

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED L PHILOS

ROMANCE AND GENERAL REFORM

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

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BIOGRAPHICAL.

Biographical Sketch of J. V. Mansfield.

BY HUDSON TUTTLE.

In his peculiar phase of mediumship, that of answering sealed letters, Mr. Mansfield was among the first to occupy the ground, and none have since gained a greater celebrity in this department. Perhaps he has given more tests of spirit identity than any other medium, both from the fact that his communications are entirely of that character, he has given his attention exclusively to this subject, and he has been in the field for a longer time.

Mr. Mansfield was born at Southbridge, Worcester county, Mass. His paternal ancestry are English, and tradition says that he is a lineal descendant from Lord Mansfield, the great and impartial Judge, whose wise administration of the law made it impossible for slaves to breathe the air of England. In 1600 two brothers came from England, one settling near New Haven, the other in Waltham. From the latter the medium derives his ancestry.

From the age of six to his fifteenth year he passed his life on a farm with his parents. His education was of the meagre kind. He attended the district school during the winter, and worked on the farm with his brothers during the summer. There was too much to do on the sterile New England farm for much idling or attention to school. From his fifteenth to his twentieth year he did not attend school, but after the latter age he attended an academic school for about six months, taking the usual English branches. During the interim between fifteen and twenty he was sick, with no hope entertained of his recovery, and seven times was given up to die. This prostration probably had something to do with the extreme development of his spiritual sensitiveness. A. J. Davis had a somewhat similar experience to which he refers his peculiar gifts.

Although spiritual sensitiveness is not necessarily referable to disease, sickness by prostrating the physical energies may contribute to the exaltation of the spiritual. In Mr. M.'s case it was only an auxiliary, for it is said he saw spirits when on his mother's knee, at the early age of two years, and has seen and conversed with them ever since almost daily.

At the age of twenty-one he became clerk in a drygoods house, continuing at that occupation for a year, when he traveled for three years in the South, teaching penmanship, of which he is master. Returning, he again engaged as a clerk, and afterwards began merchandising on his own account, which he followed for several years with varying fortune. He married and settled at Norwich, Ct., engaging in the business of wholesale and retail merchant. Here he lost by fire all the property he had labored for long years to accumulate, and was cast on the world penniless. With determined energy he began business in Boston, and it was while engrossed in the cares of his occupation that he discovered his remarkable faculty for answering sealed letters. Satisfactory were the tests that letters poured in on him by the hundred. At first he answered as many as he could during the time he could spare from his business. As the number of letters increased, he found that to answer them required all his time, and he was persuaded to give up his other business and devote himself exclusively to his mediumship.

For several years thereafter he remained in Boston, but afterwards he visited most of the principal cities, everywhere giving satisfaction by his wonderful gift.

He afterwards visited California, remaining three years. During these three years' travel he kept a journal in the form of letters sent to his wife, and she has them bound. They make sixteen thousand pages of commercial notes!

At Mr. Mansfield's first sitting in a circle, he received the communication that if he would sit one hour for fifty-four consecutive days, he would become a writing medium. This he did; on the fifty-second day his perseverance and faith was rewarded by his hand being moved mechanically to write. From the first he was strongly attracted to Modern Spiritualism, and has always had an abiding love for it, and he declares that uncounted millions of earthly treasures would not draw him away from it.

His method of answering letters is well known. They are sent him carefully sealed in the most ingenious manner the writers can devise, so as to make it impossible for them to be opened without detection. He holds the letter in his left hand, while the spirit gives the answer with his right. The answers given are those to the questions contained in the letter. The average number of letters not answered is one in five, the remaining four receiving answers.

No earthly philosophy can account for this process. Nothing but the intervention of spirit power gives a satisfactory explanation. Dr. A. B. Child says of Mr. Mansfield:

"Through him letters are seldom or never answered that would disturb domestic peace or advance pecuniary gain. Letters, too, have been sent to him of a most deceptive character, trivial and false, and these, too, have been treated with indifference, or with severe rebuke accompanied with most extraordinary tests.

