Ernth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

VOL. XXV.

JNO. C. BUNDY, BDITOR.

CHICAGO, JANUARY 11, 1879.

\$3.15 IN ADVANCE. SINGLE COPIES EIGHT CENTS.

NO.

#### The Fashionable Creed.

This is the creed you must believe in,-The creed of Mister Leslie Stephen: "I believe in fire and water, And in Fate, Dame Nature's daughter: Consciousness I set aside; The dissecting-knife's my guide I believe in steam and ice, Not in virtue nor in vice : In what strikes the outward sense, Not in mind or Providence.

"As for truth, the ancients lost her; Plato was a great impostor, Morals are a vain illusion, Leading only to confusion: Immortality's a dream: Life a simple force, like steam.

"Not in Latin or in Greek For instruction let us seek; Fools like Bacon that might suit, Who had better, have been mute. Let us study anakes and flies, And on foealls fix our eyes.

"Would we know what men should de Let us watch the kangaroo; Would we learn the mental march, That depends on dates-and starch, I believe in all the gases As a means to raise the masses; In the soul's annihilation Without any hesitation: In the almightiness of matters In Bob's athelatic patter; In the gospel Huxley preaches, And in all that Hacckel teaches.

"Some far tadpole was the founder Of ourrace-no truth is sounder. Do not think the tie to smother; Yes, the jackass is my brother! Oh, what feelings sympathetic, And what impulses magnetic. In one holy union blended, Show me whence I am descended? How much wiser this decision Than the beatific vision! How much better death eternal Than the immortal hope supernal! Stupid thought,-a glad communion, With our loved ones in re-union! What is love but selfish craving, In a dream-land us enslaving! What are all religious notions But the scum of vague emotions! None believe such trash sincerely-'Tis a false pretension merely.

"Force and matter tell the story. And to them be all the glory! Mind and all things they encendered; To them be the worship rendered! Carbon animates ambition; Oxygen controls volition; Whate'er is good or great in men May be found in hydrogen; For the body, not the soul, Governs the unfathered whole There's no God-be certaln of it-And I. Stephen, am his prophe!"

\*Remodeled from lines by Prot. Edward Forbes.

THE CASE OF MISS PANCHER.

A Prominent Spiritualist Replies to Dr. geard's Strictures.

With also a Few Words for Dr. Hammoud-Materialism will Not Answer even when Arrayed in the Garb of Pretended Science.

[From the New York Sun.]

Sir:—In a tract entitled, "The Scientific Lessons of the Mollie Fancher Case," by Geo. M. Beard, M. D., New York, the writer says: "Unsought for evidence has been brought to me from various quarters—from physicians and from clergymen as honorable and as able as any whose names have appeared in connection with this case—that Mollie Fancher intentionally deceives; that she lives on the fat of the land; that the fancy articles she professes to make are made for her; that her reading without eyes is done by trickery; but all this, like the evidence on the opposite side, is of a non-expert character, and can, in science, receive no consideration." SIR:-In a tract entitled, "The Scientific

non-expert character, and can, in science, receive no consideration."

Bo it would require an expert, would it, to decide whether Miss Fancher "lives on the fat of the land;" an expert like Dr. Beard? No butcher, cook, maitre & hotel, or lover of good eating, would be competent to decide the question!

I have no acquaintance whatever with Miss Fancher or any of the persons who have testified in her case, so i will leave it to her friends to answer (if they have not already done so) what seems to me a very gross and uncalled for attack on a lady prostrated by disease. It is very much as if one were publish a paragraph like this: "Unsought for evidence has been brought me from various quarters, by most honorable and trust worthy persons, that Dr. Blank is a forger, a thief and a murderer; but as the testimony is of an entirely non-expericharacter, it can, in science, receive no consideration"

Could Mrs. Candor herself have done- it better than Dr. Beard in this attempt to slay a reputation? Sheridan's lady limited her scandalous remarks to the drawing-room; the Doctor sends his broadcast over the land in a published tract.

It is not surprising that Dr. Beard should be very much disturbed by the strong and respectable testimony, recently published in the Sun, in regard to certain remarkable phenomena aimilar to those which he has

phenomena similar to those which he has been denouncing lustily for several years as impostures or delusions. He is commit-ted to a theory which would dismiss all su-persensual facts as impossibilities. Having claimed that only an "expert" is qualified to observe a fact in clairvoyance, to comprehend whether Miss Fancher, or any one else, really ever did read through the folds of a sealed letter, or other certain words, indicating prevision, or execute a piece of fancy work in the dark; and having further claimed that in the whole world at this time there are only seven or eight experts. time there are only seven or eight experts of the kind needed, he gives us very clear-ly to infer that Dr. Beard is one of those seven or eight very highly gifted persons, nay, the very Corypheus of the band.

But when we come to inquire into his claims to be recognized as an expert, we find that they are mainly of a negative kind; based, not on his acquaintance with inductive facts, but on his acquaintance with inductive facts, but on his estimate of his own remarkable cleverness at "deductive reasoning." Great as a physician, it seems he is greater as a metaphysician; and it is in this latter capacity that he appears in assuming to decide what things are subjects for scientific inquiry, and what are not, and whether or no Miss Fancher is an impostor.

impostor.

Why is clairvoyance untrue, according to Dr. Beard? And he gives us to understand that it is untrue, because "absolutely disproved by deductive reasoning," and be-cause the "special sciences," to which its claims must be referred, know them "to be false without any examination!"
So it appears that his "expertness" is de-

rived from not knowing certain facts which rived from not knowing certain facts which certain weak-minded persons, like Sir-Wm. Hamilton, Dr. William Gregory, Professor-of Chemistry in the University of Edinburgh, the nine members of the five-year Special Commission on Mesmerism of the French Royal Academy of Medicine together with Archbishop Whately, Dr. Elliotson, Dr. Ashburner, Dr. Esdaile and others, after long and patient investigation, have claimed to know. claimed to know.

If this be not a somewhat arbitrary exof the etymological process by which lucus was said to be derived a non lucendo, what is it? Truly, it saves a deal of trouble, but how is it made available in the education of an expert? There I confess myself nonplussed.

Deductive reasoning may err, as well as intuitive judgment. It was deductive reasoning that led Bacon, Melancthon, Luther, and other learned men to reject the Copernican system. Deductive reasoning opposed the introduction of gas, the system of cheap postage and ocean steamship naviga-tion: It refused to look through Galileo's telescope. It was very incredulous also as to the possibility of Edison's talking ma-chine; and it has stood in the way of many great inventions and wise reforms.

Dr. Beard divides the universe into the known, the unknown and the supernatural; and he tells us that "in the realm of the supernatural all things are possible and all things are undemonstrable."

Now, would it not be a little less unscientific to say that we really do not know whether there is anything supernatural; that what seems to us such may be merely the natural, unrecognized or misunder-stood? What possible reason has a man claiming to be a man of science, for saying that "in the realm of the supernatural all things are possible," when he does not even

know of the existence of the supernatural?

Ruling out the supernatural as merely imaginary, what right, then, has Dr. Beard to say that certain well-attested facts are legitmate subjects of scientific inquiry, and others are not? How, except under his arbitrary metaphysical assumptions is he arbitrary metaphysical assumptions, is he go-ing to make even a show of a defense? He would subject the proof of a fact to the same a priori limitations as the proof of a hypothetical proposition. The rotundity of the earth would not have been proved to the earth would not have been proved to this day if men of science had been "experts" of the type of Dr. Beard, and maintained that facts cannot be demonstrated as well as propositions, or that they can be annihilated by his "deductive ressening."

The trouble with him is that he confounds deductive evidence with intuitive, and vice the server. Now it is demonstrative evidence.

The trouble with him is that he confounds deductive evidence with intuitive, and vice versa. Now, it is demonstrative evidence only that is in the true sense accentific; and how, out of his purely negative notions, is he going to give us any demonstrable proof of his negations? In his plaim to judge of scientific possibilities by his "deductive reasoning." he is simply an idealist or an intuitionalist; and in his presumption that he can truly test the delicate psychical phenomena in Miss Fancher's case by his rude, material, dictatorial processes, irrespective of the subtle influences which his very presence, in his aggressive, positive, unsympathetic state of mind, would introduce, he is a coarse realist, and no more qualified as an "expert" to discover the facts of such a case than a blacksmith or a pavior.

To show how far Dr. Beard is merely, a despotic idealist in attempting to invalidate by his "deductive reasoning," certain well established facts, let me call the reader's

attention to the following: In the year 1826 the Royal Academy of Medicine in Par-is, appointed a commission of eleven members, who inquired into the whole subject of mesmerism for five years, and in 1831, re-ported in full, and in favor of the reality of almost all the alleged phenomena, includ-ing clairvoyance. Of the eleven members, nine attended the meetings and experi-ments, and all nine signed the report, which ments, and all nine signed the report, which was therefore unanimous. They say: "We have seen two somnambulists distinguish, with their eyes shut, objects placed before them: name cards, read books, writing, etc. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers."

Here was a body of nine trained and skeptical physicians, undoubted experts (though perhaps not after Dr. Beard's definition), who examined the subject experi-

nition), who examined the subject experi-mentally for five years, and then unani-mously reported that claimers that he can annihilate such testimony by his "deduc-tive reasoning?" Or that his claim to be an expert of experts on this one subject can be admitted by those who have studied it prac-tically not only for five, but for forty-five

vears! Dr. Georget, of Paris, in his day an expert in nervous and cerebral pathology, was the author (1821) of a much esteemed work on the "Physiology of the Nervous System," in which he boldly professed materialism. But in his last will and testament he writes: 'Hardly had my 'Physiology' appeared when renewed meditations on a very extraordinary phenomenon, somnambulism, no longer permitted me to entertain doubts of the existence within us, and external to us, of an intelligent principle, altogether different from material existences; in a word, of the soul and God. With respect to this, I have a profound conviction, founded upon facts which I believe to be incontestable. This declaration will not see the light till a period when its sincerity will not be doubted, nor my intentions sus-pected." It was not any inshed till after his death.

And this expert in nervous dispases, Dr. Georget, was converted from materialism by facts quite similar to those attested by Dr. Duryea and others in Miss Fancher case. But Georget was not the only emi-nent expert converted from materialism. Dr. Beard has of course heard of Cabanis, author of "Rapport du Physique et du Moral de l'homme." His writings have been a vast storehouse of facts for materiin a posthumou by Dr. Berard, Cabanis emphatically abandons his materialistic conclusions, and formally recognizes the necessity of an immaterial or spiritual principle. Few of the writers, who are now using the arguments of Cabanis against the existence of psychical powers in man, ever mention the interesting fact that he lived to retract his er-

A clairvoyant boy at Plymouth, England, whose case will be found reported in the "Zoist" (vol. iv., pp. 84-88), was subjected to the examination of a skeptical committee whose names are given, and who seem to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that, even were the eyelids a little apart, ordin-ary vision was impossible. Then he was closely watched, and while the eyelids were seen to be perfectly closed he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all around the edges. Again the boy read what was presented to him—sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off 'strip by strip, by the committee, and it was found to be perfectly secure, and the eyelids so completely glued together that it was a work of some difficulty to get them open again.

them open again.
Is a case like this one in which "deductive reasoning" must be parmitted to make us insensible to the force of facts, perfectly well attested, continually repeated, and more common now than they have been for the last fifty years? If fabts are to be thus left to the mercy of an individual's deductive reasoning, why not dispense with a jury in our courts of law, and employ some expert of a judge to render verdicts? Dr. Schmitz, rector of the high school at

Dr. Schmitz, rector of the high school at Edinburgh, whose school-books, published by the Messra. Harper, are used in many American schools, had a clairvoyant boy at his house, who accurately described Prof. Gregory's house, and the persons at that time in the dining room (afterwards ascertained to be correct). As a further test, Dr. Schmitz was asked to go into snother room with his son, and do snything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the Doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the Doctor, much astonished, declared to be correct in every particular.

lar.

A party of experts of whom Serjeant Cox, a well-known lawyer of London, and President of the Paychological Society, was one, was 'planned to test Alexis, the famous French clairvoyant. A word was written by a friend in a distant town and enclosed in an envelope, without may of the party-knowing what the word was. This envelope was enclosed in six others of thick brown paper, each scaled. The packet was handed to Alexis, who placed it on his fore-

head, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. (See "What am I?" by Ser-jeant Cox; vol. 2. page 167. It may be found in the Boston Public Library.) Robert Houdin, of Paris, the greatest of

modern conjurers, whose exploits are well known, took his own cards and dealt them himself, but Alexis named them as they lay upon the table and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could pro-duce such wonderful results. He then took a book from his pocket and asked Alexis to a book from his pocket and asked Alexis to read something eight pages beyond where it was opened, at a specified level. Alexis pricked the place with a pin, and read four words, which were found at the place pricked, nine pages on. He then told Houdon numerous details as to his son, in some of which Houdin tried to deceive him, but in wair, and when it was over Houdin declar. vain; and when it was over. Houdin declar-ed it was "stupefying," and the next day signed a declaration that the facts reported were correct, adding: "The more I reflect upon them the more impossible do I find it to class them among the tricks which are the objects of my art." His two letters were published at the time in Ma Siecle, May,

Will Dr. Beard contend that Houdin, the most expert of conjurers, and whose bustness it was to find out every trick that he could utilize to strike one with astonish-ment, was not after all, so much of an ex-pert as himself; that he did not know how to investigate by "deductive reasoning," and that what he thought he saw did not hap-en." If the Doctor can find any persons simple enough to believe such a claim, e. is

quite welcome to such converts.

Captain R. F. Burton, the famous English traveller and explorer, in a letter to the London. Times (Nov., 1876), writes: "The experience of twenty years has convinced me that perception is possible without the ordinary channels of the senses;" and he remarks on the subject of clairvoyance, that it is to be "proved or disproved, not by hard words, nor by mere logic, but by experi-

A very different opinion, it would seem, from that of Dr. Beard, who wishes us to take it for granted that his "deductive reasoning" must settle the matter, and if facts contradict that, why then so much the worse for the facts!

Dr. F. Lefébre, Professor of Pathology in the University of Louvain, a very learned physician, would not have discredited Dr. vision on the part of Miss Fancher, for he writes: "It is possible that the power of foresight by somnambulists may be raised

to a degree far above the ordinary level and that they can sometimes penetrate into the future so far as to excite our utmost astonishment."-

Unnumbered incidents, similar to those I have related, might be quoted. I have witnessed many myself during the last forty years and I have seen what the cleverest conjurers can do in imitation of clairvoy-ance and mind-reading; but I will take the word of the best of them that the process by which the genuine clairvoyant gets his knowledge is incommunicable. Mr. Bid-der, the highly esteemed English arithmetician, who excited wonder when a boy by his instantaneous answers to complex ques tions in arithmetic, on being asked how he did it, replied: "I don't do it—I see it." And the clairvoyant can give no better explanation than this.

planation than this.

The only true experts in such a phenom<sup>3</sup> enon as clairvoyance are those who have studied it experimentally for a long series of years, co-ordained the facts, ruled out all that was doubtful, and by repeated tests satisfied themselves, under a great variety of conditions, and through many clairvoy-ant subjects, young and old, the sound in body and the unsound, the ignorant and the educated, that the existence of such a faculeducated, that the existence of such a facul-ty is proved beyond a question. The very element of positive, aggressive distrust, which Dr. Beard, would bring to the inves-tigation of so subtle a phenomenon, would be fatal to any satisfactory result. A name or a fact which we try to force

ourselves to remember may evade our most anxious endeavors. But if we give it up, and think of something else, it may soon start up automatically as it were, and sum-mon consciousness to seize it. Every experi-enced investigator knows that the most wonderful proofs of clairvoyance are those that are unexpected and spontaneous. Try
to extort them by your imperious manner,
or show distrust, (and you cannot well feel
it without showing it to clairvoyant sympathies) and you spoll the conditions, and
perhaps go away ignorantly pronouncing it
all a delusion.

all a delusion.

"Fear of experts," says Dr. Beard, referring to Miss Fancher's case, "is one of the symptoms, almost pathognomonic." Not a fear of genuine experts, but a sense of the folly of dealing with those persons who are strongly committed against the fact, and who bring the predetermination not to be convinced, is the real motive that makes the sensitive subject shy of such experimenters.

menters.

Dr. Beard tells us that "human testimony is the product of the human brain." It was but just now that Dr. Hammond, who also denounces the Fancher narrative as "all humbug," and who asserts that "there never was a case of clairvoyance," told us that "the spinal-cord and sympathetic ganglis are not devoid of mental power." How, then, do we know that human testimony

does not come from the ganglia? Once it used to be thought that mental manifesta-tions came from what the simple still call the mind; and that the brain was merely an instrument for thought-even as the eyes are for seeing, and the ears for hearing. But, "nous arons change tout cela." Thought is now merely a product of the movement of certain kaleidoscopic molecules in the brain; and if I think differently from Dr. Beard he must not blame me, since it is merely because the molecules in my brain get disposed, or shaken up, differently from those in his own. Thus thought lacks the character of logical necessity, and univers-al truths are impossible, all except those that come from his own individual "deduc-tive reasoning." Here are his words: "Human testimony is the product of the human brain, and its scientific study belongs to those who like physicians, devote them-selves to the study of the brain in health and disease.

So, then, it now appears that all these books that have been written on mental philosophy, the human understanding, logic, and the laws of evidence by the Aristotles, Lockes, Berkeleys, Humes, Kants, Hegels, Hamiltons, Mills, Von Hartmanne-Blackstones, Kents and Storys, must be displaced as rubbish to make room for the writings of Drs. Beard and Hammond!

And if Dr. Beard is an expert in judging of human testimony, why not in judging of other "products of the human brain," and for the same reason? Why can he not lay down for us the laws of taste in poetry, painting, music, and general literature? Are they not all, equally with human testimony, products of the human brain, and does not their "scientific study" belong to one who devotes himself "to the study of the human brain in health and disease."

devotes himself "to the study of the human brain in health and disease!"

Dr. Beard says: "We have not in our profession more honorable or able body of men than some of the Brooklyn physicians who have been, directly or indirectly connected with the case of Miss Fancher; and yet the instincts of the majority, both of general practitioners and specialists of nervous diseases, reject all of their testimony relating to the claims of clairvoyance, mind reading, and prophecy."

mony relating to the claims of clairvoyance, mind reading, and prophecy."

This time it is "instincts," that must be admitted to the witness stand under Dr. Beard's ruling. When it comes to quoting the "instincts" of certain physicians as any authority in a question of clairvoyance, is it not in order for Dr. Beard to explain how it is that the instincts, coupled with the long, and multiplied observations of men West, Henry M. Parkhurst, and Dr. Speir, all in Miss Fancher's favor, should not be as authoritative as the instincts of professional persons experimentally unacquainted with the facts, probably not knowing Miss Fancher, and who now, on purely a priori grounds, mere instincts, would impugn her honesty? "Instincts, and deductive reason-Does Dr. Beard really suppose that men seriously in search of facts, are to be staggered by arguments like these?"

But Dr. Beard is not without a precedent. There is another eminent authority, one who in a certain department was himself. an expert, who thought as highly as he of instinct, and said: "Beware of instinct! The lion will not harm the true prince. Instinct is a great matter. I was a coward on instinct. I shall think better of myself and thee, during my life. I for a valiant lion,

and thou for a true prince."
"Studying the subject through the reason," says Df. Beard, "we know deductively by the law of biology that no member of the human species can have any quality different in kind from those that belong to the race.

If anything were needed to show the shallowness of Dr. Beard's pretensions to be an expert in regard to clairvoyance and cog-nate phenomena, this one sentence would suffice. What real expert denies that clair-voyance is a faculty probably latent in all human beings, but developed only under certain conditions, who or malor infrequent?

Because an adult-man may not be able to tell one tune in music from another, and little Mozart at five years of age shows marvelous powers both in executing and composing music, do we infer that Mozart had "a quality different in kind from those that belonged to the race?"

Clairvoyance being sometimes conditionally manifested, we infer that the same psychic faculty is common to all human be-

psychic faculty is common to all human beings, though, in this life, unconsciously latent or undeveloped.

Dr. Beard takes ceresin facts gleaned from his experience as a medical adviser in nervous diseases, and rejects, simply because they do not harmonize with his foregone theory, a large class of other facts gleaned by competent persons giving special attention to the mental phenomena manifested. How, then can we place any reliial attention to the mental phenomena manifested. How, then, can we place any reliance upon the deductions made by him from laws or rules derived, not from all the facts, but from only a few, and those, perhaps, purely physical in their nature? In what possible way has he qualified himself to pronounce against facts which he has not witnessed, but which are amply attested by other persons, including physicians? "Why, by my deductive reason," he will reply, while the truth is that there is no reason in his deduction, since he has accepted but a portion of the facts, and arbitrarily excluded others which he claims to know, "without examination," are false. It follows, then, that what he calls his deductive reasoning has no more scientific value.

Contained as Elect Page

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

REASON, SOUL, SPIRIT; THE ULTIMATE FORM OF PORCE 'All forms of force known to us but one; can be translated into some other form. Thus as I have shown, heat, light electricity, chemical affinity, magnetism and motion are each capable of being transformed into the other forms of force. Neither of these then, can be called the ultimate form of force or power. Man's mental force is ultimate. He takes in oxygen, light, heat, etc., and transforms the into vital force,-then into mental and spirit-power; the formative powers. This spiritual force, this power of reason, is ultimate and final. There the process of transformation of forces, ceases. Into no higher form can any force arise. Some may be startled by the fact that our mental power depends upon the amount of transformed "physical" force which one can produce. But men de, ceive themselves by the term physical force. Primal force is not physical; cannot be seen except by and in that ultimate form which it reaches in man, called reason, soul spirit. Here in intellect, in reason, in spirit, in conscious ness, all higher transformation ends. Downward into lower orms, this higher may descend; but above reason love, truth, beauty, wholeness, spirit, it does not rise. Which form, then, are we to regard as primordial and original? Heat, light, electricity, chemical affinity, magnetism, vitality, nerve force; or soul, mind, reason, spirit.

Remember, that though heat and light are the agencies of the growth of vegetable and animal life, yet the formative germ, which in each individual and species, gives shape and character to life itself, transcends these. Each germ is a type of some ideal, model, or archetype, which determines the cycles of career of its own evolution. Heat and light are indispensable to the growth of each plant; but these forces evidently do not determine the type of its life, or the cycles of its organic career. They simply furnish stimulus, perhaps the material of growth; but they do not furnish the archetype of species or career. Even Dr. Carpenter, the most intense materialist of modern times, admits that the mode of growth of any plant, is determined not by these so-called physical forces, but by its

"germinal capacity." This type forming power must be the ultimate original power of all forces, and we have seen that the only form of force, which we find answering to this, is Intelligence, Reason, or Spirit. This power is a formative force-as witness arts in all its forms, society, mechanics, inventions, etc. We see that the original power, the primordial force must be type-forming, or must contain per se, the eternal archetypes of all things. The only analogue to this archetypal power is Intelligence or Spirit in man. Hence this form of force is at least an approximation to the original constructive energy of things. And besides since all transformation of force ends in Reason, in Spirit, how can we escape the conviction, that intelligence or spirit is the primordial and original form of force, more properly called power? Will it be replied that we cannot say be cause we do not know if spirit or intelligence be the ultimate form of force? I answer, Since all we ever can know of any form of force, must be known in our own spirit, to us, there can never be a higher form of force than spirit itself. If force can exist in any higher form, it would be, to us, as if it were not, and therefore we can truly say, no other can exist.

PAITH IN AN IMMORTAL LIFE, NATURAL: ESSENTIAL. Indian funeral rites, ancient funeral rites, provisions for travel into spirit-land, all prove that the spiritual idea is an instinctive, intuitive one; a natural faith, and like those presentiments implanted in the larval insects that are to undergo metamorphosis. It is the constitutional presentiment of immortality. Nature does not deceive us. Or if she do, how can we trust our denial of the desire for the spiritual life beyond the grave? If we can not trust the affirmative instincts, how can we trust our second-hand doubts and negations thereof? If the affirmations of our nature are delusive, much more delusive must be our denial thereof. . Universal distrust is insanity.

EXISTENCE OF THE SOUL. Man is the greatest fact in Nature. Mind the greatest fact in Man.

Earth-life is a vast drama, in which scenes, acts, actors and spectators are constantly shifting. Generations rise from the ocean of life, swiftly cross the continents of time, and to all physical vision, plunge into the mists that cover the ocean of death, chanting as they march, "One generation passeth away and another generation cometh." Does the earth alone abide forever?

Whence are wet and whither do we tend? These meditations invoke all the powers of our souls. Wonder and hope and reverence take full possession of us, as we thus contemplate the shifting scenes of life's great drams, and behold thate-

"Between two worlds life hovers like a star "Twixt night and morn upon the horizon's verge; How little do we know that which we are!

How less what we may be! The eternal surge Of time and tide rolls on and bears afar, Our bubbles: as the old burst, the new emerge, Lashed from the foam of ages: While the graves , Of empire beave like swiftly passing waves."

In the whole how permanent, in the parts how ephemeral is human life, and amid what awful and sublime mysteries it hangs; to what tremendous problems it gives rise; among which none is greater, or more absorbing, than the origin and genesis of the soul and spirit of man.

THE UNITY OF NATURE.

This instead of the idea of the persistence of force, is the deepest law of all science. Hence there is but one original primordial substance.

UNITY OF PORCES.

It takes all, mankind to announce all revelation. It takes the whole Church to expound the whole oracles.

All six-world-religions have a common origin, a com mon history and a common aim. All are imperfect. None are finalities. The career of life on earth illustrates geological rhythm. Continents sink and rise, so do races. History illustrates it. Progress proceeds in waves. Reliion, art, science, postry, philosophy, have their epochs. And all this rythm is a corollary from the unity of nature, and the eternity of force. Continuous unrythmical motion could take place only in an infinite void, destitute of all existence but the moving body. What is this rythm, then, but the successive waves of divine and infi-

SUBSTANCE, LIVE AND ACTION ETERNAL.

