eye by means of which the wonderful phenomena of Clairvoyance, Psychology, Statuvolence, Mastal Action the Interior Machinery of Life and mass of the heretofore unnown Forces of Nature, stand forth in clear light, and show how imperfect human nature can be made over new by these diviner processes of the Fine Forces. The wonders of vegetable growth as aided by colors are also given and the human eye and its discasses and methods are explained.

OPINIONS.

OPINIONS. "A magnificent work."-New York World.

"The most remarkable work. . . Wil cape of futter among scientists. . . . Ingenious, able and very interesting even to the unactentific reader." - American Bookseller.

"This superb volume opens up a great field for original re-search. The examples of cure by means of light and color and other time natural forces which it gives are truly marvelous, and a new world generally unknown to our medical men is opened out."—Truth Sector. Cloth, 576 Royal Octavo pp. Price \$4. Postage free.

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

THE

A STARTLING AND INSTRUCTIVE PSYCHO-LOGICAL STUDY AND WELL AUTHEN-TICATED INSTANCE OF

Angelic Visitation.

A NARRATIVE OF THE LEADING PRESCUENA OCCURRING IN

# Mary Lurancy Venuum,

BY E. W. STEVENS.

With comments by Joseph Rocks Hochanan, M. D., Pro-fessor of Physiology, Anthropology, and Physiologial Institute of Medicine, in the Scientic Medical College of New York; D. P. Kayner, M. D.; S E. Brittan, M. D., and Hudson Tuttle.

P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

To inembers of the various learned professions we especially commend this narrative. We believe the history of the case as herein told to be strictly true. The account is gived in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the founds of trath. It will be observed there is no chance for the witnesses to have been honesity mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses have willfully prevaricated. The evidence which we publish herswith as to the credibility of the Hoff, family, could not be stronger; and the reputation of E. W. Stevens is equally good; the publisher has known him for years and has implicit confidence in his veracity.

The case of Lurancy Vennum is not by any means an isolated one, and there are others which is some respects are even more remarkable. Yet our account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the carefol, candid, unbiased cohsideration, not only of professional men, but of all who are interested, either as advocates of a future existence or sa disbellovers therein.

This narrative will prove a most excellent

This partative will prove a most excellent

MISSIONARY MISSIVE. It will attract the attention of thousands who as yet have had no experimental knowledge of the truth of

SPIRIT PHENOMENA,

and from its well attested character will force conviction of its entire truthfulness, thereby bringing to many a despond-ing doubting soul. Joy Inexpressible.

The pamphlet is in octave form, printed or good book paper, and illustrated with a Portrait of Lurancy Vennum

Price, 16 ets. Per Copy, 8 Copies for \$1.00. Postage Free.

"For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

# ORGANIZE: ORGANIZE:

RECORD BOOK WITH FORM OF OR-GANIZATION; BY-LAWS AND BLANKS NOW BEING GENER-ALLY ADOPTED IN FORM-ING SOCIETIES OF SPIRITUALISTS.

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

Price, \$1.50, Postage free.

".\* For sale, wholesale and retail, by the Publishers the RELIEUTE PHILOSCIPHICAL PUBLISHING HOURS, Chicago.

### Business Cards.

S. W. OSGOOD, NOTABY PUBLIC. BAKER & OSGOOD.

ATTORNEYS AND COUNSELORS, BOOMS 15 and 76.

TIMES BUILDING, CHICAGO.

#### Miscellaneous.

SAPONIFIER, See advertisement on another page.

Jehovah and Satan Compared. This radical pamphlet on old theology, with other equally interesting Tracta, sent postpaid to those enclosing a stamp to the author, M. B. Craven Eichboro, Bucks Co., Pa.

The "Chicago Progressive Lyccum" holds its assaions regularly each Sunday, at half-past twelve o'clock, at the Toird Unitarian Church, curner Monros and Laffin streets. All are invited

Newspapers and Magazines For sale at the Office of this Paper.

Banner of Light. Bentutt, 8 CRNTO. Spiritual Scientist. Boston Investigator. The Spiritualist and Journal of Paychological Science.

THOMAS PAINE VINDICATED. By Robert G. Ingersoll, Price toc. For sale at the office of this paper.

# NO CURE! Dr. KEAN,

173 South Clark St., cor. of Monroe, Chicago, May be consulted, personally or by mail, free of charge, on all chronic or nervous diseases. Dr. J. Kann is the only physi-cian in the city who warrants cures or no pay. Office hours 9 A. M. to S P. M. Suffigure, from 8 to 12.

# PROOF PALPABLE

IMMORTALITY. Being an Account of the Materialization Phe-nomena of Modern Spiritualism, with Remarks on the Relations of the Facts to 'Theology, Morals and Religion.

By EPES SARGENT. Author of ' Planefielte, a History of Modern Spiritualism," wie Price, paper covers, 75 cents, postage free; cloth, \$1.00, postage free;

"For sale, wholesale and retail, by the flation-Party-tornical Praisming Botts, Chicago.

# THE ETHICS

SPIRITUALISM: ASYSTEM OF

MORAL PHILOSOPHY.

Founded on Evolution and Continuity of Man's Existence beyond the Grave.

By HUDSON TUTTLE,

"Areana of Nature," "Antiquity of Man," "Career of the God-Idea in History," " Career of Religious Ideas," " Areana of Spiritwalism,".etc.