"A letter was written by a gentleman of New York, addressed to a person yet liv-



J. V. MANSFIELD.

ing. This letter was intended for Mr. M. to answer, and to be carried by the writer the following day and presented to Mr. M. under the disguise of being addressed to a spirit who had left the mortal form. On the evening previous to the presentation of this letter, Mr. M.'s hand was moved, and wrote the name, appearance and full description of the man who wrote the letter, his intentions of trickery, the full contents of the letter and precise time when he would bring it. This man was a perfect stranger to Mr. M. He came the next day at the hour predicted, and was immediately recognized from the description; and while he yet held the letter in his hand, Mr. M. told him its contents, the name of the person to whom it was addressed, that he was still living and his plan of deception.

"Sealed letters have been written to him for answer in Hebrew, Greek, Spanish, French and Chinese, and correct answers have been returned, written in the same language through Mr. M.'s hand, which languages to him are perfectly unknown.

"In many instances he has had premonitions of the death of friends, which have happened as predicted. He has had written through his hand in two instances, the death of friends immediately on their decease, many hundred miles distant, whom he supposed to be in perfect health; and letters subsequently received have proved the truth of the communications."

Horace Dresser records the following instance of Mr. M.'s powers:

"Indulging his taste for things curious and antiquated, or historically associated, the reception rooms of Mr. M., besides their spiritual prestige to render them attractive to visitors, have much the air and style of a miniature picture gallery, a well arranged museum of carefully selected and curious articles, artificial and natural. Among the many valuable and choice curiosities here clustering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This case belonged to Judge Ward, who condemned and hanged the so-called witches in Salem, Mass., A. D. 1689."

"Thinking that I might perhaps get a response to an inquiry concerning the above mentioned case, or walking-stick, on the occasion of a call at these parlors, and finding Mr. M. disengaged and willing at the time to allow me a few moments, he bade me sit at his table and write. So long time ago was it since I had examined the case and the knot attached thereto, that I really had forgotten the name of the reputed ancient owner. I revolved in my mind whether it would be consistent with that abundant caution demanded by skeptics, for me to arise and examine the case and its label, though not skeptical myself, nor believing it possible for my medium friend to deceive me in any respect, but for the sake of others, however, to whom I might relate my adventures, I deemed it best to remain sitting and proceed with my letter addressed in blank. While writing the medium sat on the opposite side of the table, at a distance rendering it impossible to discern what I wrote. When finished, I folded my writing so as to render it impossible to be discovered by mortal eye, and gave it to Mr. M. He proceeded further to fold my paper, looking on vacancy or out of the window, folding and unfolding the same until its folds were eight in number, being reduced to small dimensions, the roll being enveloped in another like paper, with several more envelopments. I sat in his presence, and saw his every motion, but the reply was written, and well knew that he could not, and did not see, or learn, in any way the contents of my letter. The following is a copy of the original writing:

"Will Judge Ward, the reputed owner of the walking-stick, or rather blindfold,

now kept in these parlors as a curiosity by my friend Mansfield, please to inform me whether the stick is the veritable one with which he used to walk in the earth-life? Also please to state whether the facts and circumstances of his day, denominated then and now *delusions*, by the clergy and churches, were such indeed, or were they realities and deserving of credence as Spiritualists, and to make any other statement he may deem advisable in his behalf.

The above was answered as follows:

"My strange friend.—Have you thought to invoke my spirit to earth again, after more than one hundred and seventy-five years a dweller of the land of souls? The object of which I see is to verify the records of the foot-prints of the past. Yes, that is the identical oak sapling I cut with my own hand, on or near the place where several innocent people were hanged for that which they could not help any more than they could help breathing. I sat in judgment over them, but verily believed I was doing God service when I condemned them to die. Mother and others influenced me, no doubt, much, to do as I did. Yes, this is the identical case used by me as a walking-stick.

Yours,
JOSHUA WARD."