Not only is substance eternal, but the changes of substance, the motions and transformations, the cycles of er of things, are also eternal-without beginning or id. If it be not so then there must have been an actual ringing to the order of the universe in some point of isfinite past time. If there ever were such an actual beginning to the order of nature, then prior to that moment, there was no motion, no change, no life, no creation, no creature, ad no laws of life and being. God was idle; not only idle, ut unconscious, not only unconscious, but dead. For onscioususes and life imply change, motion and emotions, f therefore nature ever began, Divine Intelligence began, hich is a contradiction in terms. Divine Intelligence

cannot be conceived as in a state of absolute rest and inaction. But that the motion, the changes of the universe began, implies the non-action of divine power during an eternity before the beginning of things. An eternity of di-vine idleness! God is God, by virtue of being the only universal and public toller. . The very idea of God is raidically opposed to the notion, that his action, his creative and formative providence began. It would be quite as. consistent to say that the Divine Intelligence Itself began to be as that it began to act. The eternity of intelligence cannot be separated in thought, from the eternity of its providence or its action. No more can it be conceived to be intelligence without at the same time conceiving it to be operative, living. If it did not begin to live, it could not begin to act. If it were eternally alive, it must have been eternally active. 'Nor can you divorce life from the idea of power and intelligence. A dead inactive intelligence is a contradiction in terms.

Hence admit a God, and you cannot escape the conclualon that His creative or formative Providence is eternal, without beginning or an end. But see what follows. The universe in its whole constitution and career must be con-ceded by the Theist as the field of livine operations. If so, then the order of the changes of this universe, the metamorphoses of things never begun to be either in substance or phenomena. This is corollary from the foregoing. The order of things then is eternal. Substance and the laws of the correlations of parts and forms of substance sust be

. KYES. The eyes of gross persons are musty; are often bleared and suggest within and behind them frog-ponds filled with moral miasms and animal fevers. But the eyes of pure cultured and spiritual persons are clear as the morning star, fresh as the dew, and suggest within and above the soul which looks out of them, the overarching firmament of eternal light, liberty and love. The eyes of cultured and stainless maidenhood are redolent of all conceivable beauty and sweetness; nothing is so sweet as human sweetness. \* \* He who has not and does not love some sweet, pure and beautiful woman, knows not the highest and holiest joy.

MARCH 10th, 1864.

I will be just and fear not: Just in my dealings, just in my relations to every department of life. Perfect, Justice and Love. O! Father and Mother, may I be able to be this. May I become a true son of Heaven.

DOUBT. Hornmel has it all in, "an ounce of custom outwelghs a ton of reason."

Philosophers seeing this tyranny of opinion have been unanimous in making doubt the first step toward philosophy. Aristotle has a fine chapter on the utility of doubt, and on things we ought first to doubt of-(opinion). Paul says, "Prove (test is a better translation) all things and hold fast that which is good," thus implicitly commands us to doubt all things.

"He," says Bacon, "who would become a philosopher, must commence by repudiating belief," and he concludes his most remarkable passages with the observation that were there a single man to be found with a firmness sufficient to efface from his mind the theories and notions vulgarily received, and to apply his intellect free and without perversion, the best hopes might be entertained of his success."

"To philosophize," says Descartes, "sincerely, and to good effect, it is necessary for a man to renounce all prejudices, in other words to apply the greatest care to doubt of all his previous opinions, so long as these have not been subjected to a new examination, and been recognized (demonstrated) as true." "Ancient philosophers," said Hamilton, "would not admit slaves to their instructions. Prejudice makes men slaves, it disqualifies them for the pursuits of truth, and their emancipation therefrom, is what philosophy first requires of her every tane disciple. Philosophical doubt is a means, not an end. Life is positive, affirmative, trustworthy and beneficient, because divine. The path of doubt is only the road to knowledge. Evils of doubting are excessive skepticism ending in universal negation; denial, atheism, spiritual dankness and decay. The common mind staggers under an enormous load of beliefs, prejudices, and passions, which to the clear sighted, cultured and pure, are actually awful.

The universal religious unrest of the whole world of sects, and no sects, painfully but clearly attests, that no mere extrinsic conditions can satisfy the aspirations of the epiritual part of man. Wealth, ease, right marriage, children, fame, power, all external belongings, are inadequate to quell the upspringing aspirations after the ideal excellence. We long for wholeness or holiness of conscience and of consciousness. The superior condition is a condition of harmony of all the human faculties. Illumination is the consequence of this atomic and organic harmony. Suffering, toil, hard usage, great study, an earnest purpose applied to life, a great noble divine aim; these are our saviors, and only these and such as these.

RELIGION-MAN HAS POWER TO KNOW GOD'S LAWS. . Religion is the slow and toilsome education of the entire nature of man; a calling out into roundness and harmony all the powers and faculties of human nature, until polished and gentle, and impressible as the most perfect mirror, all the facts, all the truth, beauty and value of things, are pictured in the soul.

What is religion?

Ans .- Negative. It is not theology or ecclesiasticism; it is not opinion or belief or doctrine; religion is not Pagan, Jewish, Christian or Mahomedan; it is limited to no climate, country, race or age.

Ans .-- Positive.

It is the natural, but slow development of all the powers of our common humanity to a complete and consistent whole, as ordained by the decrees of eternal reason and exhibited by the laws of the cosmos.

Perfection and truthfulness of character are the self-evident intentions of nature; and to attain to this, we must consult, not the standards of superficial theology or systematic ecclesiasticism, but the everlasting and immutable

ideas of Nature, Reason and Intuition.

(The intuition of unattained excellence, of possible perfection of character and of conduct, is the one motive power of the human race; on, ever onward still; such is the leading of great desire, and a boundless horizon.

Religion has three great ideas: First, Inflatte spirit; Second, The human spirit; Third, Inspiration of the hu-man by the divine spirits. Hence arise ideas of duty based on the moral sense. The moral sense implies Supreme Law, Justice, Goodness. The demonstrable part of religion. A soul in man. The immortality of the soul; and spiritual communication.

FUNCTION OF RELIGION.

First-Religion is a divine life. But what is a divine life? Answer-A life in perfect harmony with the divine law. It presupposes divinity at the core of the world; divine laws in its procedure, and the best possible result of things. Becond—It presupposes power in man to know, and ability to obey these divine laws. The divine laws must be without human reach, within the reach of all men to know, universal. No partial revelation of these is admissible, while man is holden responsible for his rela-

Cro be continued.)
Copy-sucht by H. Tettle & G. R. Stebbins, 1878.

Is SpiritualismsGood Enough to Die By?

Mr. and Mrs. J. F. Williams, of Vermillion, O., were deprived by that terrible disease, dipatheris, of three children in a single week: Frankie, just past his beath year, died Nov. 5th; Edith, just past her eighth year, died Nov. 9th, and Evah, in her twenty-fifth year, died Noy. 11th. As every father and mother knows, the loss Nov. 11th. As every father and mother knows, the loss was a terrible one, the more from its suddenness, and that dreadful form of death. The disease was so violent and of such malignant type, that from the first, there was no hope. It was a most cruel form of death, and when the two first died, the loving hearts of the parents found no comfort anywhere. When Evah was attacked, she said to them she should die, and they need not expect any other result. Two days before she departed, her spiritual senses became intensified. She saw har little brother and alster with her and talked saw her little brother and sister with her and talked

Fearing the nervous shock, the death of Edith had been kept from her, but she knew of it and described all the arrangements, even to the appearance in the coffin. Then her grandmother Williams came, whom she had never seen. She described her perfectly, and said she was caring for her brother sister. They were all waiting for her. "But." said she agon zed father, "can you not stay with us, Evah? We shall now be so lonesome! Will you not try to get well for our sakes?" I will try!" she replied, "but it will be of no use. They have come for me, and I do not wish to stay

From that time on to her death, these spirit friends were as real to her as the earthly ones who stood around her. She knew everything transpiring in the house, and when her grandfather drove up to the gate, was first to see and speak of his coming, although she was in a distant room. Patiently she took the medicine, which she said was useless, and suffering at times the agonies of torture awaited the final moment. To that moment she retained all her mental faculties, only intensified, and after all her suffering, departed with a smile as though greeting the dear friends she met in

Such was the impression made by her spiritual comsuch was the impression made by her spiritual communion, that the bereaved parents well could say, "Oh, death, where is thy sting; oh, grave, where is thy victory." They became as reconciled as it is possible for the Suman heart to become amidst the ashes of its cherished hopes, and by the lonely hearth, where once a family beloved had gathered. They felt that their children were not dead, but with them still, with love undying and undiminished.

All their children had by their sweet and centle ware.

All their children had by their sweet and gentle ways endeared themselves to all the community. Frankle was a precocious boy, and young as he was, stood at

was a precocious boy, and young as he was, stood at head of his school, when young mer and women attended. He was conscientious to a fault and if he thought he had done wrong, of injured any one's feelings, he would at once go to them and ask forgiveness. A short-time before her death, after recovering from a terrible spasm, Evah sald to her father, that the time had come, she must deave them. When the time came she wanted him to send for Hudson Tuttle and have him speak for them all. At that time there was so much slarm about the disease being contagious that a funeral was considered inexpedient, but on the 22nd of funeral was considered inexpedient, but on the 22nd of December, the Methodist church, which was kindly tendered, was filled despite the cold and storm, with an eager audience, wishing to learn of the spiritual phi-losophy, as taught by Mr. Tuttle.

As the speaker had an audience chiefly composed of

church members, although there were a great many Spiritualists, he adroitly based his discourse on their own ground, and made his departure from the xvi: i. of Matthew: "The Pharisees also, with the Sadduces came and tempting, desired him that he should show them a sign from heaven." The ingenious application of the text was this: They were all waiting for a sign from heaven to prove to them the reality of the life beyond. Here in the opening of the spiritual vision of Evan they had that sign.

Then he cited the instances of such communion from the Bible, and showed that it had never ceased, nor could do so. That one law of communion ran through all ages and is true of all races of mankind. Then he spoke of the purity of life demanded by Spiritualism; the grandeur of man's position as an immortal being; the happiness bestowed by the knowledge that our dear departed are ever with us, and the joy of the final union with them, where there are no more partings, no more heart-sches, forever and forever.

One passage of this discourse so perfectly expre the thoughts which arise over the grave of childhood, that we have reported them, nearly in full:—

Sweet, sunny, beautiful childhood! The whole great world before; a wonder world, where everything is new and strange! The spring of life, where its stream breaks out of the past and flows onward into the cloud-enveloped future. What a dream it is, and yet how terribly real! Every child to its loving parents, is a divine incarnation. They feel that it is a wayfarer from another clime. It comes, bringing a new atmosphere of love, of devotion, of self-forgetfulness. Its care becomes a worship, sanctified unselfish. How watches the mother the cradle; with what assiduity anticipates all the wants of her darling. Like a gift from on high, an exotic transplanted from a brighter clime she cher ishes it! How father and mother bend over it with souls drawn together by the magnetism of unselfish love, and how thrills their hearts when it first utters their names! Then its half-articulated sentences speak

of the spirit with all its infinite possibilities, which unfolds its faculties proving itself akin to the divine. Like an exotic tenderly watched, while its leaves ex-pand, and the buds seem ready to burst into bloom, touched by untimely frost, is childhood stricken by disease. There is something so out of the general order, something that seems so unnatural, so terribly cruel, we cannot be consoled; and when death claims their young lives we repeat the old, old story, Rachel weep-

young lives we repeat the old, old story, reschet weep-ing for her children and refusing to be conforted.

When the aged are gathered to the grave, we feel that the harvest is ripe, the sickle has garnered its own, and that their work has been accomplished. But when childhood is blasted in its budding life, and before us where it made a heaven of joy, remains only an arid desert, briny with our tears, there comes no balm for our wounded hearts; there seems to be no gain, only loss, wretched irreparable loss, and waste of love, which now is purposeless.

Oh, mother, you who watched with such unfaiteron, mother, you wand watched with such unfaltering solicitude the expanding life which nestled at your name, and in despair was last to catch its whisper of your name, and in despair was last to hear that holy name, half-finished on its pale lips of death, when you saw the little coffin lowered in the grave, how utterly perished every hope of your heart, and how completely despair came to abide with you; even now, though the mists of many years have gathered between your and mists of many years have gathered between you and that terrible hour, you cherish the grassy mound, and the vernal flowers that bloom there are precious in your eyes. There is a dittle marble slab, and a name which sounds like far-off music—is that all!

An all-wise and infinite purpose which rules the uni-verse, has not bestowed consciousness, emotion, reaverse, has not bestowed consciousness, emotion, reason, feeling on man simply to blot them out. If so, if the heart with all its intense emotions, its aspirations; with chords wibrating to every breath of love, is thus with chords wibrating to break, then creation is a

created to suffer, to bear, to break, then creation is a sham, and love itself is a blot on the fair face of nature.

I am thankful that I have a belief which gives me perfect rest; a system of nature that knows no contra-diction, and provides for a sparrow as well as a blazing

Solomon's Temple

BY WILLIAM DENTON. THE TAR

There are very few persons who have any just conception of what psychometry can do in revealing to us the past history of our planet and of humanity. The stones that lay in the streets of Jerusalem, can reveal its history to the psychometric seer. We are yet to know absolutely all the facts of the past, that are worthy of our knowledge.

When Mr. Peebles first went round the world, he collected a number of specimens from various interesting localities; some of which he kindly sent to me. Among the rest was a specimen of what appeared to be cedar-

wood which was labeled, "Said to be from the first (Solomon's) Temple, but certainly from Jerusalem."

I presented this to Mrs. Denton a few days ago, she having no knowledge of the specimen; indeed she supposed it to be a fragment of some old bed or chair, and on that account undertook the examination somewhat unwillingly. She add almost immediately:

"I see some large stones that have fallen down. They look as if they had belonged to a building that had gone to decay. I think it had been a large building. I see one standing now; whether that or not, I cannot tell. It has a round tower on the top. It seems to be in a large city. It is by far the largest building in the city, It does not seem so high, compared with its size. wood which was labeled, "Said to be from the first

city. It does not seem so high, compared with its size, but it covers a large space. I seem now to be inside and notice in the large room where I am, a wooden partition about two feet high, which has a wide base and is ornamented; that forms a square in the interior of the oom. This seems to be a temple of some kind. I obtain room. This seems to be a temple of some kind. I obtain this from the influence of the people. I am now where there are rocks and hills and water near. The water extends a long way; it is like a sea or lake. I see tall, large trees on some of the hills. There is a good deal of the religious sentiment connected with this specimen. The country seems to be imbued with religious sentiment, the people must have cherished it. They were distinct religiously from the people around them. I know of no people at the present time that resemble them in that respect, except the Mormons. But I do them in that respect, except the Mormons. But I do not think they were the people, and I do not go in that direction. It is a place that has undergone great changes. I seem to be in the East, in some large and ancient city. It is not in the same form now. I can see white sails on that water. There are some busy ports there. I am now up high, where I can look down on the city, and see the houses and streets. Most of the houses are low. I have been here before, I can see places that I recognize; I am in Jerusalem; and that large building is the temple. I see the very street, vacant square and building where Mary was." The water was the Medi-terranean, and the trees were the cedars of Lebanon. I have slightly changed the phraseology, but added nothing; and nearly every word that was uttered is

given; no statement of any importance being left out. The following statements are either directly affirmed or are indicated in this examination, every one of which

1. That the specimen was connected with large stones.

2. That the stones belonged to a ruined building.

 That it was in a large city.
 That it was by far the largest building in the city. That its size was consequently more upon its ex-

tent than its height. 6. That it was a temple. 7. That the people of the country were very religious. 8. That their religion was distinct from that of the

people around them. 9. That the city in which the temple was situated had undergone great changes.

10. That the city was in the East. That it was a large and ancient city. 12. That there is some place near the city from which

it can be looked down upon.

13. That the psychometer had been there before. 14. That the city was Jerusalem.

15. That the building was Solomon's Temple.

That the specimen was connected with water and the water was the Mediterranean.

17. That the specimen was connected with trees, rocks and hills, and that the trees were the cedars of banon.

There were in Jerusalem, at different times, three temples. The first built by Solomon, the second about five hundred years afterward by Zerubbabel—the first having been destroyed; and the third by Herod. They were all erected on the same spot; the third seems to bave been the largest and most magnificent, and this was the one seen by the psychometer. It was six hundred feet square and, according to Josephus, one hundred and eighty feet high; though this is supposed to

be an exaggeration.

The place from which the psychometer looked down upon the city was probably the Mount of Olives. Being three bundred feet higher than the temple Mount, there is a fine view of the city from it.

Mrs. Denton has been at Jerusalem many times psychometrically, as any one who has read the "Soul of Things," may remember. So accurate is the psychometric vision that she recognizes streets and buildings

that she had previously seen, almost if not quite as readily as if she had been there in person. Cedar from Lebanon appears to have been employed in the erection of all the temples at Jerusalem. The cedar for the first temple we learn from 1 Kings, 5 chap, was cut down in Lebanon, carried to the Mediterranean, floated in rafts opposite to Jerusalem, and then conveyed to the city. The wood for the other temples was probably conveyed in a similar manner. My opinion is that the specimen presented to the psychological properties that the psychological properties the psychological properties that the psychological psychologi chometer, the sea and Lebanon, because it had been directly associated with both,—still retains the influences derived from that association. Whether the temple had a round tower at the top, I am unable to say. The "wooden partition" that was seen in a large room corresponds with a low payapet which existed in the temple, about eighteen inches high, which separ-ated the people from the priests, while they were per-forming the duties of their office.

While psychometrizing specimens from Jerusalem, about four years ago, to obtain facts in the life of Jesus, Mrs. Denten saw, on one occasion, Mary the mother of Jesus, when about fifteen or sixteen years of age, enter a handsome structure in the city. This structure, the street in which it was situated and a vacant square near, were carefully described. Upon seeing them on this occasion, she was positive that the city which she saw was Jerusalem.

It has been repeatedly suggested that all such statements by professed psychometers merely indicate mindreading. We need to guard carefully against all possible sources of error in conducting such investigations; and this I have borne carefully in mind. I have tried many experiments with specimens by placing them in boxes with many others, and having them taken out and examined, when no one knew the nature of the and examined, when no one knew the nature of the specimen; and some of the best examinations recorded in the "Soul of Things" were made in this way. I have never been able to trace any indication of mind-reading, even in the remotest degree,

Others again suggest that disembodied spirits con-

vey all the intelligence which is manifested in such examinations. But the question might then arise, How do disembodied spirits know the connection of every specimen examined? If they can know, why not we? We are spirits as truly as they, and if they have any means of making such discoveries, why not we? There are no facts connected with the exercise of the psycho-metric faculty that would lead me to think that de-parted spirits are connected with the matter in any way. Spiritualists as a rule are too ready to attribute to spirits out of the body what is performed by spirits in the body, though in a peculiar condition.

> A Haunted House. [Special Dispatch from the Chicago Tribune.]

Clinton avenue, Brooklyn, has a haunted house, and the police are trying to find the ghosts. For three weeks C. Smith and family have been disturbed nightly by the C. Smith and family have been disturbed nightly by the ringing of the door-beil, the ratiling of doors, and loud rapping. Sometimes the noises begin at 5 and continue till 12. People living on both sides hear the bell also. The knocking is very violent. Finally Mr. Smith got a detective and other gentlemen to visit his house. One gentlemen held the bell-knob and the detective guarded a door. The bell rang and a rap sounded on the door despite the presence of these persons. Flour was spread on the walks to see if any person approached the door but no imprint was found. Monday the colice were asked to investigate. Last night a Captilla and three officers stationed themselves at the house walls he and a detective remained inside close to the doors with hands on the knobs ready to spring. The three officers were posted outside. The hostile force seemed to make the spirits more active and demonstrative, for not only did the knocking and ringing occur as before, but a brick was hurled through the dining-room window, shivering three panes of glass, and falling inside the curtain. The brick could only be thrown at the window from an alley-way, and the approaches to this were ed on Third Page.

# Woman and the Household.

BY HESTER M. POOLE. [No. 151 East 51st street, New York City.]

A LITTLE WHILE. A little while, my friend, a little while, And sullen winter yields his frigid sway, Though now there comes a long and dreary file Of leaden days, and o'er our heads no smile Of the pale, sickly sun lights up our way, Sometime, to you and me Come hours so bright and free.

That we can wait, and waiting, sing alway! Dear heart! be patient but a little while, For now all things take their long night of rest Without, the snow is stretching many a mile O'er desolate kills, whose rocky, ice-bound

crest. Hold no warm nook, no flowers, nor feathery nest Of gladsome, singing bird, Whose trills, whenever heard,

Awoke in us such youthful, jocund zest. A little while, dear one; a little while! We only walt the coming of our spring. And though the path-be long, let us beguile The way with hope, let faith bear us on wing So strong she falters not, until she bring

With love's compulsion sweet . A life so full, 'tis meet That watching for that hour, we care to glad winds fling.

A little while, my friend, a little while The earth bears seeds deep in her faithful heart, In the dark mold they lonely wait, meanwhile, For the glad sun, through the long weeks apart, Then, when they feel the swift, electric smart -Of the God's rapturous kiss,

That wakes to life and bliss, Each softly, slowly climbs, the other's heart. A little while, dear one, and we shall bloom, Our lives will find their fullness in the spring Which nature gives to all. Is there not room

In the eternities above, for gloom, Somewhat to shadow with its darkling wing, The rapturous flood of joy which love shall

When Death has lost his sting, As, on victorious wing We soar, to find, in Heaven, perpetual spring?

GENERAL NOTES ON EDUCATION.

The Board of Education intends to add Greek to the Courses of study at the Normal School. There are now one hundred and twenty-

ight women in the different departments of fichigan University—thirty-five more than there were last year.

The Girl's Latin School, organized in Boston February last, has now seventy-eight pupils, and is extremely successful in its work. The students have made remarks-

Maine pays her women teachers smaller salaries than any other of the States. They receive only \$17.04 a month, against the \$35-45 of the male teachers. Most of the Southexn States give male and female teachers exactly the same salaries, as do also all the Indian schools in the different Territories.

A council of the friends and patrons of Syracuse University was held in Syracuse last week. Plans for raising funds for the institution were adopted, and over \$7,000 was subscribed. It was proposed to appeal to the wealthy women of the State to endow with \$40,000 a professorship in the College of Liberal Arts, to be filled by a woman.

When Miss Mary A. Phillips made appli-cation for admission into the chief Methodist school of theology in the Northwest List school of theology in the Northwest, Evanston, ill.; the professors looked with disfavor upon her, but she has proved herself so much of a student, and given so much promise, that they have decided to allow her to graduate, which she is nearly ready to do. She is said to be the first of her sex to take a degree in a Methodist seminary.

The University of Pennsylvania has nine hundred and forty students, and is in a flourishing condition. Women are admitted to the lectures on Modern History given to the Seniors; to those on General Chemistry, given to the Sophomores and Freshmen; to the lectures on Physics, given to the Sophomores; to the instruction in Analysical Chemistry, given to the Juniors and Seniors in the laboratories; and to the instruction in the laboratories; and to the instruction in the science of music.

In the public schools in Tyrone, Pennsyl-In the public schools in Tyrone, Pennsylvania, for some years the principal, or the ablest of his assistant teachers, has had charge of the entering six-year-olds during their first term. The only book now used is a reader; they read by sound; they copy the letters in simple print, and they make simple signs for the sounds. They also make figures and begin to count on their little slates. Their spelling consists in writing words they have read and are familiar with from seeing only the homograpic soundfrom seeing only the homograpic sound-signs. They delight in all this, and in the Doctor's talks; and every fifteen or twenty minutes they are allowed to break the won-derful stillness and talk themselves; or they sing, march, gesticulate, or otherwise exercise physically. There are over a hundred in the room, all taught more effectively than one would be-more pleasantly and perhaps as easily. They are a happy crowd.

The St. Petersburg Medical College for. Women was established in 1872. Its programme is the same as that of the male medical colleges. Ladies must be graduates of some literary college, must pass a prelimin-ary examination, and must study medicine (in the college) during five years.

Russia, though the last Government to permit women to study medicine, was the first to officially invite them to professional service in the field. In the late Turko-Russervice in the field. In the late Turko-Russian war, female physicians cheerfully performed the duties assigned to them. The first commencement of the St. Petersburg Medical College for women, the only institution of the kind in Russia, took place during the war, and the students of the last (fifth) course were put on the field of duty before they had passed the final examination. Of fifty-eight ladies of the graduating class, twenty-four agreed to go to the scene of action in Turkey, where they were distributed in different hospitals as junior assistant surgeons, just like the male students of the graduating class. Last year these were over four hundred and fifty ladies in the St. Petersburg Female Medical College, and over fifty had passed through the final examination.

George Eltot will edit the works of her late husband. George Henry Lewes.

Gerardine Macpherson, author of the "Mee moirs of the Life of Anna Jameson," just published, was Mrs. Jameson's favorite nices and died before her book was given to the published.

to the gubtic.

He must to call his girt "Revenge"—

Cognomen rather next.

For when one asked him why, he'd say, \* "You know revenge is sweet."
[Harvard Crimson.

Mr. Gladstone has a daughter who is fam-iliar with the place of every work in his library, and the run of its contents. When he desires a reference, she instantly fetches the book needed, and points to the passage

Mme. Thiers is described by the biographer of her husband, as being "great through the warmth of her heart, and the uncommon gift of common sense.

#### GENERAL NOTES.

In accordance with the will of Mary M. Danser, of this city, (well known for her charitable bequests) a mansoleum has lately been erected to her memory in Greenwood Cemetery. Its cost was \$25,000, and a very foolish way of spending the money, too.

The Rev. Dr. Tyng, Jr., recently told his congregation that, if the ladies of his church would give up their three-button gloves and wear one-button gloves instead, enough mo-ney would be saved to support an orphan house; whereupon, some of the ladies sug-gested to the rector the possibility of saving out of the cigar money of the male members of the church, from the rector down, enough to carry on one or two asylums.

The following advertisement appeared in the London Spectator the other day:-"To Women—An attempt to act out Mr. Rus-kin's ethical teaching—Lady help required for nursery; another for kitchen; countrylife of much simplicity and self-help; entire social equality; adequate salary; no servants kept, but work fairly shared by all."

The death of Princess Alice of Hesse, conveys a warning which should not be forgotten. The physicians who have investigated the cause of the peculiar virulence of the diphtheria which attacked her family with such fatal results, have agreed that the rapid spread of the infection was entirely due to imprudent kissing. A child with a sore throat ought not to be permitted to kiss any of its companions.

The committee on science, in Sorosis,-Miss Sara Fuller chairman, held a large meeting in the parlors of Mrs. King, on the 17th of December. Dr. Anna M. French gave a lecture on the anatomy and physiology of women's organization, illustrated with enlarged charts. The lecture was admirably clear and dignified in matter and method of presentation.

method of presentation.