TRE FOLLOWING LIST COMPRISES SOME OF THE PRINCIPAL

THE INDIVIDUAL: THE GENESIS AND EVOLUTION OF SPIRIT: THE LAWS OF MORAL GOVERNMENT: AN-ALYSIS OF MIND IN REFERENCE TO ETHICS; THE APPETITE: THE PROPENSITIES: LOVE: WISDOM OF SOCIETY: CONSIDERATION OF DUTIES AND OBLI-ATIONS; DUTIES OF THE INDIVIDUAL; TO GOD; OF SELF-CULTURE: DUTIES OF SOCIETY; MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

of the RELIGIO PHILOSOPHICAL JOURNAL, WAS WIGELY DO ticed and commended by the public and the press. From the

various published notices we quote a few, as follows:

"Contains matter of much interest to liberal minds."-Pequabuck Valley Gasette. "Hudson Tuttle's Ethics of Spiritualism, now being pub

lished in the Halibio-Philosophical Jouanal, is alone worth the subscription prique to that Journal. When Hudson Tottle writes he says something."—Spiritual Scientist. \* \* "We congratulate our brother of Chicago on his secur ing these valuable contributions. No one is better qualified to treat the subject intuitively and philosophically." • •

\* Such a work has long been needed and never more so than at this time. \* . To me the crowning glory of Spiritualism is its ethical system, its pure and perfect code of

morals. \* I am profoundly grateful to Mr. Tuttle, that he has undertaken the work. \* - Wes. E. Coleman. . . "This subject should have been thoroughly treated before now by some of our ablest minds, but it may be for the best that it has been comparatively neglected, and the duty left to him of presenting it in his unequalled way."

- Eugene Crowell, M. D., author of Primities Christianity

and Modern Spiritualiem. "I have just read your announcement concerning the series of articles you will soon begin to publish from the ever-active and thoroughly honest pen of Brother Hudson Tattle. He is a farmer, and knows how to plow and sow and reap; a grape grower, and can discriminate between good and bad fruit. He writes from the fulness of the spirit, and therefore he con stantly rises above the clouds of materialism. He is no sophist, no hair-splitting apologist for the loose practices of mankind and so you may look for the highest and most philosophical statement of the morality from his faithful pen; and the comfort is great when one reflects and knows to a certainty that Budson Tuttle is no Appocrite, and hence is always person-

ally as good as his written word."-Andrew Jackson Davis. . . "The questions he proposes to answer are important and concern us all, and no watter is better qualified to earlighten the world on these topics. I congratulate you in being able to secure the services of this inspired philosopher."

- WARREN SUMNER BARLOW, author of The pleas.

The author has steadily aimed to bring his work within the smallest possible compass, and has most admirably succeeded. Though the subjects treated are of the highest importance, Mr. Tuttle has restrained every disposition to dilate upon them and has thus condensed the book into one hundred and sixty pages. The book is well printed on heavy paper and altogether is a work that every Spiritualist and Liberalist should own:

12mo. Cloth, 160 pp. Price, in cloth, 60 cents. Pamphlet, 40 Cents.

\*.\*For sale, wholesale and retail, by the Publishers. The

# RATES OF ADVERTISING.

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

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

Terms of payment, strictly, cash in advance. as Monday noon, for insertion in next issue, earlier when possible.

# Physicians.

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, TROY N. Y. and obtain a large, highly illustrated book on the system of Vitalizing Treatment

# Psychological Practice of

MEDICINE.

MEDICINE,
and One Dollar. Patients consing under reasonant, age, the
and One Dollar. Patients consing under reasonant, actil be
credited with this Dollar on their first monthly Payment.
Different patients, separate letters.
Remedice and treatment for one month, by mail, Four
Dollars. Feer and Ague Specife by mail, Si cts to Agents,
pr. dozen. Three Bollars.
Development of Medismiship, Examination, send look of
hair, age, set and I postage stamps, Due Dollar. Our Pamphlet, Development, its Theory and Practice, firty capts,
Psychologised or magnetized paper for Development, One Dollar.
Recal letters of counsel on Development, One Dollar.
Advantes for the development of any special phase of mediumship, One Dollar. Time is very valuable; we solicit business
only acadvertised.

Terms Casu and so deviation from this rule.

Address. F. VOG1, Baxter Springs.

Cherokee Co., Kansas.

#### Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WELL-ENOWS Psychometrist and Cinirvoyant.

Come in person, or send by letter a lock of your hair, or hand writing, or a photograph; he will give you a correct delineation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present-physical, mental and spiritual condition, giving past and uture, events telling what kind of a medium you can best calcu ated for, to be successful in life. Advice and counsel in busine, smatters, also, advice in reterence to marriage; the adaptate 1 of one to the other, and, whether you are in a pruper caudition for marriage; hand, adaptate to fo one to the other, and, whether you are in a pruper caudition for marriage; hand, be not to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the padents follow, will improve their health and condition every time, if the does not effect a core.

BELINEATIONS.

REALINGTHENDED THENDES ADDITIONS.

REALING THEATS DIBRABES MAGNITUALLY AND OTHERWISE.

THENDS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$2.00. Full and Complete Delineation, \$2.00. Full and Complete Delineation with Disease, \$1.00. Address A. B. SEVERANCE, \$2.00 Grand Ave., Milwankee, Wiz.

# Clairvoyant Healer.

DR. D. P. KAYNER, .

The Well-Known and Reliable Clairvoyant, In whose practice during the last twenty-seven years circs of difficult cases have been made in nearly all parts of the United States, can now be addressed in care of P. O. Drawer 1971, Chicago, by those desiring ciairvoyant examinations and advice for the recovery of health.

Letters should be written, if possible, by the patient, giving full name, age and sex, with a small lock of hair handled only by them, and enclosed in a clean piece of paper.

FEES:—For Examination and Written Instructions......... 13.00

PRISON AL EXAMINATION.

Those desiring personal examinations can be accommodated.

Arrangements can be made for pervonal examinations by applying at room it Merchants Building, corner of Laballe and Washington ets., Chicago.

# Elastic Trusses, for the cure of Hernis, applied, or furnished by mail. NORA RAY,

'THE CHILD-MEDIUM. A Captivating Book ..

This is a story of remarkable Spiritualistic power and beau-ty, deporting in glowing language the wonderful events in the life of the child Nors, and the phases of mediumship which she manifested. Paper, 170 pages. Price 30 cents, postinge free!