Mr. Mansfield is not a man of letters, a fact which Professor Felton used to disparage him, yet letters written in a foreign language are answered in the same. The following instance is clipped from a secular paper:

"A gentleman well acquainted with the Gaelic language, recently wrote a letter addressed to Donald McBeth, a friend in the land of the departed, sealed it in three envelopes, marked with several private marks, so minute as not to be distinguished by the eye unassisted by the magnifying glass. The letter was placed in the hands of a second party, who gave it to William A. Kenrick, of Roxbury, as a skeptic, and he carried it to Mr. Mansfield's office and left it for an answer. The following are copies of the correspondence:

"A dhonnhuil Mhli Beathaig, thu do chairdan autmeist mhor bho'n, adk'fhag thu'n saoghal so gun fhairs aca, cloid an diol bias a chairdan a chur ort, a nes ma tha e'n'omas dhuiten fos a thoir dhoibh mar a chairdan do char as a rathad agus innis dhomha troimh'n litir so caite an robhainn cusdeachd, ma dheirad agas thoir deachard-Dean dhomha gor a he do spiorada a tha dol a thoir freagras dhomh, agus ma tha spiorad dhuibh innis dhomha co cluath na thu feiu ann ar staid shona no mionna, chan eil tuilleadh agansa ri radh ann san so slau leat. Misi do charaile dileas.

ALASTAIR FRISSEL.
Mr. Mansfield returned the following answer:

"ALASTAIR FRISSEL.—O, thusa air bheag baidimh cor son a bha thu fuidh anghurus. MACH—
Translations.—
DONALD MACB.—Your friends are very uneasy about you since you left this world, for they know not what kind of a death you died. Now, if it is possible for you to inform me how you were put out of the way, and tell me through this letter, and where we last met, and give me proof that it is your spirit that gives me the reply; and, further, let me know if you are in a state of happiness or misery. I have no more to say. Good-bye.

Your affectionate friend,
ALEX. FRASER.—O then of little faith, wherefore dost thou doubt? MACH—

Mr. Kendrick was satisfied that his letter had not been opened, and remarked that it would make no difference if it had, as he knew Mr. M. did not understand the lan-

guage. The answer was characteristic of the person addressed.

The *Spiritual Age*, of May, 1850, published the following instance, which is perhaps among the most wonderful, yet it does not materially differ from those of his daily experience:

"One of the most interesting tests of spirit-intercourse that have come to our knowledge, has recently been given through Mr. Mansfield, the well-known writing-medium, of this city; and its character is such as may afford skeptics a new and difficult problem for solution. The case has been partially stated in some of the secular as well as spiritual papers; but we have deferred any account until we could see the experiment fairly concluded, and be able to present the unmistakable facts in the case. The circumstances are these:

"A gentleman of this city has been for some time investigating the truth of spirit-communication through the mediumship of Mr. Mansfield. He had written several letters to his spirit-friends, sealed them in the manner customary in these cases, and had received replies—generally, however, when he was present with Mr. M. This fact, with the character of the answers received, led him to suppose that it was mind-reading on the part of the medium. He determined to satisfy himself on this point. With such intent he engaged a friend to procure a letter from a third party unknown to him, and he would see if a satisfactory answer could be obtained when he himself was ignorant of the contents. Accordingly, in due time a letter was put into our investigator's hands, and he proceeded with it to Mr. Mansfield's rooms. Here was no chance for mental telegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope which enclosed it. Immediately, and in the presence of a distinguished medical gentleman of this city, as well as of the inquiring person, Mr. Mansfield's hand was controlled to give the answer. But, the response completed, neither party was wiser than before, for it was given in strange and to themselves meaningless characters. It was looked upon by all as a probable failure. However, our persevering searcher after truth took the senseless hieroglyph and returned with the letter to his co-operator in the experiment. The latter, to make doubly sure against the working of the mental telegraph, had acted through still another person in obtaining the required letter. The fourth and last party in the arrangement is Mr. Ar. Showe, a very worthy Chinaman resident in this city. The document received from Mr. Mansfield was shown him, when he at once pronounced it a correct answer in Chinese characters to his letter addressed to the spirit-father!