This was followed by an instructive paper on Nurses, by Mrs. Yardley, of Orange, N. J., and an essay on the Amateur Doctor, by Mrs. Harriett Farnsworth. The long session was closed by a brief discussion upon the question "Can Phrenology be justly ranked smang the sciences?" in which a skull was introduced to give negative testimory. The topic is to be continued, with a new order of exercises at the next meeting. new order of exercises, at the next meeting. Miss Fuller has organized a most excellent

and useful committe.
Similar gatherings can be held in any place where a competent medical woman can give an occasional afternoon to the elucidation of special topics. What an impetus fnight be given to vigor and happiness by such meetings! There is first the high social enjoyment which comes from assem-bling for some good purpose. Then recip-rocal information is imparted. Suggestions are made, and questions answered. The right words spoken upon the evils of stimulating food, the wearing of thin or of high-heeled shoes, of cold feet and poor circulation, might save many a sensitive frame from untimely decay.

Books upon physiology and hygiene are good and inexpensive, and there is no excuse for ignorance upon the laws of life. We have been lectured long enough upon the decay of health and beauty among American women. Thanks to women physicians, the most delicate, vital subjects can now be treated with safety and modesty. Beauty and health can be preserved, by knowledge

No greater boon has come to woman than that the tender, wise, loving mother-doc-tor can be called in for advice upon her own regimen and the care of her little ones. The young mother feels a sense of unutterable relief in telling of her needs to one who has herself been initiated into the mysteries of motherhood. The day is coming when the treatment of women, in certain cases, by men, will be a thing of tradi-tion, a relic of those barbarous ages when Beard and Hammond were quoted as au-thorities, and supposed capable of sitting in judgment upon such cases as that of Miss

Fancher, of Brooklyn.

But we want no half-taught medical women. Ignorance and thoughtlessness are the greatest foes to our advancement. A thoroughly scientific training should follow a natural vocation for the work, and a clairvoyant insight into the economy of the human form divine. The true physician must recognize that in the indwelling and over-mastering soul, exists the fountain of causes, the seat of health and disease; that the inner life controls the outer. Otherwise, no matter with what honors she may have been graduated from a medical college, she has no diploma from the Great Healar, who alone is the source of life and health.

### BOOK REVIEWS. . .

THE PHILOSOPHY OF EXISTENCE. The Re-HE PHILOSOPHY OF EXISTENCE. The Reality and Romance of Histories. In Four Books. I. History of Detties, or Theism and Mythism, II. History of Heaven, or the Celestial Regions. III. History of Demons, or Demonism. IV. History of Hades, or the Infernal Regions. Including a History of Angels and Purgatory. By E. O. Kelley, M. D. 1 vol., 8vo., \$500. J. W. Bouton, 706 Broadway, New York. For sale by the RELIGIO-PHILOSOPHICAL Publishing House, Chicago.

Chicago.
This is a work somewhat novel in char-This is a work somewhat hovel in character. It purports to embrace the reality and romance of histories—as of Delties, of Heaven, of Demons, and of Hades, including a brief history of Angels and Purgatory. It is hardly easy to give a good comprehensive sketch of this work. Nor do we

tory. It is hardly easy to give a good comprehensive sketch of this work. Nor do we always perceive that the author is altogether serious. The "doctrines of devils" are certainly treated with levity; yet the unwitting reader will be liable not to obtain a perception of the fact.

The preface to Book I. perhaps expresses fairly the scope of the work, as well as the author's aim. It does not contain theology—a knowledge of God and his religion; but treats of Thetim, or belief in God. The first part of the book is devoted to an illustration of the God or Unity of Gods, of the several nations. The second part embraces the gods of the Greeks and Romans, together with those of the Northern forefather mations chiefly of modern Christendom. Those deities and divinities were derived from those of the nations of antiquity, from celestial objects, from phenomens in nature, and from deitied heroms—subordinated to the One Sole, Suprems, Unssen God of all in whom was general belief." The numerous quotations serve to express the views

taken of this subject, and may be read with much profit.

The second of the four books purports to give the views of both ancients and mod-erns in relation to the celestial regions. The author quotes largely from the Bible, Milton, and Emanuel Swedenborg, and gives a very clear idea of what different views have been entertained of the supernal world, future bliss, etc., by Jews, Parsis, Chaldeans, Buddhists as well as Christians. We can only call attention; but the variety of au-thors, beliefs, and conceptions, is simply prodigious.

The history of Demonism is more distinct. But between the devils of modern Christians and old Jews, the devs of Iran, and the death-gods of the classical nations, the lines are not so vividly struck. Plato, Siva and other such divinities are almost assimilated with Satan, Typhon, Moloch and Ahriman, the Father of Lies. The reader will not be slow in apprehending that the devils of one religion are little else than the supplanted gods of another. The ancient and archaic nations being more intensely addicted to worship, either venerated a divinity as good or dreaded him as the minister of ill. They could not be neutral. To medium charac-ters they ware more than color-blind.

Dr. Kelley however, does not restrain his sense of the ludicrous in the latter chapters of the third book. Old and young demons in collequy are quoted, showing how the devils thrive by the introduction of Christian vices among moral pagans. The can-tons of Hell are also enumerated: 1. The canton of drunkards, whence the officers and courtiers come; it is the royal canton. 2, The swearers' canton—people foolish but profitable. 3, The canton of thieves—popu-lous and splendid. 4, The liars' canton—very populous and polite; the people are possessed of two tongues. 5, The canton of Sabbath-breakers—exceedingly numerous. 6, The adulterers' canton—very dark, seldom visit-ed by the rays of the sun. 7, The murderers' canton—well peopled, yet the darkest and most miserable. Not only, those dwell here who cut one another's throats, but all oppressors of every sort—cruel husbands and wives, disobedient children, false friends, back-biters and calumniators.

Baalzebubset forth as one of the Magi —a seer and prophet. He is the special demon of all liars, "the easily-besetting sin of the day, especially of Christendom, is undoubtedly that of lying; and its enormity is surpressed only by the taking of life itself. He now adds in his impersonations, the circustre of a Chesterfield, the eloquence of a Cicero, the innesse of a Talleyrand, and the assurance of Beau Brummell. Indeed, to read, a letter of the distinguished gentleman, given by our author, we perceive him to be not near so had as he is painted.

Belial, is, however, a favorite of old Luci-fer. He is the demon of love between the sexes, and opposed to gross debauchery. He presents his views in regard to Eye and her betrayal, but doubts about the reported punishment. The number of wives ruled over by their husbands is annually lessened, and in some communities the practice is already quite reversed. The anathemas apply to married ladies, still they are not known to have deterred any from entering wed-lock. He quotes Theodore Parker to show that he has been badly maligned.

The Autobiography of Satan is another of Dr. Kelley's favorite authorities; but we must pass over. The tricks, seductions, worryings, and obsessments which employed the exertions of so many exercists, the wasting of holy water, etc., are set forth with a conceit which we are often puzzled to comprehend as humor or a grotesque sincerity.

The infernal regions are certainly bizarre, God, made hell, one preacher declared, when having nobody to put in; so much for fore-knowledge. Immaterial spirits suffer bodly torments there. It has its geography, being separated from Paradise only by an abyss. It gives exquisite pleasure to the re-deemed saints to gaze upon near kindred, spouses and children, weltering in tortures that no imagination can form any conception of. As the smoke of their torment goes up forever and ever, the shouts of their saints rend the welkin of heaven, and the anthems of the redeemed spirits are made more melodious from the delight which this beatific vision imparts. Hell is indeed a hot place. The Buddhists and Parsis have given mark pictures of the and Forenel Sivers. en many pictures of it, and Emanuel Swe-denborg seems to have borrowed from them the notion that there were many hells. But despite old Tartarus, neither Greek, Roman nor Northmen could devise a picture so full of the horrible. "I have been truly informed," says the Swedish seer; "the hells oppose the heavens." All are images of their own hell. The fire is merely infernal love, changed of course to hate and is from the same

sources as heavenly love. Swedenborg, how-ever imaginative, is always a philosopher. Following close upon the notice of his disclosure, is a series of quotations from Powell's Letters from Hell. Whether to call them humorous, we really cannot say. But the ballad of Satan in search of a wife is as good as the adventures of Colets. He passed by Jezebel, Semiramis, Helen, Medeia, Clytempesties, Cleopatra, and Jocarta. But a taflor's daughter wins the prize—

" None but the devil her turn will serve, Her sorrows else will end her."

So in this way grave, mirthful, grotesque, philosophical, all are thrown in,—almost in deflance of rhetoric. The book will entertain—often instruct; and at least, has value from giving in brief compass a chance to survey in miniature, the literature of the subject. In that consists its chief worth. It will be well to entertain; and in these days of Talmadge and Cartoons, funny papers and even Tony Pastors in pulpits, it is great achievement to effect even that.

Continued on Second Page.

carefully guarded by the officers, all of whom rushed to the spot, but to no purpose, as no one could be found. Capt. McLaughlin, this evening, will be at the house with a squad of men, and line the house from one end to the other. A man will also be stationed on the roof, and no means spared to clear up the mystery. This afternoon a detective searched the house from top to bottom, but could discover no hidden wires or other instrumentality which might produce the knocking. The affair is much talked of, and has caused a sensation.

Dr. Muntez.

The special treatment of Diseases of the Organs The special treatment of Diseases of the Organs of Respiration—embracing the Head, Throat, and Lungs, has been practised by Dn. Rossar Hunyas 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 Conglitutional 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.



BEATTY ORCAN.
New Style, No. 1468. Two [1]
Sets Riccio, with Yun Unicote Hito.
Nine [1] Stops. [1] You Chieste [1]
Apagaman [1] Victims. [1] Dulciana. What a Magnificent Gift.

ly finished Walnut case. Regular Retail Price asked by the Bonepolists Arenta, about \$800,00. My Price during the Holidays ONLY

\$65.00

\$66 a week in your own town. Terms and \$5 out-25 23-25-22

\$5 to \$20 per day at home. Samples worth \$5 free 25-25-25 25-25

GOLD Any worker can make \$13 a day at home. Costly Outfit free. Address Patrs & Co., Augustif Maine.

60 Chromo and Pertumed Carda, no 2 alike. Name in Gold and Jet, 10c. Clinton Broa., Clintonville, Ct.

### IT COSTS NOTHING! To try our organs, as we send one to any address on ten days trial and refund freight if not purchased. Solid walnut cases 12 stops, 2 55 sets of reeds.

PRICE \$71 Direct from the factory. ALLEGER, BOWLBY & CO.
Catalogue free. WASHINGTON, NEW JERSEY.

Inspirational Poems,

#### BY MRA, NELLIE J. T. BRIGHAM, NEW YORK. Publishes in numbers, semi-monthly, \$1 per year, or 5 cts. er number. For sale at the Religio-Philosophical House.

ANNOUNCEMENT. THE VOICE OF ANGRES—a semi-m nthly paper devoted to searching out the principles underlying the Spiritual Philosophy, seel their adaptability to every-day life. Edited and managed in Spirita, now in its 3rd vol., enlarged from 8 to 17 pages, will be issued as above at No. 5 Dwight st., Boston, Mass. Price per year in advance, \$1.85: less time in proportion. Letters and inatter for the paper must be addressed as above, to the understanced. Specimen copies from the paper must be addressed as above, to the understanced. Specimen copies from the paper must be addressed as above.

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 cilimate. 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.

#### Another Gold Medal. PARIS, 1878. OD-LIVER OIL

Is well known as a Remoty for Scrofula, Con-sumption, Chronic Rhoumatism, Hone (and Joint Diseases, and emacia-tion resulting therefrom,

MOLLER'S "BLAN COD-LIVER OIL MOLLER'S



Is superior to any in delicacy of taste and smell, medicinal virtues and purity. Dr. L. A. Seyre, Dr. J. Marion Sima, and other high medical authorities of New York, have repeatedly asserted its superior merits. Dr. Abbotts Smith, of the North London Consumption Hospital, and other seminent London and European physicians, pronounce it the purest and best. For sale by Druggists. W. H. Schleffelijn & Co., New York, Wholesale Agents for the U. H. and Canada. \$5-18 #5e0+

#### THE MYSTERY" OF

EDWIN DROOD, And PART SECOND of the MYNTERY of EDWIN DROOD. BY THE SPIRIT PEN OF

CHARLES DICKENS, There are forty-three chapters in the whole Work embracing that portion of it which was written prior to the decease of the great author, making one com-

plete volume of about 500 octavo pages.

Price: Cloth, \$1.00; Paper, 50, Pootage Free.

"For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

#### THE WORLD'S Sixteen Crucified Saviors; OIL

CHRISTIANITY BEFORE CHRIST

New, Startling, and Extraordinary Revelations is Religious History, which disclose the Oriental Orig-in of all the Ductrines, Principles, Precepts, and Miracles of the

Christian New Testament, and furnishing a Key for unlocking many of the Sacred Mysteries, besides comprising the history Of Sixteen Oriental Crucified Gods. 12mo, cloth, 80 pages price, \$1.00; postage 10 cents.

". For asie, wholessie and retail, by the RELIGIO-PRILO-SOPHICAL PUBLISHING HOTER, Chicago. Those who can read the eigns of the times, readin them tha the kingdom of Max, te at Aand .- Pror. CLIFFORD.

# MAN,

A Weekly Journal of Progress and Reform. is published every Saturday at

19 DEY STREET, New York, .. BY ASA K. BUTTS,

Editor and Publisher of the Spolution, Radical Books, Pamphlets, etc., etc. TERMS OF SUBSCRIPTION \$1.00 PER YEAR.

TERMS OF SUBSCRIPTION \$1.00 FER 1 man.

(Including Supplement till further notice)
In clubs of Four, without Supplement, each 50 cents per year. Club catter to one address 14. Club Eates for Supplement alone, same as for Max alone. All Club Rates may be withdrawn by ten weeks notice in the paper:

N. Br. As we publish this paper at the lowest cost price we constron to "death heads." We shall stop each paper on axpiration of time paid for, and sample copies will not be sent in reply to postal cards. Enclose two stamps for sample copy.

"NOTABLE OPINIONS. I like your Man. He is bright, crisp, frank, cenial, gay joi-ly, profound—in fact, "everyinch a Man." Accept congra-nations on your success in gasking reg good a Man first time trying. He is a splendid fellow. Bless you, hew the fadies will love him! A more charming Man I never met. Indeed, I do not see how you can improve him.

will love him! A finore charming Man I hever met. Indeed, I do not see how you can improve him.

W. F. Jaminson.

I rejoice in your paper because of its all sidedness. It is not for temperance especially, nor for Greenbacks, nor for Communism, bu for Man.

That very noble feature of your enterprise, the re-publication, in your Supplement, of the Manchester Lectures, &c., a feature so worthy of all praise that it ought along to ensure the success of your undertaking, and stamp you as a public benefactor.

Its first number is, well filled and looks handsome, and as our friend flutts if active, enterprising, and writes well, we hope he will succeed in his new venturs. The more Liberal journals the better, and, besides, the motion of the New York candidate stits us exactly. Beston Investigator.

The uncaunted and irrepressible Ass K. Butts has the ability and business experience to make a first-class paper in the literat of progress and reform. Riskips Philosophical Journals.

Ease 11.00 for 6 of Mrs. Besant's best Essays, including

and.
SEND \$1.00 for 6 of Mrs. Beaut's best Emery, including
THE LAW OF POPULATION (with fine steel portrait by Ribchie,
the best artist in America). THE FRUITS OF CHRISTLANGY,
do., &c., and three other Radical Emerys by different authors, Ac. and three other Statical Amaza of Cultivate And The and Specimen copy each of The Evolution, Mar. and The Scientific Sufficement, Address ASA R. BU TTS, Fub-Stater, 19 Day St., New York.

201019

THE RISE AND PROGRESS -OF-

#### Spiritualism in England. BY BENJAMIN COLEMAN.

This pamphlet contains important facts connected with the early movement in England, with which the author was identified, and an account of some of the most remarkable of his derional experience.

Paper, 25 cents, postpaid. ". For said, wholesale and retail, by the RELIGIO-PHILO

SOUL AND BODY;

OR, THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE. Author of " Mental Oure and " Mental Medicine."

It is a thook of deep and renuine inspiration. Disease traced to its Seminas-Sparitual Frinciple. Spiritual Influences and Forces the Appropriate Heamedy. The Fundamental Principle of the Curis wrought by Jesus, and how we can do the same. The Influence of the Spiritual World on Health and Disease. The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and Angels. The Psychology of Faith and Prayer.

Cloth, \$1.00, postage, 6 cents. \* For sele, wholesale and retail, by the HELIOTO-PHILO-BOPHICAL PUBLISHING HOUSE, Chicago:

# STATUVOLISM: ARTIFICIAL SOMNAMBULISM, MESMERISM,

Animal Magnetism.

BY WILLIAM B. PAHNESTOCK, M. D. The author is a philosopher, and physician of large experi-ence. In this work he treats of the philosophy of mind, as demonstrated by practical experiments during the last twen-ter wears.

demonstrated by practical experiments during the series of years.

The book thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational theory for phenomena regularized.

For Fahnestock is a thorough believer in spirit communion, and teaches in this work the modus operand to a demonstration.

12mo., 23 pages-price, \$1.50; postage 10 cents.

\*For sale, wholesale and retail, by the Relativit-Particloratical Publication of the contraction of the cont

PHILOSOPHIC IDEAS; Spiritual Aspect Nature Presents J. WILMSHURST.

in the opening chapter, the problems to be solved, involving the principles of McCon. Life and Bellig, are stated in thirty are questions, which are discussed in the vertices.

The sathor starts out with the contral bless of Pantheistic Delam—all is foot, look is all. Inderetings the issue in beach everything to one principle—Love. "It has been said in noviciple is power; more correctly, Being or Love is gaver, Knowledge is power; for everything or cover is gaver, Knowledge is guidance (the two combined—Windom. Love transmissed into daily life, will make our every day a look—in the morning, prose; at Boop, hand writer; day alone—in the morning, prose; at Boop, hand writer; day alone—in the morning, prose; at Boop, hand writer; day alone—in the morning, prose; at Boop, hand writer; day alone—in the morning, prose; at Boop, hand writer; day alone—in the morning, prose; at Boop, hand writer; day and problems in the morning of the work of the morning of the property of the work o

Price, 35 comin, postage of.
\*\*For sale, wholesie and retail by the RELISTO-PERIOOFERINAL PURLIMENT HOUSE, Chicago.

# **Zeligio-Zhilosophical Journal**

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

TERMS OF SUBSCRIPTION: Our Copy, one year, in sivence, including postage, .. 63.15

FF All Letters and Communications should be ad-RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

CHICAGO, - - ILLINOIS.

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.

120 Those sending money to this office for the Journal, should be careful to state whether it be for a remesol or a new subscription, and write all proper names plainly—also give the name of the post-office to which the paper is sent.

Papers are forwarded until an explicit order is received from the subscriber for their discontinuance, and until payment of arranages is made, as required by last; and if remeable are not paid in advance, \$3.00 per annum will be required. names ENTERED on the Subscription Books, unless the

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

office.

Upon the margia of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Jan., 1878, it will be mailed, "J. Smith 1 Jan. a." If he has only paid to 1 Jan, 1877, it will stand thus: "J. Smith 1 Jan. 7," and in like manner be the day, month and year what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSURIBERS. From and after this date make all Checks, Drafts Posts Money Orders and other Remittances for the Publishing House of the Rulium Philosophical Journal payable to JOHN C. BUNDY, Manager.

LOCATION 98 and 94 Leffelle street. Northwest corner of Laffells and Washington streets.

CHICAGO, ILL., JANUARY 18: 1879.

#### CURIOUS COINCIDENCE.

Response to a Spirit

ualist.

A Brahmin's Response to | A Christian Minister's Christian Propa-gandist.

Sin: — The question you ask, whether or no the svidences for phenomena, supposed to be miraculous, as related in your Christian Scriptures, are proper subjects for scientific investigation. DEAR Sin: - The question you ask the clerry in your leave of the 30th ult., whethdences for phenomena, supposed to be mirsculous, as related in your Christian Scriptures, are proper subjects for scientific investigation, is a fair one and should have a fair answer. Whether the phenomena are frue or fabe, they are proper subjects for scientific investigation. I do not know what science is for unless to investigate any phenomenon, and find out the thing that is in it. I do not think that orthodox Brahmina very widely have any objection to the strictest and most scientific scrutiny into the phenomena of Christianity.

The objection I have to Christianity is not to its facts, whatever they may be, but to the deduction which I have found very many Christians to draw from these facts, to wit because we can be saved by the blood of Christ in the next world, are we therefore entitled to violate the fundamental principles of morality in this?

Crude as are the creeds of the old authorities in Brahminism I have not found under them the advocacy of that laxity in morals which I have seen in Christian quarters. When Spiritualistic er the so-called spiritualist

known to be Brahmins.
When Christianity will
wash its garments of the
immoralities that at a in
them. I think it will be
found that Brahminism
will be ready not only to
investigate its facts, but to
accept its facts, and to welcome any lengtimate concome any legitimate con-clusion which may come from them. Most respectfully,

CHOW BENDIO HOODAH. We should be very sorry to suspect the Rey. Mr. Caverno of plaginfism; but the above letter from an eminent Brahmin teacher to the late Rev. Imigo Bateman, American missionary in India, is so-very like the one relative to Spiritualism, which we published in our issue of the 28th ult. with our reply/and which we again print that it is almost incredible that the coincidence of style, sentiment, and even language, should be purely accidental. Did we not know that Mr. Caverno is an honest man and an excellent writer, and that he has no need to borrow an uncredited line from any one, we should strongly suspect him of using against Spiritualism the very objections and words which the respectable Mr. Hoodah has used against Christianity. We hope that one of the two gentlemen will do us the favor to explain this remarkable coincidence. If, without any interchange of thought, they really hit upon whole sentences precisely alike, then there is nothing in the narratives of clairvoyance more truly maryclous.

Notwithstanding the apparent candor, liberality and justice of Mr. Hoodah's letter, it is really open to the severest criticism as being narrow, short-sighted and unfair in its view of Christianity and in the reasons given for not looking into it. Here are certain remarkable facts in the history of Christ, showing transcendent spiritual power; he heals the sick by touch; he tells the woman of Samaria all things that she ever did; he reaspears to his disciples after his physical death.

Have phenomena like these no claim to attention Na it not worth while for science to find out whether they can be paralleled in our own day? To turn upon those who believe in them, and who offer facts corroborating them, and say, "No, you are gluttons and wine-bibbers, you eat flesh, you are lax in your morals"-is that altogether the right position for a man to take who assumes the role of a teacher on spirit-ual and religious subjects? Is it not as much the duty of the saint as of the sinner to look into the facts of nature mere capecially those indicating wonderful psychical powers?

Because Christianity, like .every great truth, is open to abuses, perversions and pollutions, is that any excuse for Mr. Hoo. | progress we desire.

dah in refusing to investigate its claims? What good thing cannot be abused? The curative art is good, but look at the imposfures, the charlatanisms and the swindles which wear its mask. The photographic art is good, but see the frightful abuses to which it is subject, the panderings to the vilest passions, which borrow from it their force. The electric telegraph is good, but if it helps us to head off the criminal, it also helps the criminal to carry out his own villamies, and often to evade justice.

The art of printing is good, but if it helps us to spread the truth, it may help others to spread corruption and falsehood. Human nature is good, but it produces some very offensive specimens. The universe is good, but there are some things in it which often make one doubt whether a beneficent and omniscient Being has full control of things

Now for Mr. Hoodah to try to get of from looking into Christianity by instancing the abuses to which it may be subjected, shows that he has not begun to realize the magnitude of his duties and responsibilities as a teacher of mankind. Plainly his duty is to be in advance of the sinners, and not in the rear of them, in examining into every well authenticated fact that offers to throw light on the nature and desti-

ny of man. It is but a craven and sluggish spirit which makes a teacher imagine he can justify himself in his apathy by saying to those who offer him, not their own facts, but nature's facts, God's facts, "I do not object to your facts, but to the deductions you draw from them, and therefore I will not look into your facts." As if that were not the very reason why a wise, good and courageous man should look into them, and see whether or no these facts of nature do not justify other deductions than those which the vicious or the ignorant would get from them.

What if Christ had said to the leper, When you will come to me with garments washed, and a body free from impurity, I will be ready to look into your case"? Is that the spirit for a religious teacher or a spiritual healer to exhibit? Nay, because there is defilement; because there are deductions leading to mischief,-that is the very reason why a brave, free, philanthropic man, such as Mr. Hoodah affects to be, should fearlessly grapple with the controverted subject, and see how much there is in it of eternal truth.

# Rudimental Spiritualism.

It cannot be denied that Modern Spiritualism is as yet in its experimental stage. Some great facts we have established, and placed beyond the reach of question, but others are still in dispute. What are thirtyone years in the history of such a revolutionary movement? The wonder is that we have got as far as we have.

We have no fault to find, therefore, with those who keep up their practical investigatiens into phenomena, whether mental or physical. Let us have all the light we can get, and if spirits cheat, or mediums cheat, let us get at the bottom facts, and give the go-by to nothing that may help to instruct us as to the nature of the manifestations, and the real relations between medium and spirit. But while thus recommending the most searching scrutiny, we cannot be blind to the fact that much time is unprofitably spent in going over the same grounds with mediums who do not enter heartily and sincerely into a purely scientific investigation, nor lend all the aid they might to our efforts to get at the truth.

If, for instance, we had a medium for the form-manifestations, who would bring to the subject the earnestness, sincerity and ability of Hudson Tuttle, what progress we might make in bringing our facts into the domain of the positive sciences!

In spite of all the occurrences that have thrown discredit on Spiritualism-not fairly, however, if we take the broad view of the subject-we surely have facts enough already to carry us beyond the rudimental and phenomenal stage into that of a high philosophy, and a pure and undefiled religion-If Spiritualists generally would but take that one step forward and regard all rational and earnest scriptures as equally the word of God, whether coming from so-called mediums or from careful students like Stebbins and other JOURNAL contributors, asking not whether the "inspiration" comes from an outside spirit, or from the speaker's own,what a gain there would be, and how much that now excites ridicule, and distrust we

should avoid! Let discourses be tested by their intrinsic worth, their proper use of facts, their well wrought arguments, their correct, sententions style, their genuine eloquence, and their apt appeals to the reason and the pure emotions; and let us not ask the question whether the speaker is a trance-speaker or one that makes no direct claim to medial influence. We may be sure, if he speaks the words of truth, of nobleness, of right and genuine feeling, that he is a medium of the right sort; since, as Zoroaster said, centuries ago, "All good thoughts, words and actions are from the celestial world."

It is time for Spiritualists to realize that we are all spirits here, even in the flesh, and that, a mortal may speak with more divine inspiration than a whole legion of commonplace spirits, who, assuming some well-known name, would impose on us their verbose utterances as superior to all mortal wisdom. When shall we outgrow folly like this? Judge every tree by its fruits; every speaker by the truth, the freshness, the pure and forcible style of his discourses. Not till then shall we see the Dr. Beard on the Fancher Case.