\* For sale, wholesale and retail by the Ralieso-Patto-sopulcal Publishing House Chicago. SEVEN HOUR

System of Grammar.

By Paor, D P HOWE The author has demonstrated repeatedly that a person of average abuity can learn to read and write correctly after one week's careful study of this ittile book. Thousands have been cold, and they always give satisfaction.

Price, in paper covers, 50 cents.

### For sale, wholesale and retail, to the line porto-Life Beyond the Grave, Described by a Spirit Through a Writing-

Medium. The future life as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in it had a person teels ought to be true, that its receably a disembedied spirit, with all the necessary circumstance, is sufficient to bring conviction.

Published from English sheets, and bound in cloth. Price, it \* For sale, wholesale and retail, by the RELIGIO-PHILO sornical Publishing House, Chicago.

JUST PUBLISHED.

A NEW BOOK.

Andrew Jackson Davis.

### K"TITLED "VIEWS

#### HEAVENLY HOME." This volume is the long-promised "Sequel to the Stellar Key." It contains, besides the chapters published in the Banner, a large amount of additional matter. It is divided

#### into three parts, and in each part the reader will find new and important questions discussed and amply explained. The following contents indicate the great variety and importance of the subjects treated:

CONTENTS:

Ciairvoyance, its Origin, Powers, and Progressiveness; The Superior Condition described: Psychophonetics, their Sevenopromet, Laws, and Wonders, Consciousness, its Sunshine, Delight and Storms; The Pivotal Power, its Laws, Servants, and Manifestations; Interior View of the Outer World; The Language of Correspondence; Skepticism, the Cadae of true Knowledge; Emnastions, their Origin and Importance; The Elevation of Men unto Gods; Primitive Believers in Spiritualizm; Missionaries of a New Gospel; Authorities for the Individual Guiddnee; Ceremonies, Old and New Forsac Cherubim, firehing of the Word; Significance of the Human Body; Cheerfainess, an Albeaning Medicine: Origin of Family Trees; Stoicism, Morab both Ancient and Modern; Innatalustice, Origin of Conscience; The System of Nature Described; The Sixth Circle of Suns; Magnetic Rivers in the Upper Sparck; Author's views confirmed by Science; Origin of Localing and Descend; The Fligrinage of the Human Bace; A Description of the System of Nature; Psychophonio Message from Pythagoras; The Univers, a Musical Instrument; Concerning the Solar and Astrai Central Sun. Multiplicity of Mental Sun Centres. Gorigin of Astrology, its Scientific Basis. Wonder of the treat Central Sun. Multiplicity of Mental Sun Centres. An Avanum Concerning the Eummer-Landa Formation of the Miky Way. Origin and Motion of the Solar Systems. Reauty and Glory of the Pianeta. Appearance of Jupiter and Saura. A Best of Conscience of Market States and Theories. A Natural Bome not Mark the Concerning the Problem of Time and Space. Immenses the of the Isla of Astropanamede. Remarkable Fractor Planeta. A Belt of Coumbal Bodies around Mars. The Summer-Land. Concerning the Problem of Time and Space. Immenses the of the Isla of Astropanamede. Remarkable Pracon in the Summer-Land. Stephones in the Summer Citizen of Kevertor Planeta. A Belt of Coumbal Bodies around Mars. The Summer-Land. Hight of Thought can be Determined. Disappearance of Bodilly Organs After Desait. Eating and Religion wish CONTENTS:

chierts and contains nearly three hundred pages. It is a regular one dollar book, but being a sequel and companion to "Stellar Key," it is published at the same price.

In cloth binding, 75 cents, postage 8 cents; la paper covers, 50 cents, postage 6 cents.

". For sale, wholesale and reskil, by the RELIESO-PHILES-ROPETGAL PUBLISHING HOUSE, Chicago.

Continued from First Page.

ed by the mental flexibility and love of the truth, which induced him, when nearly eighty years of age, to form new views in phrenology, in which he had been a leader and an authority. In general the leaders in science, especially if past middle age, are the last to accept innovations in their several

The committee from the academy of science, commenced the investigation in a method necessarily tedious, and soon abandoned it on the plea of want of time, but politely complimented the candor and perseverance of Dr. Buchanan.

It is not strange after such a demonstration of unconquerable hostility to new discoveries, that Dr. Buchanan became somewhat indifferent to the opinions of his medical cotemporaries, and ceased to seek their official attention.

[Conclusion next week.]

HOW HE FELL.

#### A Penitent Trickster Tells his Experience to the Celebrated Medium, D. D. Home.

To the Editor of the Raisoro Paulosopuical Journal: All true Spiritualists and every honest investigator owe you a deby of gratitude for the man-like and upright course you are pursuing. I trust that, like myself, you will be enabled to bide your time, and smile to see the tempest rage. I enclose you letters of importance, which you are at liberty to use as you think best. Names, dates and lo-calities, I have erased—not to be given, in-asmuch as it matters but little whether such an occurrence took place in America or Enrope. I can only affirm that the unfortimate man was in reality a reliable medium. I bid you God speed.