"Mr. Ar. Showe was greatly interested as well as astonished at the success of the experiment—so much so that he resolved to try again at first hand. He wrote a second letter, pasted it tightly in two envelopes, and took it in person to Mr. Mansfield's room, where it did not for an instant pass from his sight, but within ten minutes Mr. Mansfield's hand was influenced, and he wrote a response, as before, in Chinese characters, while the Chinaman, sitting some eight feet distant, held his letter tightly in his own hand. This occurred in the presence of several responsible witnesses. The answer contained the names of Mr. Ar. Showe's mother and brother, and was correctly signed by his spirit-father. It also contained the statement that his mother was dead, of which he had not heard. Among other things, his father found fault with him for not writing Chinese as well as formerly, a residence of several years in this country having impaired his style. The response was completed in about a minute and a half, though it would have required several minutes for an expert to write it in the ordinary way. The letter was not answered in full, for which Mr. Ar. Showe asked in his native language the reason. A reply was promptly written in characters, which the inquirer interpreted to mean, 'I have not strength to do so.' Probably his control of the medium was not sufficiently complete. This seems the more likely from the fact that the second letter was much more full than the first, showing a more perfect influence.

"The important statements in this matter, as confirmed by Mr. Ar. Showe himself, with whom we have had a personal interview. He is a man of intelligence and undoubted integrity, and confesses himself much puzzled by these singular facts. When he wrote his first letter he was entirely skeptical, but after the tests he has received he is disposed to believe he has had communication with his spirit-father. Another statement which he made occurs to our mind—the characters in the answers were formed as perfectly as a Chinaman could have executed them.

"Before seeing Mr. Ar. Showe we received a note from him stating the facts in the case, which we here append verbatim. We presume no apology need be made that he is not so proficient in the use of our language as his own.

"Mr. EDITOR.—You said that one Chinaman got a letter from his father. I that China man.

"I went to Mr. Mansfield, your great spirit-postmaster. I wrote my father who died twenty years ago in China. I been this country eleven years. I am told write letter to Mr. Mansfield; me send it to him and my father he answer me. I do so. All right. He says to me my mother dead; I know not. Very strange!

"On Wednesday I go again see that Mr. Mansfield. I write him another letter and seal it up strong. I no think Mr. M. do any more letters for me. I have him fastened in two papers—envelopes—hold on him all time. Mr. Mansfield hand he jump, and his hand go very fast, and I see him writing Chinese; and in one or two minutes my father tells me all about my letter—tells me about my mother and brother, and says other things to me, and that I don't write Chinese as well as I used to.

"Answered in my hand.

CHARLES AR. SHOWE,
Native Canton Chinese."

As a fitting conclusion I will state the following test given to myself:

When corresponding with Mr. Mansfield concerning the necessary material for this sketch, I inclosed a letter to S. J. Finney, saying to Mr. Mansfield that if his spirit-guides answered the letter correctly I would publish the result as a fact, for which I could vouch.

After writing this letter, I folded the sheet and pasted two folds of paper over it. I then cut notches in a card, and laying this card on folds, made dots in each notch, scarcely visible, and such as no one would notice. My object was that if the folds were unfastened and again brought together, it would be impossible to bring the dots into exactly their former position, so that when the card was laid over them, the notches would not correspond. I placed this in a grey envelope, which I secured in the same manner, and made dots with a pencil at the notches. This I inclosed in my letter to Mr. M. unaddressed, so that he could gain not the slightest clue to its contents.

I will here say that when this letter was returned, I examined it with the assistance of several friends, and all pronounced the envelope had not been tampered with. The detective dots remained exactly the same, and the pasted wrappers were intact. It was impossible for any one to have read the contents.

The letter read as follows:

Berlin Heights, O.,
Dec. 29th, 1878.

S. J. FINNEY:
Dear Brother—Will you confer the great favor on me of going to J. V. Mansfield and answering through him the following questions:

Are you satisfied with the manner Mr. Stebbins and myself have edited your MSS? Have you any suggestions to make? What will be the outcome of the present great spiritual movement?
Truly thine,
HUDSON TUTTLE.