We publish this week, Mr. Epes Sargent's reply to Dr. Geo. M. Beard's denunciatory comments on the Fancher case. The reply is from the New York Sun of December' 23d, and must command the earnest commendation of every fair-minded reader, whether Spiritualist or non-Spiritualist .-Like all the work Mr. Sargent puts his hand to, it is thorough, comprehensive, scholarly and able, and should be carefully read and preserved for reference. .

Dr. Beard tells us there are six sources of error in dealing with living human beings, and that only an expert like himself (of whom there are only aix or seven in the whole world at this time!!) is competent to pass anopinion on a case like Miss Fancher's. These six sources of error, he tells us, are: "(1) Intentional deception on the part of the subject; (2) unintentional deception on the part of the subject; (3) intentional collusion of bystanders; (4) unintentional collusion of bystanders; (5) chance and coincidence; (6) the phenomena of trance and the involuntary life."

Truly here is a big spread for a very diminutive idea. It needed no "experts of of experts" to tell us all that. Reduced to plain English, the doctor's great discovery amounts to just this: (1) Deception; (2) coluntary or involuntary phenomena. Since "Chance and coincidence" are included under the head of deception, if the investigator sets down as an important phenomenon what is a mere coincidence-what is the use of the repetition. Such an affectation of the scientific method as this of Dr. Beard's can impose only on shallow thinkers. The mountain labors, and produces only a mouse. And yet he harps upon this "elimination of the sex sources of error," as if he were en-titled to the fame of a Harvey for the "discovery." The truth is, the Doctor writes himself down a very conceited fellow, and not over wise. Unless he can show better qualifications than he has yet shown for pronouncing an irreversible ecision on the Fancher case, we think that our Brooklyn triends, Dr. Duryea, Dr. Speir, Prof. West. Dr. Ormiston, Mr.-Parkhurst, and others, who have testified in the lady's favor, need not be in the least discomposed. Their testimony will stand-confirmed as it is by similar testimony, coming from all ages and all tribes and nations. Neither Dr. Beard nor Dr. Hammond can reverse a fact of na-

#### A Brakeman's Experience with a Medium.

A little more than a year ago, a tall, fine looking young fellow called on Mrs. Howard, at St. Charles; while the medium was entranced, the control begged the young man to immediately visit his mother, and shake hands with her once more while he could do so, as the controlling spirit saw him coming again to the medium without hands and feared some calamity involving the loss of his hands was imminent. The sitter went away, and a few weeks later fell from the train on which he was employed as brakeman; the car wheels passed over his arms, severing them from his body, and rolling on ward, left him bleeding on the bleak, dark prairie. A mile more, and the whistle for brakes goes unanswered, the train is finally and no brakeman found; the engineer slowly backs his train until they come in view of the poor, maimed, bleeding victim. The conductor goes forward expecting to find a corpse, but instead finds a live brave, hopeful fellow who, remembering, as he fell, the words uttered at Mrs. Howard's, has faith to believe that, if the spirit could foretell the occurrence and see him again coming to the medium, it would be so, and to the courage thus obtained he owes his life. A few weeks since, with his bride to whom he was engaged before the calamity, and who has nobly stood by him, he paid Mrs. Howard a visit, thus completely fulfill ing the prophecy.

# Caution to Public Mediums.

There is a large class of Spiritualistic dead beats who go to work methodically to sponge their way with all mediums. These incorrgible leeches are the terror and bane of mediums and their sway should come to an end. Under the pretext that he or she has great influence with some newspapenor can influence numerous paying customers, free sittings are constantly demanded. This is all wrong and we shall be tempted to publish the names of some of these swindlers if they do not reform. Mediums will please take notice that all persons are swindlers and frauds who come to them asking free sittings on the plea that he or she has influence with the Journal, or will get an account published therein, inconsideration of being dead-headed through the scance. Accounts thus written in payment for courtesies extended by the medium, always bear the impress thereof, however skillfully the writer endeavors to conceal the fact. Such "puffs" are of litte benefit to the medium, worthless to the general reader and worse than worthless as evidence in favor of Spiritualism. After an investigator has witnessed manifestations for which the regular fee has been paid, he is free to say just what his experience has been, and if he deems it of importance to the public or an act of justice to the medium to publish the same, then he should send in his report for publication.

The Journal will gladly publish well authenticated, concisely written accounts of manifestations; but it will not be done as a favor to the writers thereof, but rather for the benefit of the cause of Spiritualism, which should also be the main incentive of the narrator in giving them publicity.

Mediums are noted for their free-hearted generosity, and will never refuse to sit for those in poverty, but they should be careful not to be so easily imposed upon as at pres-

DR. RAUGH, the Chief-engineer of the Illinois "State Board of Health," is exceedingly fond of spirits; in fact, it is asserted. he loves them so deeply as to be much of the time en rapport with them, but their ardent character it is said unfits him for behav. ing like a gentleman at times, and seems to render him especially antagonistic to magnetic bealers and those who claim to heal by the aid of another kind of spirits. A short time since, while apparently under the influence of liquor, he entered the Palmer House, tore down and carried off the professional sign of L. Edminster, a magnetic healer; claiming to ave police powers when in fact, he had not even the color of authority for his gross conduct. It is likely he will find bulldozing magnetic healers a less easy task than frightening the irregular "regulars."

One evening last week, there was gathered at the editor's dinner table a little group of eight; five ladies and three gentlemen; two of the ladies fine public mediums, and another a remarkably gifted medium who. however, exercises her mediumship only for friends and never for pay. While dinner was serving, the heavy fourteen foot diningtable was moved by some unseen power in various directions and with the greatest ease, responding promptly and vigorously to the mental requests of the host. Four stout men could not have exerted the strength required, nor have moved the table in a similar way. Will "Expert" Hammond, the cashiered Surgeon General, please tell us what moved the table?

#### Andrew Jackson Davis.

It will afford our readers great gratification to read the following extract from a letter we have just received from the secretary of the First Harmonial Association of New York:

NEW YORK, Dec. 30th, 1878. Our society has just perfected an arrange ment with Andrew Jackson Davis, to be come a regular weekly contributor to your valuable JOURNAL, which is rapidly increasing in circulation in our city.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. Hollis-Billing has the thanks of this office for Christmas presents and kind words of cheer.

A, subscriber sends remittance from Bremen, but fails to sign name. Will credit when we know.

D. D. Home has most kindly consented to furnish, from time to time, unpublished incidents in his career as a medium, for publication in the JOURNAL.

The remarks of Lizzie Doten, at the grave of Dr. Gardner, published in our last week's paper, should have been credited to the Banner of Light.

Dr. Peebles recently gave three lectures in the congregational church, in Marion, Iowa, on Travels and Spiritualism. They were largely attended. Several clergymen

Bishop A. Beals has closed a long and successful engagement at Waukegan and Whittier for the present-is to return again next May. January 12th, he commences an engagement in Chebanse, Illinois.

J. A. Kenny, of California, will please accept thanks for the beautiful boquet of violets; they arrived when the thermometer was 20 deg. below zero, which made them especially sweet.

· Mrs. W. H. King, a trance medium is speaking in Sacramento, California, the Sunday evenings of this month, and will answer calls to lecture during the winter in that vicinity. Her husband, Wm. H. King, is spoken of as a good magnetic healer.

James M. Allen is engaged to lecture in Atlanta, Georgia, from January 19th till February, his first point in the South.-Would like to make further engagements. Address him there in care of L. R. Palmer Secretary.

Dr. J. Stolz called at our office last week on-his way to lecture in Racine, Wisconsin, on Physiology. His lectures are illustrated with manikins, skeletons, and drawings, and are well calculated to interest and instruct his audiences.

Hudson Tuttle has sent us an able paper in reply to A. J. Davis' "Concerning the Conflicts and a Crisis in our House," which we published two weeks ago. It will appear next week, and we bespeak for it a careful reading.

Thomas Gales Forster has well said: Originally appealing to the affections, Spiritualism has satisfied the judgment; and some of the best minds of the age are now numbered in its ranks. This brief span or earth-life is but a segment of the vast cycle of existence, and the largest segment by far is beyond the grave. Spiritualism'sets a higher estimate upon man than perhaps any other school of thought."

Capt. H H. Brown and Mr. Vandercook were at Quincy, Massachusetts, December 15th and 22d; at Milton, December 19th and Sist; at Brockton, December 29th and 30th; at Weymouth, January 5th; will be at Gardner, January 8th and 9th; at Cummington, January 10th to 16th; at convention, St. Johnsbury, Vermont, January 17th, 18th and 19th. Would like engagements for the rest of January in Connecticut River Valley. Address at St. Johnsbury, Vermont.

A. A. Southwick, of Charlotte, Michigan, passed through here a few days ago, on his way to Rantoul, Ill. He heals and lectures occasionally. On one occasion when attending church, a minister was controlled by the spirits to speak.

Dr. Rauch, claims that his "Board of Health" has driven 1,400 medical practitioners out of this State. We beg leave to doubt his statement and would like to see him prove it. One thing we are certain of, he cannot drive a single magnetic healer out of the State, and we defy him to try it-

Rev. S. E. Busser, of the Congregation Church in Lowell, Mich., preached a very excellent discourse Dec. 1st, 1878, on "The value of Man, or Human Nature the true basis of Christian Work;" from Matt. 16, 26 and 23, 24. It was so practical that Dr. A. B. Spinney and other Spiritualists and liberalists asked for a copy, and had it published.

Geo. W. Kates writes that Col. Eldridge and wife were for some weeks in 'Atlanta, Georgia, the Colonel lecturing Sundays and Mrs. Eldridge holding seances for slatewriting, giving most remarkable and convincing tests to nearly all investigators. They have been doing a good work in the South.

A morning paper reports the Spirituous Rauch as claiming to have driven fourteen hundred doctors out of this State since his machine for fostering "regulars" commenced work. Dr. Rauch cannot name one magnetic healer whom he has driven away, and we beg leave to doubt the accuracy of his statement by a "very large majority.

C. Fannie Allyn, who is now lecturing in Cleveland, O., will start for Carthage, Mo., on or about January 27th. Would like to make an engagement for the first Sunday in February, while en route. Will go either by the way of Chicago, or of Indianapolis and St. Louis to meet the demand. Will accept entertainment and whatever her friends see fit to give. Address, 24 Fulton street, Cleveland, O.

In this issue we print an interesting article by Mr. Case on the "Birth and Death of Worlds." He gives the substance of the opinions entertained by most of modern astronomers. Readers of A. J. Davis's works, however, are aware that he denies that the 'moon is inhabited," while he gives very strong scientific reasons to sustain his clairvoyant observations that the planets are inhabitable.

HONORE BLOCK, containing our post office, Gen. Sheridap's headquarters and many fine offices, was destroyed by fire last Saturday afternoon. This is the third time our postoffice has been burnt within a few years, and the officials claim it is growing monotonous. None of the mails were lost and on Monday morning everything was in such good running order that no delay was experienced in the handling of the mails.

Archbishop Purcell, of Cincinnati, Ohio, who has been made the depositary of funds by many in his diocese, has been found unable to liquidate the claims upon him. Sunday, December 29th, the officiating priests in the Cathedral and other churches throughout the diocese, numbering in all nearly half a million of communicants, called upon them all to subscribe to the fund for the Archbishop's relief as they might feel -the poorer ones only being called upon for one dollar.

The Voice of Angels is filled almost entirely with matter direct from the spiritworld, and therein differs from all other spiritual papers. When Brother Densmore first started his little venture, the JOURNAL cordially welcomed its advent and did much to give it a start and now we are happy to see it forces recognition of its merits in quarters where it has heretofore been shabbily treated. Thus it is always with merit in the long run. Those desirious of seeing copies of it may address D. C. Densmore. North Weymouth, Mass.

HUNDREDS OF OUR READERS have, treasured up, unpublished evidences of Spirit phenomena, which should be made a part of the public record of the Movement. It is a solemn duty to place them where they will benefit the world, and we hope our friends will not delay writing them out and forwarding to this office. All we want is a concise and clear statement of the facts, no matter about the lack of finish or elegance in the construction of sentences; such little things can be attended to here if necessary.

THE UNIVERSAL TESTIMONY of the intelligent spiritualistic public is that, the JOURNAL is constantly increasing in value both as a literary sheet and as an exponent of the great spiritual Movement; to keep the paper up to this high standard and to constantly improve it, is our determination. To do this requires the warm sympathy and active assistance of each individual subscriber. Every reader can with reasonable exertion get us a new subscriber, and we hope each friend will take this hint as personal.

MRS. H. H. CROCKER was surprised by about fifty of her more intimate. friends on New Year's Eve. They, as usual on such occasions, enticed their victim from home, and then took possession, very soon transforming the parlors and dining-room into a condition harmonious with the object in view. When all was ready firs Crocker was brought home to meet the assembled friends, and a most quiet, enjoyable svening-was spent, ending with an elegant collation. Mrs. Crocker has, both by her me-dial and social qualities, endeared herself to a a large circle of friends. Mr. Crocker came from his home in the Spirit-world and bade the friends a hearty welcome, promising to do much for them in the future.

Re-Incarnation.

BY WARREN SUMNER BARLOW

Re-incarnation-strange, unwelcome thought! The soul once freed from its imprisonment, No longer craves a chrysalis of mud; -But with expanded wings it takes its flight, Untrammeled by the narrow bounds of time, No more to wear, or tolerate the chains That bound it to a tenement of clay; No more to seek those dimly lighted walls, That held it captive to this narrow shore. But that dark flend of Re-incarnate fame, Would fain pluck out the very eyes of hope-Dissolve the faculties of thought and sense, While basking in the realms of light and love, With hopes expanding for diviner joys; Would rob the soul of its celestial form, And send it nude again to this cold world. Once more to climb the rugged round of time, With only power unconsciously to rise, From nameless, thoughtless, helpless infancy.

A New Theory of Life and Species. It introduces a new and plausible theory as to how life got on this planet. Price reduced to fifteen cents; postage stamps received. Address J. B. Pool, West Pittsfield, Mass.

The Pontiae Sentinel, edited and published by Fred. L. Alles, formerly foreman of this office, has been enlarged, and is now one of the largest and best weekly papers published in this State.

VOICE OF ANGELS. This little paper begins its fourth volume under favorable auspices; it comes to us with its first page illuminated by fine portraits of L. Judd Pardee, and the genial, kind-hearted publisher, D. C. Densmore.

Mr. and Mrs. Leonard Howard, of St. Charles, Ill., have been spending the holidays with their married daughters in this city. Mrs. Howard has a national reputation as one of the finest trance test mediums, though she has remained quietly at her home in charge of her family, always avoiding notoriety. Investigators have made long pilgrimages to her quiet but happy and cheerful home, and have gone away convinced of the unbroken continuity of life beyond the grave.

Mr. Wm. Hyde, of this city, informs us that he has seen much of Spiritualism in its various phases, but that he has now received something more tangible than ever before, in the way of an oil painting of his daughter, of whom he possessed no picture. He says he met an artist who invited him to his studio to sit with him. After a few sittings, during which the artist was engaged upon the painting, he was told the day before New Year's that no more work would be done upon it; and through another medium, his daughter announced it was a New Year's gift to him. He says he thoroughly recognizes it as a complete likeness of his daughter.

0

A correspondent writes us that a singular phenomenon has occurred at a house on Bunker Hill street, Charleston, where a child's face has appeared on a curtain of one of the windows. When close to the curtain nothing is seen, but as you draw away, like arranging the focus of a magnifying glass, the face becomes visible, and grows stronger as you gaze upon it. The curtain is a common cotton one, and hung in the ordinary manner. It is in a private dwelling where the two girls belonging to the family have for some months been operating with a planchette, which at times has written about this-phenomenon. It is not a public show, nor is there any desire on the part of the family, who are fully vouched for, to make it one. Altogether it presents a study for the scientist.

PRECIOUS GEMS .- S. M. Baldwin, of 920 F. street, Washington, D. C., has the following precious gems for sale: The bust of Thomas Paine, cast in plaster from the original bust by Clark Mills, \$15. Also the common spectacles worn by Thomas Raine when writing his "Common Sense" and other works, price \$50; and the shoe-buckles that he wore in 1776. The Picture, the first landscape painting by the immortal Benjamin West in 1759, together with six of Mr. West's finest pen drawings, illustrating the life of Christ, price \$200. The Talismanic Emerald Necklace worn by the renowned Rogers, the brave chief of the Cherokees, price \$25. Mr. Baldwin seems to present good evidence that the above relics are all genuine. For full particulars address him' as above.

Concerning "The Voice of Truth."

It is with the deepest regret that we announce to our subscribers and friends, that notince to our subscribers and friends, that circumstances which we cannot control, prevent our resuming the publication of the Voice of Truth. Subscribers to whom we owe six months, can have same entered to their credit with Religio-Philosophical Journal, or we will send them bound volumes, one or two of "Spiritual Magazine," or "Clock Struck One," or "Memphian's Trip to Europe." Those who have paid in advance for the "Spiritual Magazine" and have received Voice of Truth for six months, can have the Journal sent them for four months, or any or the volumes named above. months, or any or the volumes named above MARY DANA SHINDLER. ANNIE C. T. HAWKS. SAMUEL WATSON.

Memphis, Dec., 8rd, 1878.

Those to whom the above parties are indebted, must do their business direct with said parties. We do not fill orders for books under the above arrangement. When we are furnished a list of the subscribers by Mesars. Watson & Co., we shall place them on our list, or if already thereon will extend

7 S. 7 fter a month's labor in Boston. Funeral of E. S. Worthing.

BY D. P. KAYNER.

The spirit of E. S. Worthing laid aside its mortal casket Saturday, Dec. 28th 1878, in Oswego, Kendall county, Ill., where he had resided for many years. He was born in Bristol, New Hampshire, and would have been seventy-seven years old the 24th of January. It was allotted to me to speak at his funeral, which was largely attended by the friends and relighbors anytime to pay a his friends and neighbors anxious to pay a tribute of respect to his memory, and to learn how Spiritualists conducted a funeral.

Some over-zealous church members. knowing the exemplary and upright character of the departed, were anxious to claim him to the church, had said he was too good a man to die a Spiritualist, and then industriously circulated the report that he had renounced his belief in that doctrine.

To this statement Mr. Worthing had given emphatic denial with his expiring breath. Calling the attention of his family to the fact that spirits were present, he said, "I will describe what I see as long as I can speak." He then said, "I see my mother," and then described, one after another, friends in spirit-life. He also saw one of his neighbors who passed over to spirit-life some few months before; then he described the scenes he beheld in the life-beyond-the Gardens of Beauty and the ever-expanding fields of knowledge, as the glories of that land were opened up to the gaze of his un-folding spirit vision, and thus calmly and serenely passed away. A little while before his departure he called for writing material, and wrote a letter to his daughter, Mrs. Sarah Ashley, with instructions to have it opened as soon as his spirit had taken its final leave of the body. I copy the follow-

"With a father's love and regard I hope to meet again in spirit, with you and Augustin, Maria and Henry, and a host of other friends that were once near and dear to us; hope to meet them on the great platform of progression, where parting will never be known, when my spirit has taken its final leave of my old worn-out frame. And now, Sarah and Augustin, I must bid you and many kind friends an affectionate

farewell until you meet me in spirit-life.
E. S. WORTHING."

I was impressed to speak from Rev. xiv c.: 13 v., and, in closing our remarks upon works which follow us on to the immortal side of life, I endeavored to show the audience it did not matter so much when we died, where we died or how we died, as how we had lived, for every word, act and deed of our lives would follow us on to the other side of life and make up our charac-ter there. If then referred them to the life-long labors of our brother who had closed his career in the mortal so calmly, so serenely, so heavenly, and brought the above to refute the slander of his renunciation of Spiritualism. The truth burst like a thunder-clap from a clear sky over the heads of those who had circulated the report, and the final denouement will be an awakening agitation in Oswego which will accomplish much good for the cause.

A person who was recently called into court for the purpose of proving the correctness of a surgeon's bill, was asked by the lawyer whether "the Doctor did not make several visits after the patient was out of danger?" "No," replied the witness. "I considered the patient in danger as long as the Doctor continued his visits."

IN NINETY DAYS the business of the estate of the late S. S. Jones, must be closed up and there still remain many thousand dollars due said estate, which we hope will now be promptly paid, thus obviating the necessity of obliging the administrators to collect by process of law. Spiritualists should of all people on earth pay their debts with the greatest alacrity.

To speak the truth and perform good-offi-ces are two things that resemble God. Every man ought to speak and act with such per-fect integrity that no man could have reason to doubt his simple affirmation.—Ex.

Meeting

of Liberals in Hall at 215 West Madison street, Sunday, at 2180 P. M., first speaker and subject to be chosen by the audience. Music and seats free

Notice of Meeting.

The Liberals of Saranac, Mich., will hold an anniversary meeting at Shaw's Hall, Saranac, to commemorate the birth of Thomas Paine, on Jan. 19th.

A good time may be expected. Come and bring your wife, Good speakers and music in attendance. By Order of Com.

### Russed to Spirit-Tite.

Passed from this world into the land of Summer, where shadowy forms flit from the land of spirit to the friends of earth, Mrs. CARRID B. WRIGHT, Nov. 7th, 1878, from her residence in Santa Barbara, Cal. <-

The large circle of friends of Milwaukee, Ws., of which she was an active and widely acknowledged member, will learn with no little regret of her sudden, and we might almost say, untimely death. She was a niece of Mr. Williams, of Mr. Mitchell's bank. Her life for the past few years had been dedicated in ministering to those in the form from the absent in material bodies. She had lived a strictly upright life both to her family and to the world's people. Many messages from the departed, has cheered the husband and friend; she indeed was a ministering angel of earth life. May the good work of which she accomplished so much and in which she was unassuming, still be carried out in that land where poarly waters glide so aliently, and flowers are blooming headed its moss-fringed edges.

M. E. B.

### Business Motices.

DR. PRICE's Flavorings of Lemon, Almond, etc., are as natural and strong as can be made.

Buidden changes of the weather often cause Pulmonary, Bronchial and Asthmatic troubles. "Brown's Bronchial Troches;" will allay Irritation which induces coughing, oftentimes giving im-mediate relief. 25c. a box. 35-19

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

SEALED LETTERS assewered by R. W. Flint, 25 E. 14th street, N. Y. Terms, 22 and three 3-cent postage stamps. Money refunded if not answered.

Use Dr. Price's Cream Baking Powder; for, the ourer the articles that compose our daily food, the better they are for health,

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Mrs. Richmond has returned to ber charge | Enclose One Bollar, with name and age. Address 35-15tf A. B. 89 CORNS EVERY CASE OF PILES.

Da. Patca's Perfumes rival in excellence the perfumes of this or any other country.

S. B. Brittan, 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 infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a dis-tance. Letters calling for particular information and professions; advice should enclose Five Dol-lars. 24-26-25-25

SPENCE's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24.11f.

PRATTVILLE, Ala., July 20th, 1878.
BOTANIC MEDICINE CO., Buffalo, N. Y.:
FAT MAN MADE HAPPT—LOSES 61 LBS.—Gentle-FAT MAN MADE HAPPT—Losss 61 LBs.—Gentle-men:—About three months ago I commenced us-ing your "Anti-Fat," at which time my weight was 219 pounds. By following your directions carefully, I have succeeded in reducing my weight to 158 pounds. This is all very satisfactory and pleasant; but just previous to my commencing the use of your medicine, I had purchased two suits of fine clothes at a high price, and find, to my diamay that thes are entirely useless to my my diamay, that they are entirely useless to me now: When I put one of my coats on, my friends tell me it looks like a coffee sack on a bean-pole, and when I put the pants on,—well, description falls. My object in writing is to ascertain whethcine business, an establishment where your pa-trons, similarly situated, could exchange these useless garments for others that would fit. I think you ought to have something of the kind, as it would be an inducement for many to use the Anti-Fat, who now object to using it in consequence of the loss they would sustain in throwing aside valuable garments. Just iurn this matter over in your mind. A "Clothing Exchange" is what you want in connection with your Anti-Fat Yours truly, GEORGE BOYD.

Consumption Current An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, broughlits, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for persons debition. asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human-suffering, I will send, free of charge, to all who desire it, this recipe, with fold directions for preparing and using in Gerfold directions for preparing and using by Ger-man, Eench, or English. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

A Tobacco Antipore, manufactured and sold by J. A. Hensohn & 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

24-18-26-16eow.

DR. KAYNER, CSurgeon 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, assisting nature to throw off disease. Those desirous of treatment will find the Doctor at his residence, room 117 Palmer House. He will answer calls at residences. Palmer House. He will answer calls at residences.
Those unable to call in person, can receive his
magnetized paper, from which great benefit will be
derived.
25-6tf

THE WONDERFUL HEALER AND CLAIRVOFANT MRS. C. M. MORRISON, M. D .- Thousands acknowledge Mas. Monaison'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 mall to all parts of the United States and Canadas.

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

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

## DIRECTORY.

This will be published one or more times during each month and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or Revelopment, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value. Lecturers.

Lecturers.

Mrs. C. Fannie Allyn, inspirational, Stoneham, Mass.

Mrs. C. Fannie Allyn, inspirational, Broncham, Mass.

Mrs. M. C. Alibe, Inspirational, Derty Line, V.

J. M. Allen, Inspirational, Ancors, N.

J. J. W. Anderson, Hiattaville, Kan.

H. Angir, Palouse City, Wash. T.

Hishop A. Seals, Jamestown, N. Y.

W. B. Beil, Liberal, New Bedford, Mass.

Mrs. Jennie Butler Brown, Normal, Box 41 Stony Creek, Conn.

J. P. Hrewn, M. D. Philosophical, Whitsubore, Texas.

Mrs. A. P. Brown, Inspirational, St. Jehnsbusy Conter, Vt.

Prof. C. C. Bennett, Providence, R. I.

Capt. R. H. Brown, B. Grand St., Jersey City, N. J.

Dr. J. K. Bailey, care of Religio-Philosophical Journal, Chicago,

B. P. Best, Inspirational, Granger, Dunn Co., Wisconsin,

Mrs. E. F. Jay Pullene, Misth Ave., New York.

James Cooper, M. D., Bellefountains, Ohio.

Geo. W. Carpenter, M. D., Traice, Bouth Bend, Ind.

G. C. Gatteman, Olathe, Kasha.

Mrs. M. F. Cross, Trance, W. Hainstead, N. H.

Robert Cooper, St. Washington et. Boston

G. W. Cool, Warsaw, Ill.

Dr. Dean Clark—address care Religio-Philosophical Journal.