D. D. HOME. Yours for the truth. D. D. HOME. St. Petersburgh, Russia, September 20th,

MY DEAR MR. HOME:-I quite coincide in your view of the materialization business. Your remarks are not a whit too severe and are perfectly true, so far as I have experienced. You ask me to let you know how I was led into it, but I am afra'd I should only weary you by recapitulating the various events and circumstances which ultimately landed me in that very unenviable position—a "materializa-tion medium"—and although it is somewhat painful to me to revert back to that dread-ful period of my life, still I cannot allow you to remain in doubt as to my true posi-tion in the matter, though I have never spoken one word on the subject to any one save two of my most intimate friends who were mixed up in the affair. I will therefore give you a brief account of the circumstances which led up to the termination of my public connection with Spiritualism, though I fear I shall have to inflict upon you a longer letter than the subject merits. I am not egotistical enough to suppose that you will altogether acquit me of blame, but your great knowledge of human nature, will enable you to judge whether I have deserved all the hard things which have been ut-

tered against me. It is now some years since I became a semi abnormal medium, and from the veriest ravings of a hair-brained religious fanatic, I became what my friends called a good trance speaker. After long and patient sit, ting, I became a "physical" medium, but the results were so meagre and clouded to my mind-(although occasionally we experienced some strange and inexplicable phe-nomena) that I-was on the point of throw-ing up the whole thing in disgust when my attention was drawn to another medium,— or rather one whom I at that time believed became very powerful. The circle in which I sat usually met once or twice a week, and the power seemed to increase at each sucthe power seemed to increase at each suc-cessive sitting. I became ultimately a mere spectator, forgot all about my own devel-opment, and felt that I had no more to do with the results of each sitting than if I had not been present. I remember there were one or two very skeptical gentlemen in the sircle and from a few little things which came under their notice, they became very suspicious of this new neglium and closely watched his movements, and their watchwatched his movements, and their watch-ing resulted in his detection. Of course he was made acquainted with the state of affairs and thereupon he absented himself from the circle. We were now without a fully developed medium, and the sitters, with no doubt the best intentions, turned their attention to me and urged me to use all the means I could to induce the manifestations, as they would ultimately, if successfully developed, supply a great desideratum, afford them (the sitters), infinite gratification and at the same time prove beheficial to myself, in more ways than one. They placed implicit faith in all I said and did, which I in turn tried to appreciate; and out of their very kind-heartedness grew the desire to bring about the much wished-for result. The firstindications which we had received of the presence of an independent power, very soon returned, and we persevered and to our great delight got the rappings, which, so far as I know, were veritable spirit-rappings; and ultimately, after very patient and wearisome sittings, got to the levitation. of the table. At this time my services were in great requisition, and I then obliged my friends by joining their family circles and in fact I spent nearly every evening at one or other of the circles.

At last the calls upon my time became so numerous that I was compelled—and this at the reiterated suggestion of my friends—to put a "prohibitory" fee on my services; in other words I was announced as a public medium. From that time I can date my misfortunes. When the manifestations, simple though they were did not come quickly, I was foolish enough to "assist" them; and after a time as the sitters became weary of the same thing, they were treated occasionally to a change—much to their (out not to mine) gratification. About this time I was urged to sit especially for development for "materializations," and in an evil hour I consented, though for a long time our efforts in that direction was to the consented with in that direction were not rewarded with any tangible result, save that occasionally a few lum'nous clouds were visible in the circle and these assumed, or were by the aid of the knagination, wrought into fantastic shapes which many declared were veritable spirit forms in process of development. Clairvoyants with whom I-frequently sat, destribed these things; hovering about the circle, and in fact some were professedly recognized as the shadows of departed friends. This was indeed to me a ray of hope and augured well for our future suc-cess. I was the s inclined to continue the weary work, and I did so in that frame of mind, in which Micawher constantly dwelt I

and hoped that ultimately something would "turn up," and give to these flitting shadows, if not substantiality, at least more defined tangibility. We were disappointed, however, for they assumed no more definite shapes. About this time everybody was talking of "John King," and the thought, flashed through my brain that that "ghost," however, could be counterfeited, and after a very little effort, lo and behold, it came— not what we had long been expecting, a visitant from the other shore, but a second edition of "John King!" A little while after this I went to——, and visited one or two mediums there—not for the purpose of pick-ing up information, but solely with the intent of discovering if all these materialized "spirits" appeared under the same conditions as "John King" was reported to do. and to discover if possible, and see with my own eyes a real genuine, disembodied spirit.

I need hardly tell you that after going the round of the "mediums," I discovered nothing but deceit and fraud, and I returned home thoroughly disgusted with myself and with everybody I had witnessed, and re-gretting that I had been such a fool as to have gone so far in the business that it was next to impossible to retreat. I had placed my foot upon the burning gloughshare, and I was impelled onward. I felt that I could not, without incurring a great deal of odi-um and exciting much suspicion, withdraw myself from the vortex, and the circumstances mentioned below kept me in it. My return to — was anxiously waited for, and as soon as I arrived I was beset by ingitations from all quarters to attend scances, and though at any other time I would have shrunk from such a moral degradation, and rather burfed myself in oblivion than continue as I had begun, still I could not help myself, for apart from the considerations above mentioned, I was momentarily much embarassed, and without one friend to lend me a helping hand; and so in that evil hour

the tempter found me a willing tool.

A slight change subsequently came upon my fortunes, and I was enabled to give up my public séances, and for some time ceased sitting even at private circles; but a reverse in the wheel of fortune having come round, I was persuaded, although it was generally known or thought that all the power had gone from me, to sit again, and a series of public scances were arranged by some of my precious friends, and it was at the second of these that brought himself prominently into notice and me into an un-- brought himself enviable notoriety. Since that period I have not attended any scances, nor do I intend to, unless the power I formerly undoubtedly possessed, though slight in degree, returns, or some fresh power be transmitted

to me, if such a thing is possible. And now having delivered without ex-tenuation, my "round, unvarnished tale," I trust that, though not acquitting me of blame, you will perceive that I have not been so morally depraved as to have done what I now have without a terrible incent-ive, and under a variety of untoward cir-cumstances over which I had no control. Yours respectfully,

ANOTHER LETTER FROM THE SAME SOURCE TO MR. HOME.