To this the following answer was returned:

DEAR BROTHER TUTTLE—
Yours of Dec. 29th is before me, for which accept thanks. Seldom ever a day passes but I am with you some portion of the day. I have not been unmindful of your labors of late, or that of Bro. Stebbins, in elucidating matters so new to my soul. The course pursued by you both meets my entire approval, not only in that particular, but the course you have pursued on matters of the JOURNAL generally, are steps in the right direction. Go forward, my brother, fearing nothing while you have that interior evidence within you that your labors are approved by all properly balanced minds, and by the angels as well.

My motto while on earth, and now is: that any system of theology that shrinks from investigation, openly declares its own error.

Be kind enough dear brother to send words of cheer to my dear sorrowing ones at Pescadero. Tell them Selden lives and loves them dearly.

Here comes Aggie, saying: "Say to brother and sister—Love love, love!"

Touching the Great Spiritual Movement throughout the world, I am sure that it will override all other isms of the day, and within the next hundred years become universal throughout the whole world. Then, and not until then will the millennium come on the earth.

It will be perceived that every question was perfectly answered, and the presence of our sister Aggie, well-known to Brother Finney, indicated in a characteristic manner.

Mr. Mansfield has written answers in fifteen different languages, and has replied during his mediumship to over two hundred and forty-three thousand letters. So large a portion of these have been for charity subjects that the sum received for writing them has averaged four cents and a-half each!

For many years he has resided in New York, giving his entire attention to answering sealed letters, his present address being 61 West Forty-Second street. He is still in the prime of life, and has many years of usefulness.

While sitting for communications, Mr. Mansfield is in his normal state, and says that he experiences no other sensation than a peculiar feeling in his left hand and index finger. When he is passive or under control, he places the index finger of his left hand on the letter received, and after a time it moves and telegraphs out all that he receives.

He can read a book at the same time the communication is written, and he has written two communications at the same time, one with his left and one with his right hand, but this is not usual.

NOTES, GLEANINGS, FRAGMENTS.

BY SELDEN J. FINNEY.

How slow seems the march of the human race toward the era of universal light, liberty, and love.

SOVEREIGNTY OF THE PEOPLE.

The doctrine of the sovereignty of the people constitutes the one openly avouched principle, or profoundly accepted truth of each civilized nation on the globe.

TRADE.

When will the industrial classes discover that all the great financial crises are the logical results, not of agriculture, manufactures or legitimate commerce, but of trade, that twin sister of war, or rather the social successor of war itself.

SPIRITUAL SCIENCE.

Man is the author of science. The aim of science is the discovery of truth. If this aim could be completed; if, rising from the visible to the invisible, from "matter" to "spirit," from the finite to the infinite, science could become absolute and perfect, the consciousness of man would coalesce with the divine reason; would become one and identical with eternal intelligence itself.

THE BALLOT.

The ballot is a fundamental right. Sovereignty of the people is absolute. The rights of sovereignty include the right to enact itself—the Will of the people into law.

The right to advancement, is the great aboriginal and distinguishing right of man; the rights of the body, of society, and of government, are collateral and auxiliary.

"Dwell there naught divine within us, How could God's divineness win us?"

Speaking and acting lovingly will breed love in the heart. When we personate any character, we tend to become that character.

A wise man will pass unheeded all personalities, all errors of others, until asked by the evil-doer for council. There is no safety in gossip. It breeds universal slander and contempt.

THE MORE WE READ OF THE HISTORY OF THE PAST AGES THE MORE WE OBSERVE THE SIGNS OF OUR OWN TIMES, THE MORE DO WE FEEL OUR HEARTS FILLED AND SWELLED UP BY A GOD HOPE FOR THE FUTURE DESTINIES OF THE HUMAN RACE.—MASONRY.

TAUTS, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.—Bacon's Essays.

A MAN who has never seen the sun, cannot be blamed for thinking that no glory can exceed that of the moon. A man who has seen neither moon nor sun, cannot be blamed for talking of the unrivalled brightness of the morning star.—Coleridge.

THE great use of going to fine places is to learn how happy it is possible to be without them.—MASONRY.

LARGE FROM NEW YORK.