John Crausey, Inspirational speaker, Heron Lake, Jackson Co. Minn.

Mrs. L. Counbs. Indianapolis, Ind.

Norwood Damon. S. Tyler street, Roston.

Mrs. A. F. M. Deviz, Inspirational, South Lowell, Alabams,

J. Dunion, Inspirational peaker, Algons, Iowa.

Dr. Hen. P. Fairfield, Grounwich-Village, Mass.

Kerzey Graves, Richmond, Ind.

Miss Leede N. Goodell, Inspirational, Amheret, Mass.

Dr. H. P. Fairfield, Grounwich-Village, Mass.

Kerzey Graves, Richmond, Ind.

Miss Leede N. Goodell, Inspirational, Amheret, Mass.

Dr. H. R. S. Ghoodhue, Inspirational, Amheret, Mass.

Dr. H. R. S. Ghoodhue, Inspirational, Amheret, Mass.

Mrs. Annie C. Toyrey Hawks, 20 Union st., Memphis, Tenn.

J. H. Harrier, Aubern, N. T.

Mrs. Lana Hutchinson, Normal, Rishop Creek, Cal.

Mrs. Annie C. Toyrey Hawks, 20 Union st., Memphis, Tenn.

J. H. Harrier, Monn., R. T.

Mrs. Lana Hutchinson, Normal, St. Charles, Ill.

John K. Martin, Wilschester, Inc.

John K. Ma Mrs. T. D. Munn. Trance, Mich.
John G. Friegel, Flattaburg, Mr.
John G. Friegel, Flattaburg, Mr.
Dr. L. Fris, Greenbrash, Warven Co., Dis.
Mrs. Core I. V. Hichmond, Uranco, St Onden ave., Chicago, Dr. Frank T. Higher, Trance and Public Past, core of Bana C. S. Rowley, Mics. Michigan,
Mrs. Y. A. Logan Robinson, Portland, Or,
Mr. E. Sprinner, M. D. Trance, And. Or,
A. B. Sprinner, M. D. Trance, And.

Pre C.P. Sabrord, Iows City, Iowa,
E. W. Stevens, Bock Prairie, Back Co., Wis,
Prof. B. W. C. Seymour, inspirational, Clay Center, Kas.
Mrs. Saydam, 451 W. Madison st., Chicago,
J. Win, Van Namee, M. D., Trance, Ancors, N. J.
E. V. Wilson, Inspiration al, Lombard, III.
M. K. Wilson, Normal, Danville, Ills.
Mr. and Mrs. M. L. Wheat Council Bluffs, Iowa.

Sir. and Sir. St. L. Wheat Council Billin, lows.

Mers. T. Andreis. St Prospect st. Cleveland.

Serial Andreis. St Prospect st. Cleveland.

Mer. A. H. Adass. Psychometric, 143 W. 47th 81. New York.

Mrs. F. Andreis. St. Grand st. Jersey City. V. J.

Mrs. O. A. Hishop. Test. 214 W. Handolph st. Chicago.

Dr. G. Bonn. 151 Green st. Philadelphis. Ps.

Mrs. Crocker, 95 So. Green st. Chicago.

Mrs. H. L. Crocker. 141 W. Washington St., Chicago.

Mrs. E. Cassien Schwarz. 251 E. sth st. N. York—Bashel Petters.

Mrs. Adelaide Coomba M. D. 1955 E. 7th St., st. Paul. Minn.

Mrs. Andelaide Coomba M. D. 1956 E. 7th St., st. Paul. Minn.

Mrs. Dewolf, 85 k. Green st., Chicago.

Mrs. R. D. Dyren Circles. 181 6th ave. New York.

Mrs. Dewolf, 85 k. Green st., Chicago.

Mrs. R. D. Dyren Circles. 181 6th ave. New York.

Mrs. M. Dester, 207 W. 33nd st., Loom 19, N. York—Trance.

Mrs. C. E. Kidy, Sperces. 666 folion St., Chicago.

Mrs. C. E. Kidy, Sperces. 666 folion St., Chicago.

Mrs. C. H. Bidy, Sperces. 666 folion St., Chicago.

Mrs. C. E. Kidy, Sperces. 666 folion St., Chicago.

Mrs. C. E. Kidy, Sperces. 666 folion St., Chicago.

Mrs. C. E. Rible, 181 Min ave. New York.

John J. Fost, 285 Fulton st., Chicago.

Mrs. C. H. Bidhes, 201 A. Hardelphis. Mrs.

Mrs. M. J. Handee, 201 Keerang st., San Francisco. Cal.

Mrs. C. Halleday, test medium, Memphis. Mrs.

Mrs. J. A. Joccelyn, Banka Cruz, Cal.

Mrs. P. Derrough Kennedy ulenwood, Mo.

Mrs. J. Mindele, 201 Keerang st., San Francisco.

Mrs. J. Mindele, 201 Keerang st., San Francisco.

Mrs. J. McColedyn, Banka Cruz, Cal.

Mrs. P. Derrough Kennedy ulenwood, Mo.

Mrs. J. McColedyn, Banka Cruz, Cal.

Mrs. J. McColedyn, Banka Cruz, Cal.

Mrs. P. Derrough Kennedy ulenwood, Mo.

Mrs. J. McColedyn, Banka Cruz, Cal.

Mrs. J. McColedyn, San Banka Cruz, Cal.

Mrs. J. McColedyn, San Banka Cruz, Cal.

Mrs. J. McColedyn, San Banka Cruz, Cal.

Mrs. J. McColedyn, San

#### Bew Advertisements.

25 Fancy Cards with name life., Plain or Gold. Agents out \$1 fac. (1918) yes. Hull 4 Ca., Hodson, N. Y. 25-18-24

THE CHICAGO & NORTH-WESTERN

RAILWAY Oldest, Best Constructed, Most Progressive, Best Equipped,

HENCE THE MOST RELIABLE RAILWAY CORPORATION Of the Great West.

It is to day and will long remain to Leading Railway of the West and North-West.

2,158 MILES OF ROAD

and forms the following Trank Lines:

'Chicago, Council Bluffs A California Line,'

'Chicago, Sioux City & Yankton Line,'

'Chicago, Chitson, Dalaque & Li Crosse Line,'

'Chicago, Chitson, Presport Arliabsique Line,'

'Chicago, Al Crosse, Winous & Misnessota Line,'

'Chicago, Al Paul & Michespolis Line,'

'Chicago, Al Wanktee & Lake superior Line,'

'Chicago, Green Bay & Marquette Line,'

'Chicago, Green Bay & Marquette Line,'



The advantages of these Lines are

I fifthe passenger is going to or from any point in the entire West and North Wost, herein buy his directs via some one of this company's time and her sure of reaching his destination by it or its connections. The greater part of its lines are laid wist, seed Hails, its, bed is perfect.

road bed is perfect.

A it is the short line between all hoper and points.

A its the short line between all hoper and points.

A its reams are equipped with the Westinghese Art blace.

Miller's Platform and Couplers and the latest improvements for confort, and by and convenience.

B. It is the only local by the West running the celebrated Pallman Hotels are between thicago and Coupell Bluds.

S. It is the only local funning the Pullman Palace Sleeping are either way between Colcago and St. Paul, Green Ray. Freeport. In Crosse, Winson, Bulmque, McGregor Milwauken.

kee
7. No road offers squal facilities in number of tistough trains,
outlipped with Philiman Palace Slacoing Cars.
9 It makes connections with all lines crossing at interme-

chiate points.

The popularity of these lines is steadily increasing and passengers abouth consult their interest by purchasing tokerts via this line.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.

Remember you sak for your Tickets via the Chiero & North-Western Ballway, and take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticket Office, address any agent of the Company of Mary in Homery, then Mangradiers, Chiero & Gen't Pass Ag't, Chicago, 117, 21-18-21-18

# Or. Psychomerical Delineation of Character.

Mrs. Mary M. D. Sherman would respectfully announce to the public, that she will upon reception of a better containing photos to be returned) month of birth, say, single or married, animal and flower preferred, give an accurate description of sharacter, with marked changes in past and future life. Discussed located and prescribed for when the above conditions are strictly compiled with Terms 81 at d force postage stamps. Address Mrs. Mary M. D. Sherman, Rox 1200, Adrian, Mich. 25, 13 20



ALLAN'S ANTI-FAT is the great remedy for Corpulency. It is purely vegetable and perfectly harmiesalis acts on the food in the stomach, preventing its conversion into fat. Taken according to directions, it will reduce a fat person from 2 to by possible as a politic as a fat person from 2 to by possible as a politic as a attested by hundreds of testimonials, of which the following from a lady in Columbus, Ohio, is a sample: "Gentlemqui-Your Anti-Fat was duly received. I took it according to directions and it reduced me five pounds. I was so clated over the result that I immediately sent to ACKERNAN'S drugstors for the second lattle." Another, a physician, writing for a patient/from Providence, R. I., says, "Four, bottles have reduced ber weight from 129 pounds to 122 pounds, and there is a general improvement in health." A gentleman writing from Boton, says: "Without special change or attention to diet, two bottles of Allan's Anti-Fat reduced me four and encoquarter pounds." The well-known Wholessle Druggists, SMITH, DOGLITILE & SHITH, OGLITICA SHITH, OGLITICA SHITH, OF ISONICA Anti-Fat reduced in the continuous in three weeks." A gentleman in St, Louis writes "Allan's Anti-Fat has reduced a lady in our city seven pounds in three weeks." A gentleman in St, Louis writes "Allan's Anti-Fat reduced me twelve pounds in three weeks." A gentleman in St, Louis writes "Allan's Anti-Fat reduced me will wently-five pounds incommencing its use." Messar, Powell, & Pilmprox. Wholessle Druggists, of Bufalo, N. Y., write: "To THE PROFILETORS OF ALLAN'S ANTI-FAT: Gentlemen,—The following report is from the lady who need 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-five pounds. I hope never to regain what I have lost." All-fat is an unexcelled blood-puriser. It promotes digestion, curing dyspeptia, and is also a poden remody for rheumanism. Sold by druggists. Famplet on Obestity sent desired.

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its postive results in the special diseases incident to the organism of woman, singled it out as the climar, or cowning gess of my medical career. On the merits, as a positive, safe, and effectively in the climar of diseases, and one that with, at all times and under all circumstances, act kindly. I sho willing to stake my reputation as a physician; and of confident and i that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the allments for which I recommend it, that I ofter and sell it under A Positive ULARANTEE. (For conditions, see pamphlet wrapping bottle.) of the aliments for which I recommend it, that I offer and sell it under A Positive GUARANTEE. (For conditions, see pamphlet wrapping bottle.)

The following are among those diseases in which my Feverite Presertation has worked cures, as if by magic, and with a certainty never before attained by any medicine. Leucorrhose. Excessive Flowing. Paintal Monthly Periods, Suppressions when from unnatured causes, I regularities, Weak Back, Prolapeas, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, International Retroversion, Bearing-down Sensations, International Alexanterial Chronic Congestion, Infammation and Discreation of the Uberus, Impotency, Infammation and Uterralion of the Uterus, Impotency, Infammation and Uterralion of the Uterus, Impotency, Infammation of Uterralion of the Uterus, Impotency, Infammation of the Uterus, Impotency, Infammation of the Uterus, Impotency, Infammation on the extension of the Expension of the Uterus and Evan of the Expension of the Expension of the Uterus and Evan of the Evan of the Expension of the Uterus and Evan of the Evan of the Uterus and Evan of the E

Especially has it manifested its potency in curing Tetter, Rose Hash, Balla, Carbuneles, Sore Eron, Serofalous Seros and Swellings, White Swellings, Goltre or Thick Neck, and Eslanged Ghand.

If you seel dell, drowsy, debilitated, have asliow a color of skin, or yellowish-brown spots on face or body, frequent headache or dirainess, bad taste in mouth, internal heat or chilis alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Tarpid Liver, or "Hillmanicas," In many cases of "Liver Complaints" only part of these symptoms are experienced. As a removity for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cares.

In the cure of Heanochtis, Severe Coughs, and the early stages of Consumption, it has autonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the sge. While it cures this severest Coughs, it atrengthens the system and partification blood. Solid by druggiats.

R. V. Piercek, M. D., Propyr, World's Dispensary and Invalids' Hotel, Beffalo, N. Y. riter, Rose Hash, Bells, Carbe

SIZE

PELLETS.

0.0.0 THE "LITTLE GIANT" No use of taking the large, repulsive, nauseous pills, composed of clean, crude, and bulky ingredients. These Pellets are secreely brager than sustant seeds. Being entirely regutable, no particular care is required while using them. They operate without the furturance to the constitution flee, or occupation. For Jameslee, Realizable, Constitution, and the Clean For Jameslee, Realizable, Constitution, and the Clean Realizable, International Realizable, Inte



mucous, perulent, offensire, etc. etc. stopping up, or obstruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, seabs from ulcers, voice altered, nasal iwang, offensive breath, impaired or total deprivation of sense of smell and taste, dirajiess, mental depression, joss of appetite, indigestion, entarged tousits, tickling cough, etc. Only a clew of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

produces radical cures of the worst cases of Cataryh so matter of how long standing. The fejuid remoch may be souffed, or fetter applied by the use of Dy

INSPIRATIONAL PORM, BY MRS. SERENA MILNER.

In heaven is known no Christmas day, With earthly customs it hath passed away. . We own but one God, the Infinite soul, Which, in all nature, we daily behold. We honor Jesus, the medium man, Whose life, like ours, on earth first began, And lives to-day triumphantly serenc, And bath by mortal as spirit been seen, As one of the bright celestial band Who comes to the earth to elevate man. When the soul enters the celestial sphere, With its eyes undimmed, and its spirit clear, It sees a spark of the Intuite soul, Developed its life, and spirit mold; And triumphing in its immortal dress, Rejoices its utmost thoughts to express. Sees an emblem, in the budding Spring here, Of its eternal existence so dear. Tie then that we gather with buoyant hearts Which life in this sphere, ever imparts. When all nature, in beautiful array, Cômes like a spirit from out of its clay Decked in garments of lovellest hue, When winter like death has passed from view. Tis then the sea, the earth and the air, Seem their lovellest garments to wear, All springing fresh from the fountain of God, Dripping with light as they come at His word And every season leaves in its place, Something enduring its memory to grace. Nothing can pass without leaving its mark Whether stream of light or a shadow dark . Even smoke, that goes curling to the sky, And is soon lost to the natural eye, Makes an impression upon the whole world. By displacing stoms which whirl and whirl, And striking others, in their onward course, Exert upon the universe a force. Life so wonderful, so vivid, so new, Its creations we never cease to view. Like the seasons we renew from within Our being, and then a new cycle begin. Winding upward and onward each year As to the great fountain of life we near, Working our way with pure steady aim Immortality with perfection to gain. There is a grand law that's here manifest-In blessing others we too are blest. Forgetting self we rob life of the sting From which most pains and miseries spring. Thus coming together with one consent Each one on the other's happiness bent, Scales in one hand, and love in the other, We find in every man a brother . This makes our heaven more brilliant far Than nature, were every leaf a star, Or every grain of pure sparkling sand A glist'ning diamond, in spirit-land. Digression, my child, is often the rule When we are instructing children in school, Then back to my theme I now will proceed, And tell you why we no Christmas here need. Royally we in the Summer-land blend, As onward our way in harmony wend With hearts full of love, and all of one mind; We reverently our voices combine. The heavens above, earth neath our feet, Seem to be volced, and our songs to repeat Till they die in echoes amidst the stars, Or are lost in the rays of the sun's golden bars. Then to our temples where beauty and youth Mingle together, and love and truth, Wisdom and purity, go hand-in hand To drink in the words of sages grand. Here wisdom flows as from fountains of fire, Clothed with burning thoughts, which inspire Each soul with strength for its onward flight; And bathes the whole temple with living light Flowers and fountains, valleys and mountains Catch up the hallowed ray-Darkness has vanished, pain is banished, And all things, celebrate our May-Life's emblem fitting, death out witting-We join in its immortal song; Mountains, meadows, shades, and shadows

A Parallel Case to the "Watseka" Wonder.

Ever more our notes prolong.

Hosts advancing, upward glancing Echo back, "Man payer dies!"

Life-supernal, life eternal Is the chural of the skies-

LOTISVILLE, Penn. I send you a copy of a letter, it being a compliation of facts addressed by Rev. Timothy Alden to Dr. Samuel L. Mitchell, of New York. I would state that Mr. Alden was a prominent Presbyterian clergyman, an early settler of Meadville, Crawford county Pa, and founder of Alleghany College, located at that place; now under the control and patronage of the M. E. Church. I have a personal recollection of the reverend gentleman, he having several times visited at my father's, when I was a boy of some twelve years of age.

I was a boy of some twelve years of age.

I send you the following letter, place and date; in substance, the case referred to, I consider much the same as the "Watzeka Wonder,"—the young lady with one body and two souls or spirits. If you consider it of sufficient importance, you are at liberty to publish it, as it is a matter of public notoriety, having been published in the Pennsylvania historical collections of 1843, page 254, now before me, and from which I copy. vania historical consecution I copy...
Daning LOTT.

Mandrilla, Penn., June Bist, 1816.

Dram Sir.—I now do myself the pleasure to give you an account of a very singular case. Possibly you may have met with something analogous to it in your researches, but so far as my inquires bave extreded, it is without a parallel.

Mr. William Reynolds, his wife and children, composity a respectable family, originally cilizans of Birashgham, direct Britain, settled in the vicinity of Oil Creek, trenty-serven miles from this village, in they year 1797. Miss Mary Reynolds, one of his daughters, a worthy young lady, as immate of the family of her brother John Reynolds, Eq., one of my nearest seighbors, is the subject of the communication, upons likely a ball be happy to see your anisasteration. For far years has non-exhibited the phenomens of a person vested with it wood distinct complousnesses.

I became acquisited with Miss Reynolds soon after my removal to bible place, in 1815, when she was in the exercise of her original consciousness, there was a considerable, company to which she was one. To my sure she had no knowledge of me; I was, therefore, interfunced to her may a cartloon purpose theory when her starts and heaving left by an alsory of the subsequent concless narrative; a study converted with fits, but of what particular mass far and the study of the subsequent concless narrative; a study converted with fits, but of what particular mass far and the study of the subsequent concless narrative; a study converted with fits, but of what particular mass far and the study of the subsequent concless narrative; a study converted with fits, but of what particular mass far and the study of the subsequent concless narrative; as a study on the subsequent concless narrative; as a study on the subsequent concless narrative; to assert the subsequent concless narrative; to assert the subsequent concless narrative; to make the problems of the problems of the subsequent concless narrative; to make the problems of the proble MEADVILLE, Penn., June 21st, 1816.

before the expiration of the twelve weeks, one morning, when she awoke, she appeared to have lost all recollection of everything that she ever knew. Her understanding, with an imperfect knowledge of speech, remained; but her father, mother, brothers, sisters and neighbors were altogether strangerato her. She had forgotten the nee of written language, and did not know a single letter of the alphabet, nor how to discharge the duties of any domestic employment, more than a new born babe. She, however, presently began duties of any domestic employment, more than a new born babe. She, however, presently began to regain various kinds of knowledge. She continued five weeks in this way, when suddenly she passed from this second state—for distinction it may be to called—into her first. All consciousness of the five weeks just elapsed was totally gone, and her original consciousness was fully restored.

Now the cloud which had overspread her mental hemisphere was dissipated. Her kindred and friends were at once recognized; every kind of knowledge which she had ever acquired; was as much at her command as at any former period of her life; but of the time and all the events which had transpired during her second state, she had not the most distant idea. For three weeks, to the comfort of herself and the family, she continued in her first state, but in her sleep the transition was renewed, and she awoke in her second state. As before, so now, all knowledge acquired in her, first state was forgotten, and of the circumstances of her three weeks' lucid interval she had no con-ception, but of the small fund of knowledge she had gained in the former second state, she was able to avail herself, and she continued from day able to avail herself, and she continued from day to day to add to this little treasure. From the spring of 1811 the subject of this address has been in this wonderful condition, frequently changing from her first to her second, and from her second to her first state; more than three quarters of her time she has been in her second atate. There is no periodical regularity as to the transition. Sometimes she continues several months and sometimes a few weeks, a few days, or only a few hours, in a few weeks, a few days, or only a few hours, in hef second state; but in the lapse of five years, she has been at no one instance more than twen-

Whatever knowledge she has acquired at any time in her second state, is familiar to her when-ever in that state; and now she has made such proficiency, she is as well acquainted with things, and is in general as intelligent, in her second as and is in general as intelligent, in her second as in her first state. It is about three years since an attempt was first made to reteach her chirography. Her brother gave her a name, which he had written for her to copy. She readily took a pen, agreeably to his request, and it is a fact that she actually began to write it, though in a very awkward manner from the right hand to the left, in the Hebrew mode. It was not long before she obtained a tolerable skill in penmanship, and in her second state often amuses herself in writing poetty, yet in her first state this is an exercise which second state often analyses herself in which poet-ry, yet in her first state this is an exercise which she seldom, if ever, attempts. It may be remarked that she acquires all kinds of knowledge in her second state with much greater facility than would a person never before instructed. In her many persons, whom she always recognizes when in that state, and no one appears to enjoy the society of friends better than this young lady; but if ever so well known to her in her first state, she has no knowledge of them is her second till an acquaintance, de novo, is formed, and in like man-ner all acquaintances formed in her second state formed in her first also in order to be

known in that.

This astonishing transition, scores of times repeated, always takes place in her sleep. In passing from her second to her first state, nothing is particularly noticeable in her sleep; but in pass ing from her first to her second state her sleep is so profound that no one can wake her, and it not so profound that no one can wake her, and it not unfrequently continues eighteen or twenty hours. She has generally some presentiment of the change, and frequently for several days before the event. Her sufferings, formerly, in the near prospect of the transition from either the one or the other states, were extreme. When in one state she had no consciousness of ever having been in the other; but of the wonderful fact-she was persuaded on the representation of her friends. Hence, when about to undergo the transition, fearing she should never revert so as to know again in this world those who were dear to her, her feelings in this respect were not unlike the feelings of one entering the Valley of the Shadow feelings of one entering the Valley of the Shadow of Death; but she has now passed so often from one state to the other, that she does not anticipate the change with that horror or distressing appre-hension with which for a considerable time she

used to do.

As an evidence of her ignorance in her second state at an early period, she was once walking at a little distance from her father's house, and discovered a rattle-snake. She was delighted at the beautiful appearance of this, to her, unknown dangerous reptile, and sprang forward to catch it. Fectuastely the serpent lay near a hole under a log, and as she siezed it by the tattle it thrust its head in and she was not able to draw it out. At another time she was riding in a narrow path alone in the woods and met a hear which did not alone, in the woods, and met a bear which did not seem disposed to give her the path. She boldly rode up to the hure animal med in a very imperious style, ordered him out of the way, and she was upon the point of dismounting to belabour him with her whip, when he peaceably "cleared off."

This young lady is naturally of a cheerful dispo-sition, but thoughtful. In her second state her im-agination glows, her wit is keen, her remarks are often shrewd and rational, and her prejudices, conceived without cause against her best friends,

are sometimes very strong. Bigued,
Timorur Alden. Says the author: "The young lady is still living (1843), is of sane mind and in good health, and is teacher in a school. She has had no return of her peculiar insanity for many years."

The above is a true copy. · DANIEL LOTT.

### The Bible of Bibles.

To the Editor of the Exercic PRILOSOPHICAL JOURNAL As some errors have recently been pointed out in this work by a reviewer, and reference made to some features of the same which seem to require some explanation, the author deems it proper to occupy a brief space in the Journal to set the matter in its true light:

matter in its true light:

1st. The reviewer objects to the statement that
"the whole of the Vedas is being translated into
the English language." But this is Horsee
Greely's statement in the N. Y. Tribuse, and not mine. I have never supposed the whole of the Vedas will ever be translated into the English

language. It is too voluminous.

2d. The statement that Gautama was cotemporary with Christ, is simply an error of the transcriber; and also the use of the word Buddhas in the same sentence. In the original manuscripts now in the author's possession, in the place of Gautama he finds it reads Salarahans, and for

first edition of a work always contains more or less errors and imperfections, especially when it has passed through several hands. As any errors found will be corrected in the second edition, now going to press, they cannot constitute an objection to the work.

THE AUTHOR.

REMARKS.

Mr. Graves has the fair privilege of answer, as above. He admits several errors of his scribe; some grave ones, as the putting of Gautama instead of Salavahana-of a great person of lasting fame and power, instead of an obscure saint or god. The confusing Buddhas with Avatars, is equaly grave, as they pertain to different religions. ly grave, as they pertain to different religious. Books must be accurate to be of reliable value. He holds our review in errords stating that he put. Gautam's and Salavahaba among the crucified ones in this, or in his former book. On page 103 of Sixteen Crucified Baviors, is the "Crucifixion of the Hindoo Lakis, 000 B. C." as title to a chapter. Sakis (or Sakya Muni), Gautama and Buddha are but different names for the same person. Surely Mr. Graves should know this, and such knowledge would save him these errors, and give weight to his work.

weight to his work.

He says he left out of his list the Buddhist
Dhammapada, as he did other sacred books, but
his error was to include books of small moment,
and yet leave out this and other most important, and yet leave out this and other most important, ancient gospels. A council of hundreds of priests and scholars called by King Asoka in Hindoostan, 243 B. C., believed this to be the utterances of the founder of their religion, and hundreds of millions of Buddhists reverence it to day. It has lately been translated by Max Muller, and by Beal, which may well account for its not being in lists from which he quotes. His mistake is in relying on old authorities, considered good when they wrote, but not good to-day, in the light of later research.

Again we must say, that without the help of but not good to-day, in the light of later research. Again we must say, that without the help of Alabaster, Beal, Muller. Johnson and like late scholars, it is not possible to treat the old Asiatic religions intelligently.

Mr. Graves' statement, that Max Muller "is only a copyist like the rest of us," is strange indeed! Of course we copy from the scholars who understand the ancient Asiatic languages, and there are few who do understand Sanscrit or Pull. For

few who do understand Sanscrit or Pull. For years Muller was Professor of Oriental Literature, in Oxford University, England, and is now em-ployed by a society of English gentlemen to trans-late the Wedas, the Dhammapada and other Asiatic gospels, and paid for his life-work from a fund raised for that object.

raised for that object.

Within the past few years valuable documents have been found and light reached, never before accessible even to the greatunes, like Higgins, who wrought nobly with such means of information as they had, but whose works are now imperfect in comparison with later efforts.

But this comment on some of the errors of the explanation and the books of Mr. Graves must

end. Our criticism was as sparing as truth would allow, and we only add these communic as inevitable, yet unpleasant.