I do not know how sufficiently to thank you for your kind words of encouragement, coming, too, at such a time as this, when I am nearly distracted by a variety of contending influences. Believe me, I shall bear

them in mind, and "hope on, hope ever." I am afraid I can add but little to my last letter, which, by the way, you are at liberty to make what use of you may think proper, of course suppressing my name. I can hardly carry my recollection back to remember all the people I met in —, but I believe I did meet —, though not at a scance. I also met —, but although pressed did not have a sitting with him. No doubt had I done so the result would have been highly gratifying, for the celebrated — would no doubt in addition to my own shadow, have appeared in manistakable form on the plate! I did not like the man's appearance, and so told some of my more intimate friends. Probably he was driven to it by poverty, and would gladly have earned an honest living had he been let alone; but I believe that terrible class of people, the wonder mongers and phenomena hunters, would not let him rest, and as in my case, they are accountable in a great measure for the unfortunate consequences following. These silly enthusiasts, who shut their eyes to all idea of fraud, and accept everything coming through accredited or supposed mediums, as genuine manifestations of spirit power, without looking to the conditions under which they are produced, do the great part of the mischief made, and they, and in a great measure they alone, should always be held responsible for the results. These very simple minded people are equally culpable with the mediums, for it is they who first open the door to deception by dispensing with strict test conditions, and after acquiescing in all that is done suddenly turn round and denounce all that they formerly upheld and materially assisted in produc-

I don't quite know how the "John King" lamp was made, but I produced a light ex-actly similar by simple phosphorous boiled in oil. This put in an oval bottle, and the stopper removed occasionally to admit a little air, produces a very brilliant light. It is simple but effective. The mualin osganized for the turban, etc., is the ordinary stuff which can be procured at almost any Draper's establishment, and the faces are sometimes painted on the drapery, I believe, and sometimes wax masks are used. But ex-posures have been so frequent of late that I have no doubt you will have seen all this in the public prints at different times, so I

need not dwell upon it any longer.
With all the good wishes of the season. I remain, dear Mr. Home, yours very truly.

A LATER COMMUNICATION FROM MR. HOME.

DEAR BROTHER:-Better than any one you will be able to appreciate the impression which impelled me to send you the inthe poor fellow who had been engulfed in the "John King," Punch and Judy, cabinet impostures) just at the moment I did. You will see that the dates are 1876, and I had stowed the letters away, never expecting to make use of them; on our arrival in St. Petersburgh I was ordered to place them at your disposal. I was very weary and ill, but the order was imperative, and I had to unpack boxes which had been unopened for eighteen months. The whole thing fully corroborates what at that very moment was transates what at that very moment was transpiring in a country far distant from me. I

am still very glad that no names were given, for I am well convinced that one was, in years gone by, an honest man.

It is to be hoped that the day is not far distant when the dishonest business of whitewashing the impostures of this age, will come to the termination they so justly mer-

London, Oct. 16th, 1878.

Brother Home had in mind the Williams and Rita affair when writing this last better. We have in our possession the original letters making the confession as printed above. There are vital truths to be learned from this medium's story. We need not at this tipre point out the important points. they will be recognized by every careful reader and we hope they will be carefully remembered.

> JUST BUBLISHED. THE

# BIBLE OF BIBLES:

# TWENTY-SEVEN Divine Revelations:"

CONTAINING

A Description of Twenty-seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science,

History, Morals, Religion, and General Events;

ALSO A DELINEATION OF THE CHARACTERS OF THE

PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE,

- AND AN EXAMINATION OF THEIR DOCTRINES.

KERSEY GRAVES, Author of "The World's Sixteen Cruckled Saviors," and "T Blography of Saten

As will be remarked on perneal of the table of contents, the ground gone over by Mr. Graves in the course of this new work is simply as ounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest which arises in the mind at the mention of the word BIBLE is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

#### LIST OF CONTENTS.

The Work is divided into Sixty-Six Chapters.

The Leading Positions of this Work.

Chapter 1—The Signs of the Times: The Coming Revolution;
Reason will soon Triumph. 2. Apology and Explanation; Jehovah not our God; Relationship of the Old and New Testaments. 3. Way this Work was Written; The Moral Truthab the Rible; Way Resort to Ridicule; The Principal Design of this Work; Dun't Resd Pernicious Bloks; Two Thousand Bible Errors Exposed; All Bibles Useful in their Place. 4. Beauties and Benenits of bibles; A Higher Place of Sevelopment has been Attained; Bible Writers Honest; General Claims of Bibles.

Throater-concerning

Twenty-seven Bibles Described,

Twenty-seven Bibles Described,
Chapter 5.—The Hindoo Bibles; The Vedas; The Code of Menu; Ramayana; Mahabarat; The Purans; Analogies of the Hindoo and Jewish Religions; Antlujuty of India, 6. The Exyptian Bible, "The Hermas"; Analogies of the Exyptian and Jewish Religions; Antiquity of Rayt. 1, The Persian Bibles; The Zenda Arceta; The Badder; Analogies Arthe Persian and Jewish Religions; Antiquity of Persia, 8, The Chinese Bibles; Tailso (Great Learning); The Chun Yung, or Doctrine of the Mean; The Book of Mang, or Mencius; Shoo King, or "Book of History," Shee King, or "Book of Poetry," Chun Tsen, "Spring and Summer"; Tao is King, or Doctrine of Reason; Analogies of the Chinese and Jewish Religions; Antiquity of China, 7, Seven other Oriental Bibles; The Softex Bible, The "Manavi"; The Pateers Bible, The "Book of Mencius; The Raimoos Bible, The "Kallwakam"; The Scandinavian Bible, The "Saga," or Divine Wisdom; The Kalmuos Bible, The "Kallwakam"; The Scandinavian Bible, The "Book of Mormoos"; Revelations of Joseph Smith; The Shock of Mormoos"; Revelations of Joseph Smith; The Shakers' Bible, "The Divine Roll." it, The Juwy Bible, The Old Testament and the Mishna, 12, The Christians' Bible, Ita Character: 13, General Analogies of Bibles; Experior Features of the Heathen Bibles, 11, The Ioddels' Bible.

Two Thousand Bible Errors—Old Testament De-

Two Thousand Rible Errors-Old Testament Department.

partment.