Moody and Sankey—No Intelligent—Hudson Tuttle—A. J. Davis, etc., etc.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I must plunge into the midst of my subjects without ceremony and rush from one point to another with a true freedom of style.

A larger number of the great works, such as Jupiter, Saturn, Herschel, etc., are approaching their perihelion and hence bringing their influences into closer proximity to the earth, than they have done for centuries before.

The RELIGIO-PHILOSOPHICAL JOURNAL has given us many rich things for some time back including the brilliant and philosophical articles of Selden J. Finney, the very interesting "Fragments from my Experience" of Hudson Tuttle, the justly indignant articles of William Emmette Coleman, on Reincarnation, together with able editorials and other matter.

Spiritualism is broad and diversified like nature, embracing all varieties of human minds from the beautifully ripe and harmonious, down to those who are as yet rather amorphous in their development.

The ballot is a fundamental right. Sovereignty of the people is absolute. The rights of sovereignty include the right to enact itself—the Will of the people into law.

THE more we read of the history of the past ages the more we observe the signs of our own times, the more do we feel our hearts filled and swelled up by a god hope for the future destinies of the human race.—MASONRY.

at eighty degrees north latitude. There are, 'invisible and infinitely' particles of matter, or gases floating in the air.

Momentum is impossible without weight and motion. Therefore heat and light must have weight, and having weight must be substances.

But a mountain-load of further evidence on the same side of the question could be adduced, only that space is wanting here.

If Prof. Denton swings somewhat towards the material side of life, Mrs. Denton, though exquisitely sensitive to the finer radiations from all things, stands almost high and dry on the tangible and the visible.

"What day is this?" asked Moline, suddenly. "It is the 14th of February."

however perfect the convolutions and nerve cells of the brain may be; and, the absolute correlation of matter and spirit should be remembered, and the fact that spirit cannot for a moment get aside from some side of matter, or that matter, or the next, should be apprehended, that it is not a powerless, with-out-aid.

Science Hall, New York.

EDWIN D. BABBITT.

ST. VALENTINE.

Written for my Little Friends of the Religio-Philosophical Journal.

BY HUDSON TUTTLE.

The coldest weather known for years, with a series of storms; God may temper the winds to the shorn lamb, but it takes faith to believe he does to the poor.

The mother arose and, taking the quart-measure of coal for which she had paid the last penny she possessed, threw half of it on the fire.

"Do not weep, mamma, I shall need no assistance. I hate to leave you, but I cannot stay."

"The mother, without a word, pushed the frail girl to the window, and raising her child with gentle hand, allowed her to look out on the pitiless world.

"The world is dead," moaned Moline. "Dead and cold, and hard as the pitiless heart of wealth," bitterly replied the mother.

"What day is this?" asked Moline, suddenly. "It is the 14th of February."

"God bless your mother," said the woman, starting up. "God bless her," added she, still more emphatically.

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LOCATION 98 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., FEBRUARY 15, 1879.

Mr. Wettstein Wants to Know What Spirit is.

In last week's paper we published a somewhat prolix communication from Mr. Wettstein, and with it must close the discussion drawn out by his objections to the spiritual theory. It is an old saying, that a child may ask more questions in a minute than all the wise men can answer in a life time.

After some prefatory matter hardly pertinent to the subject, Mr. W. says: "I am forced to ignore all the many 'tests,' manifestations and 'proofs' of spirit-life as of no significance whatever to me in solving the great problem of What is Spirit?"

And who ever said it was necessary to know what spirit is, before getting proofs that there are spirits? We believe in material beings, but where is the philosopher or the scientist who could ever explain to us what matter is? It may be said that matter is what occupies space. But how do we know that spirit also may not occupy space? And does matter always, and in all forms occupy space? On the contrary, here comes the most advanced materialistic science of the day, and tells us, that atoms, the final elements to which bodies may be reduced, have neither extent nor form; how, then do they occupy space?

The question, therefore, What is Spirit? on which our respected correspondent places the whole stress of his argument, is wholly irrelevant, since it is at once offset by the question, What is Matter; and we might as well argue against the existence of the visible universe because we do not know what matter is, as argue against spirits because we do not know what spirit is.