If we could save him by submitting to bear

these strokes of criticism ourselves, we would gladly do so, but it is a sacred duty to our many readers to tell the truth of this as of any other book, justly yet candidly, and in the presence of that duty persons are nothing.

#### Notes on the Cause'of Spiritualism in Michigan.

BY PROP. MILTON ALLEN.

I have been requested to give my views on the cause of Spiritualism in Michigan, where I have been traveling during the past summer, and lec-

The real condition of Spiritualism in so large and good a field as Michigan, will be interesting to know by all reformers in the field of progress and I shall try to state it as it appears to me from There are those who will differ from me doubt-

less, tooking at it from a different stand-point, but as no one is responsible for my views but myself,

I had been led to suppose, from letters and parts of letters published from time to time, that Spiritualism was in an almost exceptionally healthy and prosperous condition in Michigan, and my disappointment was great when I found this not to be the case. As it is not my purpose to stir up the feeling of any, but rather to help all onward to a higher harmony. I shall not refer to particular to a higher harmony, I shall not refer to particu-lar towns nor deal in personalities. In brief, then I unhesitatingly say that Spiritualism in Michi-gan is in a state of apathetic indifference that is truly lamentable. In some of the large towns where there were formerly flourishing societies and regular speaking, both are now abandoned altogether in some cases, and in others a quasi-society and lecturing at long intervals of six months, a year and two years, and so on, is the rule. One town of eight thousand to ten thousand population, where a regular speaker was formerly engaged by the year, with a society of several hundred, a good lyceum and a fine building and grounds nearly paid for, the property was allowed to be sold on a small balance of a mortgage after several thousands of dollars had been paid, the society and lyceum abandoned, and no meetings have been held for the past two years. There can scarcely be a town named where they have regu-lar stated weekly meetings, and but few where

they even have them once a month.

But surely, it will be said, where there are so few meetings there will be found more spiritual papers to supply the deficiency. Not so. In some of these spiritually dead towns where there used to be large subscription like the them. be large subscription lists for the spiritual papers, there are now in some cases none; is others one, two, or three taken. In very many of the spiritualistic families, you will see, instead of the Journal or the Banner, such inddel and purely materials. rialistic papers as the Index, Investigator and the Truth Seeker. How our spiritual friends any where can patronize such papers and exclude the spiritual papers, is more than I can understand

spiritual papers, is more than I can understand, unless it be on the plan of having had good food awhife, it is best to try poor for a change!

It is well known that these papers not only disbelieve the spiritual philosophy, but they contemptuously sneer at the claims of Spiritualism, only when it suits their purpose to throw a little spiritual sop to the spiritualistic innocents to help swell their subscription list.

But what of the causes of this unfortunate and unsatisfactory condition among our spiritual

unsatisfactory condition among our spiritual friends, not only in Michigan, but elsewhere as well. To those who have studied this subject pretty well, it opens a field of deep psychological interest, for it has to do directly with the soul culture and spiritual growth of man.

Spiritualism unlike other philosophies comes

culture and spiritual growth of man.

Spiritualism, unlike other philosophies, comes to man in all possible ways—through all his senses, external and internal—through the physical senses, the intellectual faculties, the spiritual nature and the higher, grander attributes of the soul. And this is why in its higher realities it is the grandest and noblest system the world has ever known, both as a philosophy and as a religion. But when it is viewed and studied in its physical spacet only or in its phenomenal phase.

ever known, both as a philosophy and as reingion. But when it is viewed and studied in its physical aspect only, or in its phenomenal phase, it loses the greater part of its value, and the tendency is to degenerate into a materialistic Spiritualism, paradoxical as this may seem. And here, I apprehend, is just where the difficulty now lies. The phenomenal has been sought after, and the purely spiritual and psychical has been neglected.

The free love wave has spent its force, but it has left a deadly trail behind, and now comes the still more deadly materialistic wave, swelled by ald of the subtle sophistry of the materialistic scientists, and the more vapid and persistent howlings of the infidel press. This infidel press is not confined to such superficial sheets as named above, but articularly though it be, are heiping to swell the wave of materialism that is now sweeping with such deadly force over the land. In its formulated shape it lies about in this way, I think.

Reidtralliers is in a slower to due because let.

Spiritualism is in a slough to-day, because, ist, of the free love heresy that so insidiously suspain among us, and which our good souse will help us ere long to outgrow. I trust.

Sud. A halting with the merely photosomens, instead of going forward in a study of and belief is the more expliting truths, philosophy and religious of real Spiritualism, with the life-giving power and ennobling influence.

Brd. Disbalief in God as a real being whose statibutes of love, wisdom, power and knowledge,

are infinite, and who actively governs all universes to wiseom and power.

4th. A general disbellef in the Bible as a book that contains anything of value for mankind in our day; instead of looking upon it as a book or work containing a series of writings which on the whole are the most remarkable the world possesses to day—writings containing some of the loftiest inspirational compositions, and purest and most elevated truths to be found in earth's libraries. But containing also much that is of little value, and even obnoxious when viewed from the mountain peaks of the nineteenth century; whereas, when looked upon as adapted to the people to whom they were given, they are at once interesting and instructive, and leave little room for the aquesmishnes (with which they are viewed by with which they are viewed by

many.

oth. General disbellef in Jesus of Nazareth as a teacher of any truth of more value than can be found in the teachings of Confucius, Zoroaster, Socrates and other noted characters of the past and the present, and in some cases ignoring his existence altogether as a mythical figurent of the priestly brain. And lastly the diabelief and an ignosing of the calificus element in the spiritual movement of our re.

These briefly essed, are some of the reasons

why Spiritualism in my judgment is in such an apathetic condition in Michigan and other parts of the country.

There are certain fundamental principles essential to all real human progress, which cannot be ignored if we wish our progress to be something more than purely animal and physical, and these are:

are:

1st. To recognize that there is an infinite being who not only controls all things, but who also created all things in accordance with law, and who is the active, ever-present (by his law and his influence) spiritual force or power whom we call God. It will not be very difficult to show that such a selection recognition to a selection recognition to the parameters. a being is a scientific necessity in the grand uni-vercedum of nature In such a God we have an anchorage for the limitless hopes and possibili-ties of the soul, and we have it nowhere else, fix

2nd. The recognition of the Hebrew scripture as a vast storehouse of important spiritual truths given through inspired mediums at different given through inspired mediums at different times in the past, some of which were local in their application, and consequently not intended for all people and all time; and some of which were general, and were suited for all people and all time, as the Decalogue, Bermon on the Mount and most of the teachings of Jesus of Nazareth as a spiritual teacher, divinely inspired in a higher sense than any other, and who taught the world as it had never been taught before, and has never been taught since to the present time.

4th. The recognition of the necessity of a religion as well as a philosophy, to be evolved out of Spiritualism; a universal religion of humanity, a new religion if you please, that shall be full of life, wrigor, power for good, and the uplifting of humanity into higher, better and nobler conditions; a religion that shall be so divine and comprehensive in its influence that it will bind all humanity together into one universal brotherhood and significant the sense of the proper sense of the sense of the property of the shall be so divine and comprehensive in its influence that it will bind all humanity together into one universal brotherhood and significant the sense of the property of the sense of the property of the sense of the sens

together into one universal brotherhood and six-terhood of the world; a religion that will har-monize all science, all knowledge, all the now conflicting interests of man into a grand unit, placing the spiritual over the material, where it belongs, and the divine soul power over all as the grand moving power of the world.

grand moving power of the world.

Brother Bundy, these are some of the primal principles which it seems to me must be recognized and acted upon-by Spiritualists, before Spiritualist can be seen to shine as the light of the world. There are other grand principles concern-ing the Spiritualism of the future and what it will ing the Spiritualism of the future and what it will do for suffering humanity, that present themselves to my mind, such as what can Spiritualism do for the world as an educational factor, as a leaven for the political lump, and as a potent influence to redeem and purify society of some of the monstrous evils that are now weighing it down. But those I have named, it strikes me, are cardinal priniciples, and as Spiritualists we cannot afford to discard them. For by so doing, and battling with the merely phenomenal manifestations, we shall surely drift, without chart or compass, upon unknown and inhospitable coasts, and feed upon the worse than husks that the swine do test, for we are now open to all kinds of influences. est, for we are now open to all kinds of influences and false speculations, re-incarnation vagaries and others of nouseum. This way dangers lie—safety in an abiding and intelligent faith in the greate truths and principles that underlie all great religions of the world, and especially those of the Christian system as originally given to the world, and which are being unfolded now again in the newer, grander, God-given Spiritualism of to-day. In conclusion, permit me to say that while I eat, for we are now open to all kinds of influences

In conclusion, permit me to say that while I have expressed myself thus freely on the condition of Spiritualism in Michigan, I am also happy to know that there are many, very many, earnest and good workers and friends there, large-heak-ed and kind, ready to do all in their power for good, and who deplore as deeply as any can the present unsatisfactory condition of Spiritualism For their uniform kindness to myself and wife personally, we shall ever feel grateful. In families where we found the JOURNAL, we found a better and beathler condition than elsewhere, and a higher appreciation of that paper under its present management. In its high toned character, its ability, and in its fearless, honest and independent course on questions of importance, its is truly regarded as the most reliable and acceptable of our spiritual papers; and the carnest feeling is, may be about your most go bravely on, and you he about the good work go bravely on, and you be abund-antly sustained in the important labor before you

### · Spiritualism in Philadelphia.

The rostrum of the First Society Academy Hall 8th and Spring Garden streets, for the month of December, is filled by Mrs. Elizabeth L. Watson, o Titusville, Pa. Though a young speaker, she is eloquent, coherent and logical—in her deductions quite up to the mark of first-class speakers. She is inspirational, and says she seems to stand aside and listen to her own foice as one among the auditors. She compares well with Mrs. Emma Hardings, Britten and societies reading assessment.

and listen to her own foice as one among the auditors. She compares well with Mrs. Emma Hardinge-Britten, and societies needing speakers will do well to give her an invitation.

Among the mediums that have lately visited Philadelphia, are Laura V. Ellis and her brother. They had ten or twelye scances with but mederate financial success. Laura has lost none of her powers as a physical test medium; the manner of the tests given is about the same as when she was with us six years ago. The voice of Captain Blake, her guide, seems stronger, and the fapidity with which he performs his tests is truly wonderful. Wm. Eddy has also been here, and gone; he gave a few select scances, but so far as I can learn there were no recognitions. In fact, the materialization shows in our city are below par; it is true they produce plenty of figures, but lights are so low, and investigators so far removed from the cabinet, and no way of ascertaining the amount cabinet, and no way of ascertaining the amount of wardrobe around the medium's body, that it seems but a waste of time to attend them.

of wardrobe around the medium's body, that it seems but a waste of time to attend them. Albert James, however, has taken us all back by challenging test conditions. I have known Mr. James for years, and always regarded him as an honest, straightforward man, and when these materializing phases suddehly came upon him-I attended three of his seances; the light was so alrong, and figures came out so promptly, and some of them looked like James rigged up, that I must confess I came away doubting. This opinion was entertained by many who attended his materializations. Mr. James expressed his willingness to give test conditions. Brother Champion, president of the First Association, on the evening of Dec. 11th, invited Mr. James to his pariors, 300 S. 16th street. Thirty or forty of the main stay of the first association were invited to be present. A committee of five were appointed, who escorted Mr. James to an upper chamber, divested him of everything white on his person, put on him dark stockings, dark pantaloons and a red fiannel shirt. With this habit on him, James entered a cabinet that had been placed in the front parior in the afternoon, under the direct supervision of Mr. Champion.

After about fifteen minutes of very harmonious

After about fifteen minutes of very harmonious singing, the curtain of the tebinet was withdrawn, and there stood a figure dressed in beautiful white, with a white turban on his head. A little more singing, and another figure appeared, but not so well developed as the first one. We felt like saying givry to God, for our doubts were removed, and the honor and honesty of aftert James as a materializing medium was fully established. As I was not one of the committee, I do not wish to anticipate them further. They will is due time, no doubt, give their report favorable to Mr.

James, who can rest contented for a while as the

James, who can rest contented for a while as the first materializing medium who submitted to test conditions in this city.

I am informed that Mrs. Thayer, the flower medium, will be in Philadelphia about Jan. 1st. She is ever welcome, for we believe her to be genuine beyond question; and in these winter months spirits will bring us flowers fresh and crisp, as from the very lap of spring. The wonders occurring in the presence of this medium will never be fully written. Those only with whom she makes her temporary abode are permitted to witness the flowers failing on the table when at meals, and in the medium's room, and on her bed when she is asleep.

The musical and theatrical worlds have met with a great loss in the removal to spirit-life of the great magical artist, Robert Helier. I am the great magical artist, Robert Helier. I am creditably informed that he was a firm believer in Spiritualism. One thing I will say to his credit: So far as I can learn he never, either in posters, newspaper advertisements or on the stage, said anything detrimental to the interests of Spiritualism, yet second sight and shadow figures were the part of his late performance. Let others in this line of show copy the lesson and profit by it. I learn that W. F. Jamleson has gone over to the ranks of materialism.

the ranks of materialism.

I was much pleased a few weeks ago to drop in at one of our spiritual meetings and hear a lady from New Jersey speak, who claims to have been from New Jersey speak, who claims to have been made a convert to Spiritualism through the efforts of Dr. Peebles (the pilgrim) at our late campmeeting, Williamstown, N. J. She was for years a Methodist, and labored hard in the work of forming and conducting Babbath schools, but now feels that she can triumph in a greater freedom, and invited all to visit her comfortable home at the next annual camp-meeting.

JOHN A. HOOVER.

#### Explanatory.

In my article under the head of "Christian Spiritualism," in a late issue of the Journal, in referring to the resurrection of the Spiritual t referring to the resurrection of the Spiritual body of Jesus, you thought, perhaps, I intended to have used the term physical body instead of the spiritual. I said as I intended. Now, if Jesus was resurrected in his physical body that was crucified, then is the doctrine of the general resurrection of the physical body established. Jesus was resurrected in His.Spiritual body, and that was a Materialized body, and that is Spiritual, as contradistinguished from the physical.

The angel-power which folled the stone from the door of the Sepulchre, could and did spirit away the physical body. The whole transaction was a dark scance, until Mary Magdalene first saw Jesus, whom she mistook for the gardner. It is

was a dark scance, until Mary Magdalene first saw Jesus, whom she mistook for the gardner. It is an absurd proposition in Orthodox theology, to suppose the spirit of Jesus, on the third day after the crucifixion, entered into and took possession of his old decomposed physical body. If not decomposed in part, it was because it was embalmed, which would render it equally absurd.

We know it is often the case now-a-days, when our friends return from the higher-life with materialized bodies, for the purpose of identifying themselves, that they often take on marked disfigurations of their old physical bodies. I know of an instance of an officer of the army in the late war, killed by a bullet-shot in the forehead, who materialized with the bullet-hole in the forehead; so Jesus, appearing with the wounds on his body, so Jesus, appearing with the wounds on his body, is no evidence it was the body which hung on the

Spirits in their rapid transit through space, are not encumbered with bodies at all, although they can and often do assume bodily shape, and that is done by their will-power. Physical eyes cannot discern a spirit. We can only see them when they take on a Spiritual materialized body. And that fact upsets the Orthodox theory, of a general

P. Thompson, writes: I would gladly improve this opportualty to say something cheerful for the cause of Spiritualism in Saratoga, N. Y. Our village pays heavily for the support of religion, but Spiritual teaching forms but a small part of its lessons. We have eight churches, five of them very costly, but a Spiritually inspired teacher would receive in either about the same welcome that Jesus did in the temples of Jerusalem We have kept up in one of our halls regular monthly lectures, two lectures each month by Mrs. Brigham, for the last three winters. Her lectures are of a very high order, and, were they attended with of a very high order, and, were they attended with the fashion and worldliness of the old system, no church would hold her audience. We are, however, building for the future, and, we think, on a good solid foundation. "What is truth?" is of as much importance now as in any other day of the world's history. Systems thust crumble, old things must pass away, but if they cannot be replaced by better, then no progress has been made. The debetter, then no progress has been made. The de-termined opposition of the old religious organiza-tions to Spiritualism, would seem that they ex-pected to put it down, whether it is true or false. Every person, who has carefully investigated, is perfectly assured that the phenomona are real, and if produced by spirits, they, the Spirit world, must back down, or push their forts to a success-ful recognition. When their power to material-iza becomes so perfect that they can as promised. ize becomes so perfect that they can, as promised, stand forth in public assemblies and speak, being stand forth in public assemblies and speak, being seen by all, then can we expect more rapid progress. We have had so much fraud within our own ranks, and so much of the genuine manifestations been mixed and imperfect, that honest investigators are often in daubt and unable to get the evidence that is satisfactory. It is true, the philosophy, when studied with intelligence, may well recommend itself to the thoughtful, but the facts along must reach a large majority. facts alone must reach a large majority. It seems
that co-operation is involved, and that humanity
on the earth plane, as well as humanity in Spiritapheres, are to be the agents in this great work.
It is well said, to ask of God or the Spirits to do our part of the work is like asking to be fed with-out working for food. For individual unfoldment,

individual effort is required.

Mrs. Nellie J. T. Brigham has won the affections of all free and untrammeled minds among us, and is worthy of far more than she has received.

Dr. A. B. Bartlett, who sends us the following characteristic letter, was for many years a Universalist minister. Having an active and exploring mind, he early became interested in the teachings of Mesmer and turned his inquiring mind to the investigation of psychical phenomena. He was with A. J. Davis in the early days of his development, and was familiar with the production of "Nature's Divine Revelations." Occupying an exalted position in society as a physician, thinker and estimable gentleman, he has never swerved from the continued investigation of the Philosophy of Spiritualism, or his adherence to the truths it has revealed:

"I do not need to affirm that I must have the "I do not need to affirm that I must have the RELIGIO-PHILOSOPHICAL JOURNAL. I have been a subscriber, and I affirm a thorough reader and appreciative recipient of your noble paper since the first number, and not till to morrow will I begin to be a financial debtor therefor. Morally, spiritually and reciprocatly, I feel myself grewing more and more indebted for the multifudes of good things which you keep continually spread out before my hungry soul."

good deal has been said and written a A good deal has been said and written about French journalism. Here is one of its vagaries—a paper called Echess from Purpatory. It is edited by a priest, and informs the public what souls in Purgatory are suffering, and exactly what must be done to relieve their sufferings. This is the only representative organ of the large constituency beyond the dead line.

"Oh, what heavenly union, We know that when we work for course, and when we know this we, of course, do our best for others, and so lucrease our own store.

Spiritualism has appealed to the suffrages of the world in its present modern day form for some thirty years. It has run the round of all conditions of minds, and surely so widespread, so rampant a delusion must have something more behind it than more fancy, amoke and theory. Where there is so much amoke, may we not just suppose that there is at least a modern of are further than the state of the suppose that there is at least a modern of are further than the suppose that there is at least a modern of are further than the suppose that there is at least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that there is a least a modern of the suppose that the suppose the suppose that the suppose the suppose the suppose the suppose that the suppose the suppose the suppose that the suppose the suppose that the suppose the s

# LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE · CHICAGO.

EARE ALSO PREPARED TO FURNISH MISCELLANous books not in our List, at regular rates, and, on receipt of the money, will send them by mail or express, as may
be desired. If each by mail, one-fifth more than the regular
cost of the book will be required to prepay postage. The parronage of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If poetal orders can
not be bad, register your letters.

EFF Orders for Books, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$1.00, or, if of less value, then 26,
one fourth the cost. No attention will be paid to any
order, unless these terms are complied with.

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

Analysis of Religious Bellef, by Viscount Amberley. 3.00 20 Age of . cason and Examination of the Prophecies, by Thos. Paine. 50 04 Paper.
An Hour with the Angela. Cloth, the; post, 4c. Paper.
Age of Heason and Examination of the Prophecies.
Artificial Sompanbullen, by Dr. Fahnestock.
Answere to Questions, Practical and Spiritual, by A. J.
Davis.

Answere to Questions, Practical and Spiritual, by A. J.
Davis.

Apocryphal New Testament.

Apocryphal New Testament.

Apocryphal New Testament.

Apocryphal New Testament.

Aroana of Nature, Philosophy of Spiritual Existence,
and of the Spirit world, Vol. I, Hudson Tuttle.

1.25 08

Aroana of Nature, Philosophy of Spiritual Existence,
and of the Spirit world, Vol. I, Hudson Tuttle.

1.25 08

Aroana of Nature.

Aroana of Nature.

1.25 09

Aroana of Nature.

1.25 09

Approaching Crisis, by A. J. Davis.

1.00 08

Approaching Crisis, by A. J. Davis.

20 012

Astron-Theological Lectures, by Rev. Robert Taylor.

20 12

A Riss for a Blow a book for children. H. C. Wright.

Antiquity and Duratton of the World.—G. H. Toulinin.

An Exe Opener, by Zepa. Cloth, 50 05; pape.

20 12

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

30 00

Ancient Symbolism of the Primitive Church—John P.

Landy, Beautifully printed-and illustrated.

7.50 38

Arcana of Spiritualism, by Hudson Tuttle.

1.50 10

Arcana of Spiritualism, by Hudson Tuttle........

Allegories of Life, by Mrs. J. S. Adams....... 185 09 American Communities, by Mrs. J. S. Alams American Communities, by M. A. Hinds, Bhagavad Gita—Plain, 1.75 (0); Gilt. Blasphenty, by T. R. Hazard. Bo't In the Microscope. Biblical Chronology, M. B. Craven. Biblical Chronology, M. B. Craven. Branches of Palm, by Mrs. J. S. Allama..... 1.25 07

Beyond the Veil.

Buddhism and Christianity Face to Face, J.M. Feehles
Cora Tappan's Lecture on sportunitiff.
Common Sense Theolog.—D. H. Hamilton.
Christianity before Christ, M. B. Craven.
Critical History of the Describe of a Future Life in al.
Ages sed Nations. Wm. R. Alger.
Conant Mrs. J. H., Blography of.
Complete Works of A. J. Davis.
Childhood of the World. Prof. Cloud. Paper.
Chapters from the Bible of the Ages.
Criticism on the Apoetle Paul, in Defense of Woman's
Rights, etc., by M. B. Craven.
Conjugal Sins against the Laws of Life and Health, by
A. K. Gardner, A.M., M.D.
Constitution of Man, by George Combe.
Common Sense Thoughts on the Bible—Wm. Denton
Common Sense, by Thomas Paine (political).
Christ ides in History, by Hudson Tuttle.
Christianity, by Wm. Lenton.
Citicism on the Theological Idea of Deity, M. B. Craven
Chilms of Spiritualism; embracing the Experience of
an Investigal r. by a Medical Map.
Constitution of the United States.
Career of Religious Ideas—Paper, So
Christ and Steple. Hudson Tuttle.
Complete Works of Thomas Paine.
Constitution of the United States.
Career of Religious Ideas—Paper, So
Child and Religious Cress and Steple. Hudson Tuttle.
Complete Works of Thomas Paine.
Covil and Steple. Hudson Tuttle.
Complete Works of Thomas Paine.
Covil and Religious Ideas—Paper, So
Careter of Religious 25 02

Cussion.

Does Matter do it All? Bargent's Reply to Tyndall, Debate, Eurgess and Underwood, Cloth 1:09 00, Paper

Dobate, Burgeas and Underwood, Cloth 1:00 00, Paper Debate, Burgeas and Underwood, Cloth 1:00 00, Paper Defence of Sciritualism—Wallace
Dictionary, Webster's Unabridged (by express). Unabridged (by express). Unabridged (by express). Unappepata, its Treatment, etc.
Descent of Man, by Darwin.
Descent by Hin while imprisoned for biaspheny. This work is an account of the origin, evidence, and early history of Christianity.

of the origin, evidence, and early history of Christianity
Devil's Pulpit, by Rev. Robert Taylor, with a sketch of
the Author'. Life the Robert Taylor, with a sketch of
Beluge, by Wim. Denton.
Death and the After Life-A. J. Davis. Pa. 50 04. Clo.
Death and the After Life-A. J. Davis. Pa. 50 04. Clo.
Debatable Land. Hon., R. D. Owen.
Dialogues for Children.
Devil and his Maker.
Death and his Maker.
Death in Light of Harmonial Philosophy-M. F. Davis
Darwiniam vs. Soiritualism—Hon. J. M. Peebles.
Discourses through Mediumship of Mrs. C. L. V. (Tappan) Richmond.
Experiences of Judge Edmonds in Spirit-life, given

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

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

Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicability, Conditions and Laws. Paper 85 08. Cloth.

Eating for Strength.

Edwin Drood. Cloth 1.00 00. Paper.

Exposition of Social Freedom

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

Essay on Man-Pope, Cioth gillio 60. Foard, School Edition.

Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright, Paper 35 01. Cleth.

Essence of Heligion. L. Feuerbach, Paper 35 02. Cloth Exter Hall, Theological Eomance, Clo. 85 '70. Paper Empire of the Mother over the Character and Destiny of the Race, by H. C. Wright. Paper 50 04. Cloth.

Electrical Psychology, Dods.

Electrical Psychology, Dods.

Electrical Psychology, Dods.

Electrical Psychology, Dods.

Electrical Psychology. Pabulous Tendency of Ancient Authors, by M.B.

80 64

Four Resays Concerning Spiritism—Dr. H. Tiqleman Fu-Bang; or, The Discovery of America, by Dhinese Buddhist Between to the 3th Century, 32 the Dhinese Buddhist Between to the 3th Century, 32 the Planes of Light from the Spirit Land, through the motifismship of Mrs. J. H. Conant.
Footballs on the Boundary of Another World, by Rob't Dain Gwen.
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis. Enlarged Edition. Cloth 75 th. Paper.

75 Ot. Paper
Pountain. A. J. Davis.
Puture Life. Mrs. Sweet. Glinspea of the Supernatural. 200 00
Genesia and Ethics of Conjugal Love, A. J. Dávia
Prin, 75 00, Paper. 50 00
Good Sense, By Baron D'Hoibach. 1,00 08
Great Harmonia, A. J. Davia, 5 vois, viz.; Vol. 1,
The Physician; Vol. 2, The Teacher; Vol. 3, The Berry, Vol. 4, The Reformer; Vol. 5, The Thinker, Eagh. 1,59 10
God Idea in History, by Hudson Tuttle. 1,25 08
God the Father and Man the Image of God, by Maria
M. King. 25 00

M. King 25 00
Golden Melodies, paper 25, pos. 2; board. 25 00
Great Works of Thos. Paine. 1 Vol. 3,09 30
Heroines of Free Thought, by Sara A. Underweed. 1.75 00
Hafed, Frince of Persia, His Experience in Earth-life and Spirit-life. Illustrated the Past—G.C.Stewart 1.50 08
Harringer of Health, S. A. J. Davis. 1.50 08
Harmonial Man; or, Tibughts for the Age, A. J. Davis. Gloth. 50

Harmonial Man; or, Thoughts for the Age, A. J. Davis Cloth. Haunted School House. History and Philosophy of Evil—A. J. Davis, 1°s, 50 00. Cloth. Cloth.