Chapte' 15—A Hundred and Twenty-three Errors in the
Jewish Cosmogony; The Scientist' Story of Creation. 16, Numerous Absurdities in the Story of the Deluge. 17, The Ten
Commandments, Moral Defects of, 18, The Footish Bible Storles, a Talking Serpent and a Talking Ass; The Story of Cain;
The Ark of the Covenant; Korsh, Dathin, and Abirami Danjel
and Nebuchadneziar; Sodom and Gomerrah; The Tower of
Babel; Stopping the San and Moon; Story of Samson; Story of
Jonah. 12, Bible Prophecies not Fulfilled. 23, Hible Miracles,
Erroneous Bellef in, 17, Hible Errors in Facts and Figures.

22, Bible Contradictions (232). 23, Obscene Language of the
Bible (2D cases) 24, Circumcision a Meathen Custom; Fasting and Feasting in Various Nations. 23, Holy Mountains,
Lands, Citics, and Elivers.

Bible Characters.

. Bible Characters.

Chapt'r 26.—Jehovah, Character of. 27. The Jews, Character of. 28. Moses, Character of. 29. The Patriarcha! Abraham, Issae and Jacob, Character of. 20. David, His, Numerons Crimes; Solomon, Character of; Lot and his faughters. 31. The Prophet's their Moral Defects; Special Notice of Elijah and Elhaha. 32. Holostry, its Nature, Harulicasness, and Origin; All Christians either Athelata or Idolaters.

Bible Errors-New Testament Department.

Bible Errors—New Testament Department.

Chapter 35—Divine Revelation impossible and Unnecessary.

34. Primeval Innocency of Man not True. 25. Original Sin and Fall of Man not True. 25. Moral Deprayity of Man a Deleusion.

37. Free Agency and Mor I Accountability Errors us 28. Repetiance. The Doctrine Errorsonus. 28. Forgiveness for Sin an Erroneous Doctri e. 40. An Angry God. Evils of the Bellet in. 41. Atomement for Sin as immoral Doctrine. 42. Special Providences an Erroneous Incitine. 43. Faith and Bellet, Bible Errors respecting. 44. A Personal God Impossible.

Notz.—In the twelve preceding chapters it is shown that the cardinal doctrines of Christianity are all wrong.

Chapter 45. Evil, Natural, and Moral, Explained. 46. A Rational View of Sin and its Consequences. 47. The Bible Sanctions every Species of Crime. 48. The Immoral Influence of the Bible. 42. The Bible at War-with Righteen Sciences. 50. The Bible as a Moral Recessity, 51. Send to upore libles to the Heathen. 52. What Shall We Do to be Sayed? 53. Indeelity in Oriental Nations—India, Rome, Greece, Eg., China, Persia, and Arabias 73. Socta, Schisma, and Saeptics in Christian Planna of Salvasion. 44. The True-Salvasion Countries. 35. Modern Christian Planna of Salvasion. Crimital Planna of Salvasion. Arabias 71. Socta, Schisma, and Saeptics in Christian Countries. 35. Modern Christian ity one-half. Indeelity. 58. The Christian Sodo, Character f. 50. The One-Hundred and Fility Errors of Jesus Christ. 61. Character and Erroneous Doctrines of the Apolice. 62. Erroneous Doctrines and Moral Defects of Paul and Peter. 61. Idolatrous Veneration for Hibbs.—Its Evils. 64. Septiminal or Implied Sense of Bibles—Its Objects. 65. What Shall we Substitute for the Bible? 66. Belletous Reconstruction, or the Mo. at Necessity for a Religious Reform.—Conclusion.

Cloth, large 12mo, 440 pp. Price 84.00, post-age 10 cents. For sale, wholesale and retail, by the fieligio Philosophical Publish ng House, Chicago,

#### SCRIBNER'S MONTHLY, CONDUCTED BY J. G. HOLLAND. The Handsomest Illustrated Magazine in the World

MORE THAN 70,000 MONTHLY. Announcements for 1878-9. Among the attractions for the coming year are the following:
"Historia's," a serial novel, by Mrs. Frances Hodgson Burnett, author of "That Less o' Lowrie's."

The American edition of this period

nett, author of "That Lass o' Lowrie's."

Fale where, a serial novel, by R. H. Royesen.

A Story of Ness Orisans, by theorys W. Cable.

Forbruist of American Fosts.

St. dies in the Sterr it.—A series of papers (mostly illustrate) by John Muir, the California naturalist.

A No Vision of Brazil. Mr. Herbert H. Smith, of Cornell University.

The "Johnse Reb" Propers.

The Leading Swopens Universities.

Among the additional series of papers to appear may be mentioned those on "H w Shall we Spell" (two papers by Prof. Loundury) "The New South, Lawn-Planting for Small Places" (by Samuel Parsons, of Flushing), "Canada of To-day," "American Art and Artinia," "American Archeology," "Modern Inventors: "Sho Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories in Literature, Political and Social Science, Stories, To-eng, "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Discorstion, &c.; Book Heriews; Irean bits of Witand Humor, &c., &c., &c.

Terms, \$4.00 a year in hivehoe; 35 cents a number.
Subscriptions received by all booksell or and postmasters.
Persons visaling to enhancine direct with the positions, should write name. Post-office, Ununity, and State, in full, and send with remits ance in check, P.-Dymoney order, or registered letter to SCRIBNER&CO., 743&745Broadway, New-York

ST. NICHOLAS. SCRIBNER'S ILLUSTRATED MAGAZINE For Girls and Boys.

An Ideal Children's Magazine

An Ideal Children's Magazine

Messra Scauner & Co., in 1873, began the publication of Sr. Nicholas, an Illustrated Magazine for Girls and Boys, with Mrs. Mary Mapes Dodge as editor. Five years have passed elice the first number was issued and the magazine has won the highest position. It has a monthly circulation of

OVER 50,000 COPIES.