Here we might close our reply to Mr. Wettstein, since as his premises are weak and illogical, all the rest of his argument is vitiated. Dismissing, however, his string of consequent questions, "When does spirit first make itself manifest?" "Do we ever see spirits?" etc., etc., as having no bearing now on the essential part of the discussion, we will take up some other points, manifesting a great lack of information on his part.

He asks, "But what develops spirit?" and with the usual readiness and intrepidity of ignorance, he answers, "The senses!" How does he know that? Take the case of Laura Bridgman, still living; born deaf and dumb, and becoming also blind in infancy; she is now, with all this deprivation of the senses, a noble, spiritually gifted, intelligent woman, able to write, read, and make herself understood by visible signs. Pray what had the senses to do with the development of spirit in her case? You may say she was assisted by the sense of touch and of taste; senses she shares in common with the brutes; but is that enough to explain the mystery, when all the more important senses were closed?

"A person born blind," says Mr. W., "can never conceive color." Untrue. There are thousands of facts to the contrary. Miss Faucher, though not born blind, is blind now, and yet can distinguish the difference in nice shades of worsted, and this while they are yet rolled up in a package. Do the bodily senses still aid her in this?

"A person born dumb," says Mr. W., "can never speak." Untrue again. There are at least a hundred cases in New England alone, at this time, where persons, born deaf and dumb, have been taught to speak by Bell's process, and to understand by the movement of one's lips what one is saying. There is a young lady now in one of our large cities, who was born deaf and dumb, who goes round to parties, understands what every person she can look at is saying, and talks with vivacity and grace. A young gentleman, who escorted her home the other evening, and who did not know of her defects, remarked to a third person that she was very entertaining at the party, but he did not understand why she did not answer his questions while they were on their way to her home.

Mr. Wettstein quotes from one Dr. Rokitsansky, of Vienna, the following preposterous remark: "Every separate cell that the brain contains might as well be considered a small soul, as to aggregate them into one mass, and construct out of the whole one great immortal part. He believed that the immortal part of man was the same as the immortal part of a match." And the match, we doubt not, could give more light than ever Dr. Rokitsansky could give on this question.

That there is an unconscious intelligence manifested in the development of every bodily cell, no one denies; but to say that this may not proceed from that psychical providence which rules the organism, and is akin to that higher power developed in supra-conscious somnambulism, is to assert what is not only undemonstrable but improbable. Dr. Rokitsansky's dogmatic utterance is a mere conceit, put in the form of a scientific affirmation. In recent German works on science and philosophy, where authorities in physiology are quoted, we learn from a friend that he does not find a single reference to this Dr. Rokitsansky. Mr. Wettstein seems to think he is a great man. We shall be agreeably surprised to find him so. Great or not, he has said a very foolish thing.

Mr. Wettstein attempts to throw ridicule on the thoroughly scientific belief in a spiritual body; a belief which the modern phenomena so forcibly corroborate. Let us see: All this complex of bones, muscles, flesh, blood, etc., called the human body, can by certain chemical processes be resolved into invisible, impalpable gases. Does this chemical change render it impossible that the matter thus sublimated, should be attenuated still further, and be made available in constituting a new organism? Science has nothing to say in the way of negation. On the contrary, the science developed before and endorsed by the Royal Society of England, as late as December, 1878, affirms that there is a fourth state of matter, namely, an ultra gaseous or ethereal state. Says Chavé, an eminent French physicist, and no Spiritualist, "No fact in physics, chemistry, or mechanics, contravenes this theory of an electro-luminous organism for man." Here is physical science, at every advance, adding confirmation to the deductions of Spiritualism.

In all his questions as to how spirits get clothing, etc., Mr. Wettstein shows a profound ignorance of the amazing power of spirits over matter, as proved in the various phenomena of Spiritualism. The true course of his argument would have been to deny our facts; but this he does not do; yet in trying to ridicule our deductions from them, he shows that their great significance and their strictly scientific bearing are entirely unheeded and ignored by him.