Mayward's Book of all Heligions, including Spiritualism
flow and Why I became a Spiritualist.

How to Bathe, E. P. Miller, M. D. Paper 20 64. Cloth
Hedged In. Elizabeth Stuart Phelps, author of Gates
Aber.

How to Baine, E. P. Miller, M. D. Paper 20 04. Cloth Hedged In. Elizabeth Stuart Phelps, author of Gates Alar.

Human Physiology, Statistical and Dynamical; or The Conditions and Course of the Life of Man. J. W. Draper, M. D., Li.D. 60 ps. Cloth.

Hesperia; a Poein. Cora L. V. (Tappan) Blichmond... I How to Paint. Gardner.

How to Paint. Gardner.

History of the Intellectual Development of Europs.

J. W. Draper. Revised Edition. 2 Yols.

Heathens of the Heath—cloth 1.50 C. Paper... I Heathens of Heathens and When, poem, by W. B. Barlow.

It Then, and When, poem, by W. B. Barlow.

Intellectual to Heathens of Series. Dr. D. D. Home Introduction by Pages Edmonds.

Incident in My Life. 2nd Series.

Intuition, a Novel. Mrs. F. Kingman.

Important Truths, a book for every child.

Is the Biblis Divine? S. J. Finner, Paper 25 (2. Cloth is there a Dayli? The Argument Pro and Con. Infidel; or. Inguiner's Early Brance. W. D. Gunning.

Irepressible Conflict and the Usity of God, being two becauses. Empire Heather's New Denton.

Is Spiritualized Factorist or Genesia and Geology. W. Denton. Paper 25 (2. Cloth. 12 20 (2. Vol. H. 1. 20 (2. Vo 15 01

tansen. R. C. Vols.

at Unyelled. 2 Vols.

cous of Nazareth. By Paul and Judas, through Alexander Sniyth. Remarkable and interesting work.

belowsh Unveiled; or, The Character of the Jewish Delty Delinasted.

Jehovah, Unweiled; or, The Character of the Jewish Delty Delinated.
Jean of Arc. a Hography translated from the French, by Sarah H. Grimkee.

King David and and his Times, Common Sense View, by H. H. Mason.
Key to Pulithual Science, by John Sent.
Kidder's Secreta of See Reoping.
Koran, with explanatory notes, by George Sale. Svo. 630 pp. Rest edition yet published.
Kersn, with Life of Mohammed, translated by George Sale. Stro. 630 pp. Rest edition yet published.
Kersn, with Life of Mohammed, translated by George Sale. Stro. 630 pp. Rest edition yet published.
King of the Air-Poem, by Mrz. O. S. Mastrason.

Life of Thomas Patne. Cloth.
Life of Thomas Patne. with critical and explanatory of the writings, by George Vale.

Life of Thomas Aire. with critical and explanatory of the restriction of his writings, by George Vale.

Life of Johns, by Benna.

Lewange the Resider Passion, by Dr. P. B. Randolph Living Syments. Rest Passion to Margin pa. 50 Oct. 10 Concept for Children About Themselves. A E. Sew Eds. Uton. 1.00 06

its of Wm. Demon, by J. H. Powell.

The of Wm. Demon, by J. H. Powell.

Togeth Stage. For Lycoums and Exhibitions. Kates
Choth 30 G. Palier.

BEYOND THE VEIL

A very attractive work of this title has lately been issued. Though profoundly philosophical, this book is of a very popular character; and notwithstanding the grave traths it teaches, its pages have been pronounced exciling as a romance—betting as a fairy lale. Friends of the chief inspirer, Hanbolthy, should, at least, seek to see and read it.

Light and Color, E. D. Babbitt. 4.00 00 Life Beyond the Grave. 1.00 00 Lights and thadows of Spiritualism. by D. D. Home. 2.00 00 Mental Culture.

Mr Wedding Gift.

Moses and the Israelites-M. Munson.

Martyrdom of Man-Widwood Reade.

Magic Staff-A. J. Davis

Mediums-from the Freach of Alian Kardee.

Maschine Cross, and Ascient Sex Worship...

Mental Medicha: Evans.

Man's True Saviors. Denton.

Ministry of Amyels Realized, by A. E. Newton.

sianual for Caldren (for lyceums)—A. J. Davis. Clo.,

My Affinity, and Other Stories, by Lizzie-Doten.

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

H. Powell.

H. Powell.
Moravia, Eleven Days at. T. R. Hazari
Mesmerism, Spiritualism, Witcheraft, and Miracle, by
Allen Putnam.

Mostern American Spiriualism—1848-1868, By Emma

Hardinge
Morning Lectures, (30 Discourses) by A. J. Davis....
Mediums and Mediumship, by T. H. Hazard.....

Nora Ray, the Child-Medium
New Gospel of Heilth. A. Stone, M.D. Clo. 2.00 16, ps.
Natty, a Spirit, by A. Putnam. Cloth 1.00 00, Paper.
Nature's Laws in Human Life, an Exposition of Spiritmaliam.

br-Sir J. Lubbock One Religion Many Creeds.....

Poemsfrom the Life Beyond and Within. By Giles B. Stebbins. Plain \$1 503 pos. 10c. Gilt.

Nature's Laws in Human Life, an Exposition of Spiritualism wallsm

Nature's Divine Develations, by A. J. Davis. 1.50 10

Nature's Divine Develations, by A. J. Davis. 1.50 14

New Physiognomy, 1,000 illustra's, S. R. Wells. Plain, 5.00 24

Nerves and the Nervous. Dr. Hallick. 1.00 26

Old Theology turned Upside Down, by T. B. Taylor, A.

M. Cloth 1.25 08, Faper. 1.00 06

Orthodoxy False, since Spiritualism is True, by Wm. 10 03

Origin of Species, by Darwin. 2.00 12

Origin of Civilization and Primitive Condition of Man, by Sir J. Lubbook.

Partnersonness Charter well's Descriptive 1... 20 04
Phillosophy of Special Providences, by A. J. Davis.
Cloth 30 08. Paper.
Pallosophical Dictionary of Voltaire. Fifth American
Edition, 5:6 octavo pages, two steri plates. Largest
and most correct edition in the English Isingnage.
Contains more matter than the London Edition
which sells for \$10.
Pashms of Life, by J. S. Adams. Paper 35 04. Board
1.00 08. Cloth.
Persons and Events, by A. J. Davis.
1.25 10
Persons and Events, by A. J. Davis.
1.25 10
Pianchette, by Epes Saggent.
1.25 12
Problehgs of Life, a book of deep thought.
25 08
Principles of Nature, by Mrs. M. M. King.
26 17
Platosophy of Creation, by Thomas Palne, through
Horsce Wood, medium. Cloth 60 08. Paper.
26 04
Poems of Progress. Lizzle Doten. L50 08. Gilt.
26 04
Posms of Progress. Lizzle Doten. L50 10. Gilt.
26 04
Posms of Progress.
27 02
Praturition without Pain. M. L. Habbrook, M. B. 100
Pentateuch, abstract of Colenso.
Progressive Songeter, 50 00. Gilt.
Progressive Songeter, 50 00. Gilt.
Proconneing Hand-book. Invaluable to 80.
Proconfermite Man.
Procof Paipable. Cloth 1,01 00. Paper.
27 100
Procof Paipable. Cloth 1,01 00. Paper.
28 100
Religion of Souritualism. by E. Crowell.
28 06
Religion of Souritualism. by E. Crowell.
29 15 00

Rights of Man, by Thos. Paine,
Rales and Advice for Circles. J. Young.
Religion of Spiritualism, by E. Crowell.
Rights of Man. Thomas Paine.
Religion and Democract. Prof. Hrittan
Radical Discourses, by Denton.
Review of Clarke on Emerson—Light Doten.
Review of Clarke on Emerson—Light Doten.
Real Life in Spirit Land, by Mrs. Maria M. Ring.
Spirit Invocations, or Frayers and Praise. Compiled
by Allen Punnam.
Soul Affinity—A. B. Child.

Soul Affinity—A. B. Child.
Satan, Biography of—K. Graves.
Sermon from Shakespears's Text—Denton.
Sabbath Question—A. E. Giles.
Sunday Not the Sabbath
Saynal Physics—

Sunday Not the Sabbath
Sexual Physiology—H. T. Trall, M. D.
Sexual Physiology—H. T. Trall, M. D.
Strange Visitors, dictated through a clairvoyant.
Spiritual Harp, 200 H. Abridged Edition
Self-Abnegationist; or, The True King and Queen, by
H. C. Wright—Paper
Soul-Orthogo, by Elizabeth add William Denton.

Vol. 2—Denton.

Vol. 2—Denton.

Spiritual Philosophy v. Disholism—Mrs. Eine

Spiritual Philosophy vs. Diabolism—Mrs. King. Seven Hour System of Grammar—Prof. D. P. Howe. Cloth, 1:00 68; paper. Science of Evil—Joel Moody.

Ciota, 1.00 05; caper. 52 04
Science of Evil—Joei Moody. 1.55 01
Syntagma. 1.00 08
Syntagma. 1.00 08
Syntagma 1.00 08
Startling Ghost Stories from Authentic Sources. 50 04
Self-Instructor in Phrenology—Paper, 50 04; cioth. 75 06
Self-Contradictions of the Bible. 50
Spiritualism. Discussion of J. C. Fish and T. H. Dunn 6
Snaps, an interesting Game of Cards, for children. 35 00
Stories of Infinity, from the French, of Camil Frammarion. Singular and interesting work. 50
Spiritualism, a Volume of Tracts—Judge Edmonds. 60
Spiritualism of Theo, Parker—Miss Ramsdell, Cloth. 60
Spiritual Teacher and Songster—J. M. Peebles. 15 00
Scotourner Truth's Narrative and Life. 10
Soul and Body, or, The Spiritual Science of fleath and Disease—W. F. Kyans. 100
Starties for our Children—H. and E. Tuttle. 50
Spiritualism. Defined and Defended—J. M. Peebles. 15
Scattered Leaves from the Summar Land. 55
Scattered Leaves from the Summar Land. 55

Theological and Miscellaneous Writings of Thos. Paine 2.00
Theological and Miscellaneous Writings of Thos. Paine 2.00
The Temple: or, Discases of the Brain and Nerves, by
A. J. Davis. 1.50 10. Paper. 1.00 oc.
The Yahoo, a Satirical Rhapsody 70 oc.
The God Proposed, by Deaton 10 oc.
The God Proposed, by Deaton 13 oc.
The God Freeze of Satirical Rhapsody 10 oc.
The Three Plans of Satirical Rhapsody 10 oc.
The Clock Struck One. Sam'l Watson 10 oc.

The Gospel of Nature.

Thomas Paine Vindicated. By R. G. Ingersoll...
The Rise and Progress of Spiritualism in England...
The Interpreter and Translator—by James Monroe...

The Interpreter and Transistor—by James Mource.
Threading My Way—R. D. Owen.
The lipping his Tables.
The Past and Future of Our Planet, by Wm. Denton—
Talk to my Patienta by Mrs. C. B. Gleason, M. D.
The Vestal, by Mrs. M. J. Wilcoxson.
Treatise on the Intellectual, Moral, and Social Man, a
walnable work, by R. Fowell.
Tale of a Physician, by A. J. Davis; cloth 1.00 08; paper
The Merits of Jesus Christ and the Merits of Thomas
Paine as a Substitute for Merits in Others; What is
the Difference between them? H. C. Wright.
"The Day of Rest," by W. McDonnell.
"The Only Hope, by M. R. E. Wright.
The Crisis, by Thos. Paine. Cloth, 80 06. Paper.

The Crisis, by Thos. Paine. Cloth, 80 05. Paper. Theological Works of Thos. Paine. Cloth, 1,50 10. Ps. Truth Seeker Collection.

Visions of the Beyond. Gift, 1.50 fee.

Vestiges of Creation
Vital Magnetic Core.
Vital Force. How Wasted and How Preserved—E. P.
Miller, M. D. Paper, 30 (B); cloth.
Volney's Ruins; or, Meditations on the Revolution of
Empires, with biographical notice, by Count Daru.
Volney's New Besearches.
Vital Magnetism—E. D. Babbitt.

Views of our Heavenly Home—Andrew Jackson Davis
Paper, 30 06; Cloth

EXPERIENCES

SPIRIT LIFE,

Oives Inspirationally by Mrs. Core L. V. (Tappas)
Bichmond, in two Lectures, with a Poem,

"THE HOME OF THE SPIRIT."

Price S5c.; postage paid.

\*For sale, wholesale and retail, by the Extreto-Pullo-sorkical Publishing House, Chicago.

CHILDHOOD OF THE WORLD;

A SIMPLE ACCOUNT OF MAN IN EARLY TIMES.

This cook is an attempt, in the absence of any kindred elementary work, to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his early appearance upon the earth, to the period from which writers of history prilinarily begin.

The little Part of this book describes the progress of man in material (hings, while the Second Part seeks to explain his mode of advance from lower to higher stages of religious belief.

This is a book that should be pisced in the hands of every child, and may be read with great profit by most grown people.

Price, paper covers, 40 cents; postage, 2 cents.

"For mis, wholesde and cents, by the Religio-Pallo-sopnical Publishing House, Chicago.

BY EDWARD CLODD, F.R.A.S.

In pamphlet form, 48 pages, large type.

JUDGE & W. EDMONDS.

. OF

IN IN

1.03-05

Scattered Leaves from the Summer Land,....

1.50 10

30 02

Cloth with steel-plate engraving of Dr. Randoiph, price \$1.50, ". "For sale, wholesale and retail, by the RELIGIO-PHILO SOPHICAL SCHLISHING HOUSE, Chicago.

# PROOF PALPABLE

IMMORTALITY,

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

Author of 'Blanchette, a History of Modern Spiritualism," etc. Price, paper covers, 75 cents, postage free; cleth, \$1.00, postage free. \*For sale, wholesale and retall, by the RELIGIO-PRIL'S

THE SPIRITUAL HARP, . THE NEW MUSIC BOOK,

For the Choir, Congregation, and Social Circle.

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

The Spintry at Hanries work of over three hundred pages, considering songs, dueta, and quartettes, with plane, organ, or musiciation accommunication.

Single copy, 82. Full gilt, 83, postage 14c. Abridged edition of the SPIRITUAL HARP, contains one hundred and four pages, price \$1.00; postage 8 cents. ". For sale, wholesale and retail, by the RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago,

THE GOSPEL OF NATURE BY SHERMAN & LYON.

Authors of " The Hollow Globe,"

Authors of "The Hollow Globe."

This book contains many startling ideas that are calculated to dispet the mystifaction and unrayed the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Thingh; Intelligence; Intellect; Discords; Progression; Juce; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Blography.

(Noth, \$2.00.

For sale, wholesale and retail, by the Rengio-Philosophical Publishing Honse Chicago.

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

THE VOICES. By WARREN SUMNER BARLOW.

WITH PINE PORTBALL OF QUE AUTHOR, ENGRAVED ON ALER

The Voice of Nature,
The Voice of Prayer,
The Voice of Superstition.
The Voice of a Perole. Proster on one tinted paper, beautingly bound in not he standard work of great mell.

. For sale, wholesale and retail, by the RELIGIO-PHILO-sornical Publishing Movas, Chicago.

SPIRIT INVOCATIONS:

PRAYERS and PRAISES PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VARIOUS NATIONALITIES AND RELIGIOUS, THROUGH THE VOCAL ORGANSOF THE LATE MRS. J. H. CONANT.

COMPILED BY ALLEN PUTNAM, A. M., Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Cloth, tinted paper, 26 pp. Price, \$1.25; postage free. \*. For sale, wholesale and retail, by the RELIGIO-PHILO SOFRICAL PUBLISHING HOUSE, Chicago.

# THE ETHICS SPIRITUALISM:

MORAL PHILOSOPHY

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

By HUDSON TUTTLE, AUTHOR OF

"Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in

History." Career of Religious Ideas," "Arcana of Spiritualism," etc. THE FOLLOWING LIST COMPRISES SOME OF THE PRINCIPAL SUBJECTS TREATED:

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; CONSIDERATION OF RIGH OF THE INDIVIDUAL OF SOCIETY CONSIDERATION OF DUTIES AND OBLI-GATIONS; DUTIES OF THE INDIVIDUAL; TO GOO; OF SELF-CULTURE: DUTIES OF SOCIETY: MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

The "Ethics of Spiritualism," while running in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, WAS widely noticed 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."-Pequaduck Valley Gasette. "Hudson Tuttle's Ethics of Spiritualism, now being pub

lished in the RELIGIO-PHILOSOPHICAL JOURNAL, is alone worth the subscription price to that journal. When Hudson Tuttle 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." -Banner of Light.

\* 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 merals. \* I am profoundly grateful to Mr. Tuttle, that he has undertaken the work. . . - Wm. E. Coleman . . "This subject should have been thoroughly treated be

fore 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."

-Hugens (Procell, M. D., author of Primitive Christianity and Modern Spiritualism.

"I have just read your announcement concerning the series

of articles you will soon begin to publish from the ever active and thoroughly hopest ben of Brother Hudson Tuttle. He is

a farmer, and knows how to plow and sow asthroup; a grapgrower, and can discriminate between good and bed fruit. He writes from the fulness of the spirit, and therefore he constantly rises above the clouds of materialism. He is no sophist, be hair eplitting spotogist 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 Bushon Tuttle to no Appearite, and hence is always person-ally as good as his written word."—Andrew Judgen Ducta.

. "The questions he proposed to answer any important and comorn us all, and no writer is better qualified to enlighten the world on these topics. I congratulate you in being able to secure the services of this inspired philosopher.".

- WARRIE SUMMER BARLOW, suther of The Folces. 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. Tuitle 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 beavy paper and altogether is a work that every Spiritualist and Liberalist should own.

12mo. Cloth, 160 pp. Price, in cloth, 60 cents. ". "For cale, wholesale and retail, by the Publishers. The RELIGIO-PETLOSOPHICAL PUBLISHING HOUSE, Chicago.

Business Cards.

PRANK HAKER . S. W. OSGOOD, NOTARY PUBLICA BAKER & OSGOOD.

> ATTORNEYS AND COUNSELORS, ROOMS 13 and 16.

TIMES BUILDING, CHICAGO.

Agents Wanted.

A DAY to Agents canvassing for the Fire-side Visitor. Terms and Outlit Free. Address. P. O. VICKERT, Augusta, Maine.

AGENTS WANTED to sell Dr. CHASE'S 2000 RB-your money. Address Dr. Chase's Printing House, Ann Arbor, Mich. 24:23:26:24

\$350 A MONTH-AGENTS WANTED-36 best dress JAY BRONSON, Detroit, Mich. 25-27-2

YOUR OWN FOR HELD AGENTS WANTED. 450
YOUR OWN FOR ME. FOR Bushless Men.
FATHERS, Mechanics, Property
Owners, Tenants, everybody. every business. Saves many times cost. Selling fast. Send for Circular and Terms. P. W. ZIEGLER, & CO., 180 East Adams St., Chicago, Ill'

Miscellaneous.

Philosophy of Immortality. In connection with Delty and Worship. This pamphlet, and Origin of the Trinity, sent postpaid to those enclosing ten cents to the author, M. B. Craven, Richboro, Bucks Co., Pa.

60 Chromo Snownake & Lace Cards with name ICC. Game 25 15 24

18 ELEGANT New Style Chromo Carda, with name 10c. post paid. GEO, I. REED & CO., Nassau, N. Y.

NOW READY. THE.

Philosophy of Existence.

The Reality and Romance of Histories. In Four Books.

I. History of Delites, or Theism and Mythism. II. History of Demons, or Demonism. IV. History of Hades, or the Infernal Regions. Including a History of Angels and Purgatory. By E. O. Kelley, M.D. 1 vol., 8vo., 25. and Purgatory. By E. O. Kelley, M.D. 1 vol., 8vo., 25.
The work, as a whole, is perticularly adapted to the general reader, not only because of the special interest that the subject has, but from the variety of its characters and incidents, its vasions and revetations, its narratives and its marveis. The sentimental charm of the most admired poets, the highly-wrought romance of the novelet, and at least their counterpart here. The objects embreed have inspired the greatest of ancient poets—Homer and Virgit; and Milton and Dante have not been less devoted to the themes of the histories.

\*\*For sale, wholesale and retain, by the Ranger Annosomment Publishing House, Chicago

THEINFLUENCE

CHRISTIANITY ON CIVILIZATION

BY B. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, ex-tensive and severe course of study; and as all his authorities are farly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irresistible, on many points.

Price, 25 cents; postage free. For, sale, wholesale and retail, by the RELIGIO-PRILO SOPHICAL PUBLISHING HOUSE, Chicago.

UNDERWOOD-MARPLES DEBATE.

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

ATHEISM, MATERIALISM.

ADDERN SCEPTICISM AND THE BIBLE.

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

Cloth, 60 cts. Paper, 35 cts.

\*\*For sale, wholesale and retail, by the RELIGION.

PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illa

THE WATSEKA WONDER

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

Angelic Visitation. A NABRATIVE OF THE LEADING PRENOMENA OCCURRING IN

THE CARE OF

Mary Lurancy Vennum,

BY E. W. STEVENS. With comments by Joseph Rodes Buchanan, M. D., Pro fessor of Physiology, Anthropology, and Physiological Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

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

To members 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 given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been imade far more thrilling and yet have remained within the bounds of truth. It will be observed farer is no chance for the witnesses to have been beneetly mistaken shal to have thought they heard and saw that which in fact they did not. Either the account is in eract accordance with the facts or the suthor and witnesses have willfully prevaricated. The evidence which we publish herewith as to the credibility of the leaf 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 in some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers therein.

This narrative will prove a most excellent

MISSIONARY MISSIVE. will attract the attention of thousands who as yet have had experimental knowledge of the truth of SPIRIT PHENOMENA.

om its well attested character will force conviction of tire truthfulness, thereby bringing to many a despond-oubting soul, Joy Inexpressible.

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

Price, 15 cts. Per Copy, 10 Copies for \$1.00. Postage Free. \*For sale, wholesale and retail, by the Railgio-Philosophical Publishing House, Chicago.

OBGANIZE! ORGANIZE!

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

ThisRecord Book is just what is needed. At every point where Spiritualists can gather, an organization should be effected, even though the number of members he ever so mail. Such a society forms a nucleus, which will attend to it with proper management the best minds of every community, and hedities for the inventession of finitualism and for obtaining issuers, will noof 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, it edition to the printed matter, the book contains two hundred biank pages to be used in keeping the record.

Prince, Bi.50, Postings firms.

\*\*For sale, wholessie and rotall, by the Publishers the Resisted Fillows stocks.

Physicians,

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDHEW STONE, TROY M. Y., and obtain a large, highly illustrated book on the system of Vitaliating Treatment. 25-1-26-26

Alfred Heath.

Clairvoyant, Medical and Business. TONICA, ILL.

Psychological Practice of MEDICINE.

ME DICINE.

Medical Biagnosis. Send lock of patient's hair, age, sended One Dollar. Patients coming under treatment, will be credited with this Dollar on their Ares monthly Payment. Different passints, separate letters.

Bemedies and treatment for one month, by mail, Four Dollars. Few and Agus specific by mail, 50 cts; to Agents, pr. dozen. Three Dollars.

Development of Mediumship, Examination, send lock of hair, age, tex and 2 postage stamps, One Dollar. Our Panaphlet, Development, its Theory and Practice, fifty cantal Psychologised or magnetized paper for Development, One Dollar. Special letters of consel on Development, one Dollar. Time is very valuable; we solicit business only as advertised.

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELL-BROWN Psychometrist and Clairveyant.

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 lustructions for self-improvement, byt telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and culture events, telling what kind of a medium you can develop nto, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business or matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are let a proper condition for marriage; hints and edvices 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 padasis follow, will improve their health and condition every time, if does not effect a cure.

BELINEATIONS.

HEALEO TERRIT DELINEATIONS.

HEALEO TERRIT DELINEATIONS.

TERRIS—Brief Delineation, 11.00. Full and Complete Delineation, 20.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$2.00. Diagnosis of Disease, \$1.00. Enlineation, \$2.00. Diagnosis of Disease, \$1.00. Enlineation, \$2.00. Diagnosis of Disease, \$1.00. Pall and Complete Delineation with Disease, \$1.00. Address A. B. SEVERARGE.

**NERVO-VITALIZER** 

Something Needed by Every Person. A WONDERFUL INSTRUMENT.

PAYENTED March 72th, 1878. It possesses remarkable quieting powers, and persons who suffer from nervous disorders, inability to steep or overwork, will do well to give its wonderful curative qualifies a trial. It produces a perfect equilibrium in the system and is a certain relief for cold extremities, neuralgic affections, rheumatism and kindred diseases; also, all nervous debility. Hundreds of testimonials from all parts of the country, telling of the wonders it is doing for the afflicted. Physicians recommend if to their hervous and rheumatic patients. Spat to all parts of the U.S., or tanada, for \$1.05. Send for circulars and testimonials Address.

DR. W. A. CANDEE, Bristel, Conn.

ELECTRICITY." Electro Farradic Currents as we get in Dr. PRATT's im-proved ELECTRICAL CHAIR is new, and is being appreciated daily at the

OPERATING ROOMS

H. H. JACKSON, M. D., + MEDICAL ELECTRICIAN.

125 State-St., Room 21, SPECTAL AGENT FOR THE CHAIR.

Call and see it. Correspondence solicited, from the profes-ion. Consultation free. Also Electro Magnetic treatments by Mrs. Dr. Jackson Hours, 9:39 A. M. to 12:30 P. M. Twenty years experience Written diagnosis from lock of hair on receipt of price, \$2. 23 16 47.

Clairvoyant Healer.

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

PERSONAL EXAMINATION.

Those desiring personal examinations can be accommodated Arrangements can be made for personal examinations by applying at room \$1 Merchants Building, corner of Laballe and Washington ets., Chicago. Elastic Trusses, for the cure of Hernia, applied, or fur-nished by mail.

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. Or. J. Knaw is the only physician in the city who warrants cures or no pay. Office hours 9 a. n. to 8 p. n. Sundays, from 9 to 12.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Linitarian Church, corner Monroe and Latin streets. All sre invited.