It is published simultaneously in London and New York, and the transatlantic recognition is almost as general and hearty as the American)

GOOD THINGS FOR 1873-9.

The arrangements for literary and art contributions for the new volume—the sixth—are complete, drawing from already favorite sources—as well as from promising new ones. Mr. Frank R. Stockton's new serial story for boys.

"A JOLLY FELLOWSHIP,"

Will ruh through the twelve monthly parts,—berlinning with the number for November, 1878, the first of the volume,—and will be illustrated by James E. Kelly. The story is one of travel and adventa c in Florida and the Bahamas. For the girls, a continued tale.

"HALF A BOZEN HODSEKEEPERS."

Satharine D. Smith, with illustrations by Friderick Dr., begins in the same nambers and a treat serial by Susan Coolidge, entitled "Eyebright," with plenty of pictures, will be commenced early in the volume. There will also be a continued fairy-tale called

"RUMPTY DUDGET'S TOWER,"

Written by Julian Hawthorng, and illustrated by Alfred Fredericks. About the other familiar leasures of St. Nichoolas, the editor preserves a good-humored silence, content, perhaps, to let her five volumes already issued prophesy concerning the sixth. In respect to short stories, pictures, poems, humes, instructive sketches, and the lure and lore of "Ack in-the Pulpit," the "Very Little Folks" department, and the "Letter-box," and "Riddlebox."

Terms, \$3.00 a year; 20 cents a Number.

de box."

Terms, \$3.00 a year; 20 cents a Number.

Subscriptions receive: by all Bookeellers and Postmasters. Persons wishing to subscribe direct with the
publishers should write name, Post-office County, and
State, in full. and send with remittance in check, P. O.
money order, or registered letter to

SCRIBNER & CO., 743 Broadway, New York.

25 11

# WHAT IS THE BIBLE? AN ATTEMPT TO ANSWER THE QUESTION IN THE LIGHT OF THE BEST "CHOLARSHIP, AND IN THE MOST REVERENT AND CATHOLIC SPIRIT,

By J. T. SUNDERLAND.

A concise but comprehensive little volume, creating of the origin and growth of the various great sacred books or bibles of the world, the special history of our own libble, the men who wrote it and the circumstances under which it was produced; the theory of infallible ity; inspiration, and reve alion;—containing also a brief bibliography of works relating to the subjects treated.

1840. CLOTH. PRICE, \$1/0. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

. MRS. C. E. EDDY,

Business and Test Medium 666 Fulton St., Chicago, Ill. Hours: 10 A. M. to 6 P. M.

STOVE POLISH.



# THE "NEW"

te a brilliant polish on rusly fron of any

It puts a printiant potential that it is the Best and CHEAPSET Polish.
It is just the thing for dealers.
It is the Best and CHEAPSET Polish.
DESCRIPTION OF AND 50 CENTS.

It is the BEST and CHEAPEST Polish.

PRICE, 25 AND 50 CENTS.

DIRECTIONS—Dampen a sponge or cloth with the Polish, apply it EVENIX and LIGHTLY it dries instanfly. When applying, it appears brown, but as soon as dry it if jet black. For fancy work on stoves it can be much better applied with the brush furnished for five cents extra. Lardor kerosene will remove it from the hands, but a better way is to wear an old giove. When the stove gets soiled, WASH it, and the Polish will remain.

THE "NEW" STOVE POLISH CO., 19 Wabash-av., Chicago.

### Dr. Chas. T. Buffum, CLAIRVOYANT PHYSICIAN,

67 BROADWAY, TAUNTON, MASS.

# Statuvolic Institute.

For the cure of Diseases, and teaching the art to those who desire to teach others. Consumption and painful diseases made a specialty. Address Dr. FAHNESTOCK, Lancaster. Pa.

JOYPUL News for Boys and Girlat. Young and Old!! A NEW IN-VENTION just patented for them, for Home use ! Fret and Scroll Sawing, Turning, Boring, Drilling, Grinding, Polishing, Screw Cutting, Price \$5 to \$50. Send Stamp and address EPHRAIM TROWN, Lowell, Mass.



Established in 1872 for the Cure of Cancer, Tumors, Ulcers, Acrofule, and bkin Diseases, knife or losk of blood and little AURORA pain. For information, circulars and references, address Dr. F. J., FOND, Aurora, Kane Co., Ill.

WARNER BRO'S CORSETS PARIS EXPOSITION, FLEXIBLE HIP CORSET (130 ranted not be break down over the hips.
Their HEALTH CORSET, with liu improved flust, is now a greater favor to than ever, Thair NURSING CORSET is the delight of every morber.

For sale by all leading merchants.
WARNER BRO'S, 851 Broadway, N.Y.

"FIFITO INFANA."



TRADE MARN'

TO PHYSICIANS AND MOTHERS:
The BEST FOOD for INFANTS AND INVALIDS.
"The hest artificial food thave ever known "-W. N.
White, M. D., 18 East sith St., New York, "More beneficial than any other food thave ever theed,"—Abbott Hodgman, M. D., 18 Hast sith St., New York, "After ming the various preparation for Infants Food without beingst to my child, I used the Cercal Mills. The first myfall the child gained four pounds and is steadied improving f.—D. B.
Beckman, ass Bowery, New York, "Soid by all practitions of Grocers every where, Manufactured by the SERFAL MANUFACTURING, CO., 18 College Place, New York,

# HYCIENE OF THE

BRAIN,

The Cure of Nervousness, By M. L. HOLBROOK, M. D.

PART I.

The Brain; The Spinal Cord; The Cranial and Spinal Nerves; The Sympathetic Nervous System; How the Nerves Act; Has Nervous Activity any Limit?; Nervous Exhabston; How to Cure Nervousness; The Cure of Nervouspess (continued); Value of a large Supply of Food in Nervous Disorders; Fifty important Questions answered; What our Thinkers and Scientists say. PART II.

Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by themselves: O. B. Frothingham—Physical and Intellectual Habits of: Francis W. Newman—Physical and Intellectual Habits of: T. L. Nichols, M. D.—On the Physical and Intellectual Habits of Englishmen; Joseph Rhodes Buchanan, M. D.—Interesting Buggestions on Mental Health; Gerrit Smith—His Physical and Intellectual Habits, (written by higdaunther); Tromss Wentworth Higginson—His Rules for Physical and Mental Health; Norton S. Townsend, M. D.—Mental Hygiene for Farmers; Edward Baltzer—Habits of the German R-dical; William Lloyd Garrison—Interesting Hints from; A. Broason Alcott—An Interesting Letter from; S. O. Giesson, M. D.—A Pica for hunting for Over-warked Brains; William E. Dodge —Suggestions; Dio Lewis, M. D.—His Advice to his Namessake; Frederic Beccher Perkins—Suggestions for Brain Workers; Judge Samuel A. Foot—His Habits of Study and Work (aged SS); Mark Hopkins—A few Suggestions to Students; William Cullen Brrant—How he Conducted his Physical and Mental Life; William Howlit, the English Poet, and his Habits from Boybood to Old Age; Rev. John Todd—His Workshop as a Mesans of Recreation; Rev. Chas. Cleveland—How he fived to nearly 100 years; W. A. M. D.—How to Banish Bad Feelings, by Force; Sarah J. Hale—A letter written when she was 91; Horace and Mary Mann—Most valuable bints from; Julia E. Smith—At 83, and how ash has lived; Mary J. Studley, M. D.—On Nervouanes in School Giris; Elizabeth Oakes Smith—On Headaches; Rebecca R. Giesson, M.D.—Her Means of Recreating the Brigh.

These letters are all fresh, and full of most valuable suggestions from men and women who have achieved fame; and to read them is next to sitting and talking with the writers. Not one of the Setters but is worth the price of the book. Yet there are 25 of them.

Price, \$1 50; postage, 9 cents. For sale, wholesale and retail, at the Religio-Philosophical-Publishing House, Chicago.



THE ONLY PERFECT FAC-SIMILE OF THE REAL DIAMOND IN THE WORLD.

The basis of these geins are pure crystals found in the Sierra Nevadas, from whence they are exported to the Lefevre Laboratory in Paris, France, where they are submitted to a chemical and voltale pricess,

BY WHICH THEIR SURFACES ARE COVERED WITH A COATING OF PURE DIAMONDS, imparting to them as ill the BRILLIANCY, HARDNESS, and refractive qualities of the natural diamond, and making them as desirable for Westr. Brilliancy, and Renury, as the vertiable geoms themsetves. The Ring, Studs, and Ear Drops, as displayed in this announcement, are accurate engravings of BUID COLD MOUNTHING, CONTAINING THE WONDERFUL LEYEVES DIAMOND, varianted by ordinate D. R. Mai samp.

ON RECEIPT OF ONE DOLLAR we will send free, by Trogistrate Maft, to any address on Diamonds, "with illustrations of artistic Diamond fewelry in solid (14 k.) gold, malled jeec.

I have seen many initiations of diamonds, but never any that exalt equal the Leftvre Brilliant.—M. ELLROY, Stanford, Comm.

I have seen many initiations of diamonds, but never any that exalt equal the Leftvre Brilliant.—M. ELLROY, Stanford, Comm.

I have seen many initiations of diamonds, but never any that exalt equal the Leftvre Brilliant.—M. ELLROY, Stanford, Comm.

I have seen many initiations of diamonds, but never any that equal depair to any flast I am pleased with them hardly site the bill, they are simply chaptan.—I NOREW MORRIS, Herestelville, M. T.

The Weaterful Leftvre Diamond Ring, for one deliar, came to hard this morning, it is really slegant, giving wanter satisfaction, and sitelling wender and almirated from all who see it.—W. M. EREDY, Marxinsburg, W. T.

The Leftvre Diamonds, minuted in sold gold, are ively marvelens.—B. P. AVERY & SONS, Home and Farm, Louleville, K. T.

The Leftvre Diamonds in most effectually distarbe the slumbers, of the presence of costly plans.—Journal of federate.

E. We guarantee the Wonderful Leftvre Diamonds for One Dellar to be mounted in Solid Gold, and will cheerfully refund the money if found unantificatory. Address all orders to

\$10 '0 \$10001 invested in Wall St. Stocks makes for-plaining everymonth Book sent free a Address BAXTER & CO., Bankers, 17 Wall St., N. Y

PRINTER. THE TEN PERSON NAMED IN COLUMN 1

CANDY Expressed to all parts. 1 b and upward at 250, 40c, and 50c, per B. Packages of 5 he and under present for whole package Etc. 2 tress orders GUN-Chicago, Illa.

Chicago, Illa.

Expressed to all parts. 1 b and upward at 25c, 40c, and 50c, per B. Packages of THEK'S Confectionery, 78 Madison 6t. 26 11 16

MRS. DR. JEANNETTE W. STANS-BURY-Medical, Business and Test Medium, No. 174

#### POEMSTEINNER LIFE By MISS LIZZIE DOTEN.

The exhaustion of numerous editions of these beautiful po-ems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these poems are ad aired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

A Word to the Worker Preparatory; The Prayer of the Sortowing; The Song of Truth; The Embaration; Kepler's Vision; Love and Left; The Song of the Nor's The Burial of Webster; The Prayer and Gerda; The Meeting of Signrd and Signrd a

The Spirit Child [by "Jennie"]; The Revelation; Hope for one Scerowing; Comprehension; The Eagle of Freedom; Mastress Glenare [by "Marian"]; Little Johann; "Rirdle's "Spirit House [A. W. Sprague]; I Still Live [A. W.