THOMAS PAINE VINDICATED. By Robert G. agersoll. Price 10c. For sale at the office of this paper.

THE HISTORY OF THE CONFLICT

BETWEEN RELIGION and SCIENCE,

By JOHN W. DRAPER, M. D. 1 Vol., 12mo, Cloth, Price, \$2.75.

The conflict of which he treats has been a mighty tragedy of humanily that has dragged nations into vortex and involved the fate of empires. The work is full of instruction, regarding the rise of the great ideas of science and philosophy; and the scribes in an impressive manner and with dramatic effect, the way religious authority has employed the secular power to obstruct the progress of Enowledge and crush out the spirit of investigation.

. For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago. THE NEW GOSPEL OF HEALTH:

The Principles of Vital Magnetism; How to Replenish the Springs of Life with-out Drugs or Stimulants.

The subject matter purports to come from physicians was, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium, knowledge which shall be even more powerful for good among the masses than were their former labors as mortals. labors as mortals.

Illustrated, with 430 engravings. 519 pp., cloth, \$2.50, postage, 2s confs; paper covers, \$1.23, Sostage 12 dents. \*. For saic, mindesale and retail, by the Hallone-Prillo Bornical Publishing House, Chicago.

POEMSTON INNER LIVE

By MISS LIZZIE DOTEN. The exhaustion of municrous editions of these beautiful po-ens shows how well they are appreciated by the public. The peculiarity and intrinsic querit of these poems are afairred by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS-PART J. A Word to the World [Preparatory]; The Prayer of the Servoving; The Song of Truth; The Embarbahan; Replet's Vision; Love and Latin; The Song of the North; The Burial of Webster; The Parting of Sigurd and Genta; The Mesting of Sigurd and Gerda.

PART U

PART II.

The Spirit Child (by "Jonnie"); The Revisition, Hope for one Sorrowing; Compensation; The Regie of Freedom; Mairose Glenare (by "Marian") Little Johnny; "Birdira" Spirit Song; My Beirtt Home (A. W. Spragne); Iself Live (A. Epragne); Ifell Davis, Parketpeare); Love (Shakuspeare); For a Timil Burns; Word, to Cheer (Burns); Resurvest (Fos.) The Prophers of Vals (Pos.); The Singdom; Pos.); The Cradie of Confin (Fos.) The Streets of Railingure (Fos.) The Grade of Confin (Fos.) The Streets of Railingure (Fos.) The Hyderies of Goddiness [A Lecture]; Farewed to Burns; My Postage 150.

PHICE: GILT, ELO, POSTAGE SO. PLAIN, S.S., POSTAGE 150.

""For sole, wholessle and retail, by the Brilless-Paulo-ROTHICAL PUBLISHING HOURS, Chicago.

Continued from First Page.

than the "instincts" which he felicitates himself on, as having led some of his professional brethren to charge Miss Fancher with fraud.

Unless the Fancher case is overturned by something very different from the impo-tent and unscientific antagonism of Dr. Beard, its well-attested facts must be a valuable contribution to that enlarged science of psychology, the materials for which have been fast accumulating during the last hundred years, and never more rapidly than during the last ten.

EPES SARGENT. Boston, Dec. 17th, 1878.

P. S .- I have just learnt that Dr. Hammond proposes to test Miss Fancher by placing in an envelope a check for a sum of money over \$1,000, and having her tell, in the presence of three scientific examiners, two of them being competent neurologists, the amount, number, date, on whom drawn, signature, etc., she to have the money in the event of her success,

Ever since Puysegur's experiments in 1784, offers like this have been repeatedly made, as Dr. Hammond must-be aware, and declined generally in cases where some experienced person had charge of the sensi-tive subject. And why declined? Because you might as well expect the needle to point true while you are agitating the combass, as expect to elicit clairvoyance under the stress or excitement of an anxious motive, or under the disturbance produced by the simple presence of an uncongenial per-son, aggressively disposed.

Suppose some "expert should go to Dr. Hammond and say: "Here is a certified check for ten thousand dollars, and now you shall have it if you will mention right off, within thirty seconds, the names of six classmates with whom you went to school when a boy." Would not the Doctor (if he were in need of ten thousand dollars, which I hope he is not) be likely to feel some little. tremor and doubt, which would paralyze the effort of memory? And yet, in familiar conversation, where nothing was exacted and nothing at stake, and he was not limited as to time, how readily might he men-tion the six names in the thirty seconds! Schopenhauer (1788—1860), the celebrated

German philosopher, relates of himself the following incident: "My hostess in Milan asked me once at supper to tell her the numbers of the three lottery tickets which she had just bought. Without the least de-lay or reflection I named two of them correctly; but in consequence probably of my excitement at her praise of my success, I named the third one wrong."

. Clairvoyance is a phenomenon as delicate and uncertain as that manifested in the caprices-the sudden flashes and sudden eclipses-of memory. A subject's lucidity is always impaired or spoiled by anything that excites anxiety or irritation, or appeals to cupidity. Nay, the very presence of a person convinced that there is imposture and eagerly bent on detecting it, would, without any external manifestation, be felt by a sensitive as readily as she might feel. her normal state, a freezing current of

Every patient investigator knows all this; and it was the reason why such physicians as Dr. Gregory and Dr. Haddock, having the command of clairvoyants, always re-fused to subject them to the money test, Such negative proofs of indisposition to act, under conditions that would introduce all these adverse influences, do not reach the real truth, for, as Mr. A. R. Wallace remarks: How can any number of individual faif-

ures affect the question of the comparative-ly rare successes? As well deny that any rifleman can hit the buil's-eye at one thousand yards because none can be sure of hitting it always and at a moment's notice." Of course, by the skeptical and ignorant, the answer to these reasons will be an incredulous shring. The reasons are good and true, nevertheless, and all eminent students

of the subject of somnambulism, whether spontaneous or induced by mesmerism, have

come to this conclusion. "I think we may now regard it as estabvoyance) the subject often possesses a new power of perception, the nature of which is

unknown, but by means of which he can see objects or persons, near of distant, with-out the use of external organs of vision:" and my own prolonged experience amply confirms all this.

The over-confident attacks of Drs. Ham-The over-confident attacks of Drs. Hammond and Beard are merely repetitions of what has been going on the past hundred years, and when the money test has been proposed and rejected, the ignorant have cried out, as perhaps they will cry now, "This settles the thing." But, not the thing has been many times settled in that way and has you stayed settled. Where way, and has not stayed settled. Where there were ten believers in clairvoyance thirty years ago, there are ten thousand now. It is useless for us to point to the interminable accumulations of ever-recurring testimony in behalf of the great phenome-non; for these soi-disant experts take the ground that the testimony of the whole human race would be of no avail against their own "deductive reasoning." Of what use is it, then, to dispute with such persons, since they substantially tell us that facts of nature, abundantly attested and proved, must give way to their own individual preconceptions of what it is proper for nature to permit? But, as Lord Bacon well remarks: "The voice of nature will consent, whether that of man do or no "—"instincts and de-ductive reasoning," prepossessions and met-aphysical crotchets, to the contrary notwith-

### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritu-

[NUMBER TWENTY-NINE.]

[The thinkels and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—ED. Journal.]

### DISCOURSE.

We have seen that the Materialists have no scientific ground whatever for their postulate of the eternity and infinity of matter, independent of its existence as an eternal divine possibility. Mathematics admits no number actually infinite, nor can it admit a series composed of an absolutely infinite number of terms; and this fundamental proposition applies as well to a series of terms or objects, or even to a series of successive events, such as the revolutions actually accomplished by the earth in its orbit.

From this a well-known F ench mathematician, M. Kauchy, concludes, with irrefutable logic, that the universe had a commencement. The voice of the latest and best science (1879), in the form of mathematical physics, is raised in opposition to the theory of the eternity of matter, as entertained by materialistic atheism.

Says an eminent German physicist, Addiph Fick .- "We are come to this alternative: Either in our highest, most general, most fundamental observations, some great point has been overlooked, or the universe will have an end, and must have had a beginging; it could not have existed from eternity, but must at some date, not infinitely distant, have arisen from something not form-ing a part of the natural chain of causes that is, it must have been created.

Professor Pierce, of Cambridge, Mass., eminent among the foremost mathematicians of the age, affirms (Oct., 1878) that from our observations of the stars we find that the universe is finite; that the force in the universe must be a finite force; but the Power from which it proceeds could not have had a beginning must have been in the world at the world's beginning, and must be infinite.

The astronomical labors of Laplace.— Herschel, Arago, Humboldt, and Ampére, and the philosophical labors of Kant, have made it more than probable that all the stel-lar systems have begun by being gaseous and diffused masses;—thus corroborating the theistic theory of a commencement of

the visible universe.

In studying the subject of forces we also have a confirmation of the proofs of this commencement, such as we have already seen, are given in the study of matter.

Matter is not all that there is in the universe; there are also forces which give mo-tion, visible or invisible, to matter. Taken together these forces may be called physicochemical. These natural forces manifest themselves in two principal conditions: (1) between material masses more or less con-siderable; (2) between the molecules of ev-ery material body. The movement of universal gravitation, in its cosmic complex, causes the globes and planetary matter to roll in the immensity of space with amazing

Let it be understood that we use the word force with limitations. The atom and motion -there we have the first factors of the inorganic world. But no motion without force! Where, then, resides the force? What is it? How is it to be conceived? Speculative science ought to tell us. When it so often pronounces the word force; when instead of leaving it where it had its birth, in the vocabulary of intelligible mechanics, it introduces it into the language of the physicist and the chemist, it would seem as if it ought to know what it is talking about. This it does not show. But what true science, positive science, shuts the door on these fancied entities; the forces of which it speaks are not regarded as occult qualities of nature; they are simply the pure effects of motion

In vain—all in vain, now—do we press speculative science—that form of it, I mean, which would thrust the spirit and Deity out of the universe—to tell us what is the cause of motion. It will tell us that a motion is always preceded by a motion, and followed by another motion, of which this motion is the ultimate phenomena, beyond which we cannot penetrate: But to positive science, motion is force in act, and force is potential motion. The one without the other is inconceivable; and so the term force is superfluous in its vocabulary. From a misconception of these facts flows error after er-ror. Look close, and you will find that it is mere mechanism which speculative science vaunts and defends. Of that divine dynamis a which is essential to the generation of all cesmic forces it takes no account.

Materialism, through Buchner, tells us that there is no matter without force, and

no force without matter. Let us see. I can perfectly conceive a space occupied by a solid body in a state of repose, without its being subjected to any force, even latent. It is of scientific notoriety that many bodies, considered in their isolation, are about us in a state of inertia, their molecules having succumbed completely to their reciprocal affinities, and the intervention of a foreign force being necessary to give them move-ment. The will is inert without the action of the mind, and the steam-engine without the action of steam. And so I can have a very clear conception of a force outside of a body, as for instance the heat transmitted by the sun to the earth, since it goes from the sun to arrive at the earth, just as the wind strikes the sails of a mill and causes It to move.

Buchner's assertion has no scientific sup-port. Rumford, Davy, and Tyndall, with many otner savants, have demonstrated that heat-that powerful medial source of forces —may be engendered by rubbing, by per-cussion, and by compression, as well as by combustion. In vain will it be pretended that the rubbing, the percussion, etc., only render sensible the latent heat centained in the body under trial. Let one contradictory example suffice: Davy has proved that when we cause ice to melt by rubbing, the water which results contains a quantity of heat much greater than that which was contained in the ice. Heat; then, is limmaterial and distinct from matter: Such is the logical conclusion which both Davy and Tyndall draw from their experiences. And it is the same with light, electricity, etc.

The physico-chemical forces which animate our terrestrial globe are not, then necessarily inherent in it. Should the sun cease to transmit to it its heat and its light, it would soon be found that the greater part of those forces were not contained in the globe, but were medially communicated to it through the solar energy.

Nor can it be affirmed with any more rea-

son that the forces are a simple property of matter. The movement drawing the earth round the sun is not a property of the earth; it is a subjection sustained by its material mass in presence of the sus

The forces, of which materialism tells us are, then, secondary forces, and require an antecedent impulse and adjustment of conditions. The word cause cannot be supplied by the word force. And yet this assumption is regarded as its very stronghold by materialistic atheism.

rialistic atheism.

The materialist admits that he knows only phenomena and laws. Very well. Beyond that, he knows nothing, then—matter and force no more than all the rest. There is, then, beyond all phenomena only an Unknown Cause, whose mode of action is also unknown. How, then, is the materialist any more at liberty to call that Unknown Cause matter than we would be at liberty, if we reasoned strictly according to his own principles, to call it God?

In a work entitled, "The Unknown Universe" (1875), by Professors Stewart and Tait, well-known English physicists, we find these remarks: "The visible universe must, certainly in transformable energy, and probably in matter, come to an end. We cannot escape from this conclusion. . . The visible universe cannot comprehend the whole of the works of God, because it had its be-

ginning in times, and will also come to an end. Perhaps, indeed, it forms only an in-finitesimal portion of that stupendous whole which is alone entitled to be called *The Uni*-

But the principle of continuity, upon which all such arguments are based, still demanding a continuance of the universe, we are forced to believe that there is some-thing beyond that which is visible; or, to use the words of an old writer.—"The things which are seen are temporal, but the things which are not seen are eternal."

And thus the scientific conclusion is in favor of the production of the visible universely by more of the production of the visible universely agency. verse by means of an Intelligent Agency

residing in an invisible universe."

And to this conclusion all the facts and deductions of Spiritualism lead us. In the words of Leibuitz,—"In the whole universe all is contingent, nothing is necessary, nothing a cause of itself."

RECITATIONS. The star that heralds in the morn Is fading in the skies; The darkness melts; O, thou true Light, Upon our souls arise! Steep all our senses in Thy beam, The world's false night expel,
Porge each defilement from the soul,
And in our bosoms dwell. ome, heavenly Faith; fix in our hearts Thy root immovably: come, smiling Hope! and last, not least, Come, tender Charity!

Thy laws are bright with purest glory, To us Thou givest congenial eyes; And so, in earth's unfolding story, We read thy truth that fills the skies. In all the track of earth-born ages, Each day displays Thy guidance clear, And, best divined by hollest sages, Makes every child in part a seer.

INVOCATION.

Infinite Spirit who knowest each human heart; Thou whose accepted influence kin-dles in man divine affections, making him aspire to the honor of serving thee, and to the sacred delight of loving thee; God, who hast often drawn to theself the heart of youth, and allured young souls to dedicate themselves to everything righteous and ho-ly, believing that hereby alone they can serve thee, who art the all-glorious, the allsufficient, but also the all-just and all-mer ciful:—to thee let our hearts be soleanly dedicated. So conform use the will, that our delight may be in the laws, which are also the laws of our eternal welfare. In youth or in age, let us embrace true virtue as thy service, devoutly and intelligently, knowing it to be our noblest and happiest course, assured that thou willest us to choose and follow all things right and excellent and the services that the services the services that the services that the services the services that the services th cellent, and to sacrifice to them our indolence, our ease, and every baser propensity. Thus add us to the number of thy saints,

—and keep us by thy holy power, our own souls assisting, in the right way. Help us to seek the welfare of others as the best proof that we are indeed thy children. Mighty Source of our being, inasmuch as thou art wiser, so much assuredly art thou kinder than we are. Never wilt thou withhold anything good that thy wisdom can bestow, or allow to wickedness any permanent triumph. On thee we would cast all our cares, all our perplexities. En-able us so to live as to make our little cir-cle happier for our presence, and to leave the world somewhat better for our having-been born into it. Bless and guide our be-loved, whether in this or in the invisible universe. Sanctify in us the immortal hope and embrace us always in thine heavenly love. Amen.

HYMN.

Oh! sing to me of heaven, When I am called to die; Sing songs of holy ecstasy
To wait my soul on high.
When the last moment comes, Oh, watch my dying fall, And catch the bright seraphic gleam . Which o'er my features Then to my ravished ears Let one sweet song be given; Let music charm me last on earth. And greet me first in heaven. Then round my senseless clay. Assemble those I love, And sing ot heaven, of only heaven, My glorious home above.

BENEDICTION.

May the comforter, the Spirit of truth and love, that is ever nigh to the humble, the contrite and the receptive soul, come and abide in us, and by his gracious influence cleanse us from all stain, and fit us for the high spiritual life, the life of purity and active beneficence, to which in our ho liest moods we must ever aspire, now and forevermore, Amen.

Birth and Death of Worlds!

BY J. MURRAY CASE.

Spiritualism has furnished us with a vast amount of speculative theorizing upon as-tronomy. The assumed direct intercourse between the seen and unseen worlds, would naturally lead us to think that from the spirit side we may be able to gather facts in astronomy beyond the reach of human intelligence. This created a demand for spiritual literature bearing upon this sub-ject, and has brought forth all manner of speculative theories, many of which are in direct conflict with demonstrated facts in astronomy and the known laws that gov-ern matter. No two mediums who assume ern matter. No two mediums who assume to be under the control of a superior intelligence, agree in their conclusions. One medium asserts that the earth is a solid sphere, another that it is a "hollow globe," another that it is "elongated." A. J. Davis says that our moon, Jupiter and Saturn, as well as all the smaller planets, are inhabited. Science demonstrates that the moon is a dead world without, matter or atmosphere and ence demonstrates that the moon is a dead world without matter or atmosphere, and that Jupiter and saturn are yet flery planets, being bodies of such vast magnitude they have not yet cooled. Other mediums go still further, and tell us that the sun is inhabited by intelligent beings, and that instead of its being an opaque-body of highly heated matter as claimed by science, it consists of "two hollow spheres, the one inside of the other, the outer shell being perforated; that these two shells revolve in opposite directions, producing light and heat by friction, and discharging the same through the perforations in the outer shell." This is certainly a very ingenious device for supplying heat and light to our vast planetary system, but it will not bear scientific analysis; neither will Davis' theory of the inhabitation of our moon and the larger planets.

ets.

We have had enough of these various speculative assertions, without one single scientific argument to sustain them. It is easy.

enough to assert that the moon is a green cheese," and if the spirits through A. J. Davis said so, there are many who would believe it. But such assertions are not so easily demonstrated as made.

If the theories of Davis and others are correct, let them bring forth some well au-thenticated, scientific evidence to sustain them, instead of bare, unsupported assertions. If they are false, they are but weeds which check the real growth of knowledge, and should be rooted up. For this reason I make the attack, hoping the subject may be thoroughly ventilated, and that some good may be derived therefrom.

I now proceed to a brief analysis of the subject as indicated at the head of this article:

It is now the universal opinion of our best astronomers that worlds and solar systeins have been formed by the condensation of highly heated nebulous matter. Our sun, it is believed, in the ages past was the cen-tre of a vast sheet of nebulous matter, revolving tike a great eddy in the ocean. Within is vast body of revolving nebulæ smaller eddies have been formed, each drawing in to themselves the nebulous and meteoric matter, within their own radius, and condensing, thus forming planets revolving in one direction around the sun, and the smaller eddies of matter within the sphere of planets, forming into satellites revolving around the planets.

Now it necessarily follows that the smaller the radius taken in by a planet or satellite, the sooner will its nebulous matter be colored, condensed and collected, and the planet be prepared for animal and vegeta-ble life. Hence the great planets like Ju-piter and Saturn, are still in a highly heated condition, with all their aqueous and gaseous matter suspended in the atmosphere forming the dense cloud we observe around these planets; while the sun is in a state of mighty commotion, throwing out at times vast bodies of molten matter for hundreds

Our moon on the other hand being a small body of matter, has long since evolved, pass-ed through the living age, and is now a dead world. It evidently was once a lively little paradise, receiving its light and heat from both earth and sun. When our earth was yet red hot with its oceans suspended in the atmosphere, our little neighbor was clothed in ail its beauty, and swarming with intelligent beings. But now she is dead, while the earth is passing through the living age. All these little worlds called the Asteroids must have long since died. The satellites of our planetary system are probably all dead—Mars, Venus and the—Earth will soon die—and in the remote future Jupiter and Saturn will be the only inhabita-ble planets; but they, too, will in time die, when the central sun will continue to dimly shine upon his dead children, until it shall go the way of all others, when our planetary system will be wrapped in a mantle of death

The theory which advocates the forma-tion of worlds from nebulous matter, lays the foundation for demomstrating beyond question their ultimate death, by the absorption of water, and the final destruction of all combustible matter by fire. While a planet is forming, the heat sus-

pends the oceans in the atmosphere. There is incessant raining in mighty torrents, but until the surface has cooled it cannot reach the highly heated matter, but as the heat in our planet gives out, in time the waters have collected upon the surface in a boiling/condition-as the heat continued to give out, the waters were absorbed within the porous rocks, and in time, "the waters were divided from the waters and dry land appeared." Then commenced the living age, but as the interior heat continues to give out, more of the water is absorbed, and in the course of time, will all be gathered within the earth's bosom. As we penetrate the earth we find that it becomes warmer. The water pene-trates the porus rocks until it reaches a heat sufficient to produce boiling, where it is evaporated and rising towards the surface is condensed. This process is going on continually; millions of barrels of changed into steam devils. By the rising steam the heat of the interior is gradually being conducted to the surface. Every year the point where evaporation takes place grows a little nearer to the center of the earth, and the earth's capacity to drink up the oceans becomes greater. Thus this process is gradually going on, and while it need not alarm us, yet at no distant day as compared with the age of worlds, the oceans and seas will be gathered into the earth's bosom, until there will be so little rain that manwill establish great systems for irrimanwill establish great systems for, irrigation. We may fairly judge that such a system is now in use on the planet Mars, if it is inhabited. Being a smaller planet than ours, more of her water has disappeared, until she has not more than one-third the surface covered with water that the earth has. face covered with water that the earth has. But all the ingenuity of man cannot stay the operation of God's fixed and immutable laws. The time will come when rain will cease almost entirely: when the alluvial soil will dry up and will, burn like steam—when the forests will be swept away, and when our atmosphere will become so dense with carbonic gasses that not adving creature can survive upon the surface of the earth. Then will begin the age of the destruction of all combustible material ways. struction of all combustible material upon the earth's surface—the death struggle through which our moon has passed and which must be the ultimate lot of all worlds as sure as death comes to man.

Let us suppose that all the water upon the surface of the earth by the system be-fore explained, has been gathered within the earth's bosom. It would then necessarithe earth's bosom. It would then necessarily follow that there could be no rain, since there is no water to evaporate. The surface would then dry up. The water would seek a level with the ocean's bed, which would leave the high lands, coal and sulphur beds, oil deposits and every cambustible material impregnated with the atmosphere, which would furnish the necessary food for combustion. As the waters have receded, the oil gathered upon the top, since every movement of the water tends to liberate the oil held in porous rocks, which would flow upward, producing a perfect separation Here we have built up a dangerous magazine for combustion, and let us apply the torch and for combustion and let us apply the torch and what would be the result? The forest what would be the result? The forest would be swept away—the alluvial soil would burn like chaff, the fire would creep into the openings leading to great coal deposits, and soon the mountains and valleys would intermingle in one great mass of melted matter. The contraction produced by the heat would cause great fissures to open through the coal fields and oil-bearing rocks, through which the livid fiames would sweep like the lightning's fiash. One of these fissures would soon multiply into a thousand, and then into tens of thousands, interlocking with each other, in every direction until in time the whole surface of the earth would be covered with raging flames. Vast bodies of stone would be melted, which would wind serpent-like down

our river courses into the beds of the ocean. This would continue until every particle of water capable of furnishing carbon or lib-erating oxygen, would be destroyed or changed. Then might occur what St. John saw on the isle of Patmos. The oxygen of the atmosphere being destroyed or liberat-ed hydrogen produced by the heat intermin-gling with the atmosphere, until the relative proportions of oxygen and hydrogen were that of water, then would follow a tremendous explosion—the air would fall in drops of water and the earth in truth "would pass away with a great noise." The flames then would instantly disap-

pear like the blowing out of a lamp, but yet for a long time the old earth would heave like the gasp of a dying man. The gases-escaping from within through the liquid matter, would cause the formation of great round chasms or craters, such as we ob-serve upon our moon, and which to my mind is incontrovertible evidence that our satellite has passed through this ordeal of death by fire, which I have just described. When the last throb shall have ceased, the spirit of the old earth will have departedmind the life element and matter which have been chained together since the float-ing nebulae condensed into our world, and whose efforts at separation have caused all the material activity in vegetable, animal and, mineral life, have been completely separated. There is no atmosphere, no light, no heat, no rain, ao sound, no action or movement of any kind. A feather upon the glossy mountain ton would remain forward under the control of the mountain top would remain forever undisturbed. The raging elements of discord, activity and energy displayed by the spirit of the old earth, while yet chained to the body, has given place to perfect quiet, perfect harmony and perfect rest-a dead body both grand and solemn to contemplate. The destiny and use of these dead worlds will be considered in another article. Columbus O.



This article is one which really possesses extraordinary merit. By consolting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the back, diseased Kidneys, Lung and Chest difficulties, fiberunatism, Negfected Colds, Femiale Affections, and all local sches and pains it is simply the best remedy ever devised. Sold by all Irroggists.

Price 25 Cents.

\$5 17 \$0



This SAW MACHINE is a wonderful invention. The weight of the man who is sawing does one-half of the work. It saws logs of any size, and will saw off a 2 foot log in 2 minutés. Circulars free. Address, Wm. GILES, Box 538, Cincinnati, Ohio.



DOWN WITH HIGH PRICES! CHICAGO SCALE CO., 51. Jefferson St., Chicago, Ills.



4-ton Hay Scales, 860: 2-ton\$40. Other sizes Scales, Beams, 40., at a great-effection. Alisonics unarranted. Send for circular and price list, 2:19-20.

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. 12-26-25.

\$10 10 \$10001 Invested in Wall St. Stocks makes for tunes every month. Book sent free explaining everything. Address BAXTER & CO., Bankers, 17 Wall St., N. T.

SPECIAL NOTICE.

REPLY By Bev. A. A. WHEELOCK,

of UTICA, N. Y.

TO A BERMON AGAINST MODERN SPIRITUALISM,

By Rev. C. H. GARDNER, ior of Trinity (Episcopal) Church, Ulica, N. Y. REPLY, Oct. 27th, 1878.

Pamphlet, 26 pages, Single Copies, 10 cm. 29 Copies, \$1.00. Address, E. B. POOLE, UTICA, N. Y.

A \$10 REVOLVER FOR ONLY \$2.

Will Kill at 100 Yards. Ill., agree to send to each of our res Faux, upon sending them the folio Certificate and \$2,00 in money, to the expense of postage and