That the spiritual body should correspond in form to the physical, he thinks a great absurdity, but here, too, he indulges in a mere assumption, an opinion, having no scientific weight, and based on a misconception. There are many things in nature quite as incredible as a spiritual body; and these things we yet know to be true. Because the spiritual body may have a correspondence of organs with the physical, it does not follow that they are fitted for the same material and earthly uses.

Imagine the chrysalis arguing against the probability of his ever emerging into a butterfly. His argument would doubtless be very much in the spirit of Mr. Wettstein's. The doctrine of a correspondence, not an identity, of things spiritual with things physical, is apparently an idea to which his brain is impenetrable. It does not follow from this that the doctrine is irrational or not in conformity with scientific facts; for he has shown that he is unacquainted with many facts which he ought to have known, before venturing to maintain his thesis of the impossibility of spirits.

He tells us that spirit has nothing in common with electricity, magnetism, etc., because the latter are inorganic. How do we know that spirit in its ultimate, as proceeding from the great central energy, is not also inorganic? Pray where did Mr. Wettstein get his authority for pronouncing thus confidently on this high mystery? Unknown as it is to the great physicists of our day, since when was it revealed to him?

Mr. Wettstein says: "Admitting each part of our body to contain a corresponding 'spirit' part, how can the spirit escape with and out each limb, each finger, each microscopic nerve, each organ, each cell, each tooth, each hair, (think of it!) through the pores of the body, or through the nose or ears or mouth, at death, and yet remain a perfect organic whole?" The puzzle here presented reminds us irresistibly of that which, according to Peter Pindar, staggered George the Third: How did the apple get into the dumplings? We fear our readers would only laugh at us, were we to attempt to answer such questions seriously. Really, Mr. Wettstein, you must here excuse us. Your other and final argument, ending with the question, "Are old clothes immortal?" belongs to the same unanswerable, because wholly frivolous, class. It betokens an utter ignorance of spiritual facts and reasons.

There are some minds that cannot comprehend a mathematical problem; some to whom the finest music is nothing but confused noise; some to whom the harmony of colors is unintelligible; and some to whom a spiritual conception is nothing but sheer nonsense. To this last class Mr. Wettstein and his mentor, Dr. Rokitsansky, would seem to belong. When he asks all these questions as to what spirit is, how a spirit can have such power over atoms as to

See Mr. Robbitt's remarkable work, "The Principles of Light and Color," in which he anticipated and described a year before it was laid before the Royal Society by Mr. Chevreul, this great discovery, which he arrived at through the study of Spiritualism and its scientific deductions.

create appropriate clothing for itself, how a spirit-organism can detach itself from the physical, how there can be a correspondence of organs, etc., etc., does it never occur to him to ask himself certain questions, which are just as unanswerable, just as mysterious, and yet which we know are prompted by facts as certain to us as the fact that we think and question?

How does it happen that from a little glutinous speck, hardly perceptible with the microscope, and which, as far as science can discover, is the same thing in a nettle or a tadpole that it is in the primary molecule that issues in a man—how does it happen that from such a beginning should eventually be evolved a Shakespeare, a Newton, a Franklin, or a Washington? Is there any less mystery in this than in the co-existence of a spirit organism with a physical?

Come down to the commonest phenomena in our daily paths—the growth of a blade of grass, the evolution of a mighty oak from an acorn, the marvels of electro-magnetism, the instincts displayed in the animal world—and the thoughtful mind recognizes facts just as marvelous and incomprehensible as the existence of a spirit in the human form. It is only our daily familiarity with these phenomena that makes us so insensible to their magnitude.

The power from which a Cosmos and the soul of man proceed, is incomprehensible. Mr. Wettstein, may possibly be competent to do many things quite as inexplicable to our finite understandings as a spirit organism. To argue against an hypothesis fairly deducible from known, transcendent facts, such as Spiritualism presents, on the ground that to you it is inconceivable how "spotless robes" can be made for spirits, or how an imponderable spirit can have outline and form, is to show a very shallow acquaintance with the wonders of modern science, a very limited grasp of data both physical and psychical, and none of that imaginative force by which the highest results of science have been attained.

Our advice is, that you give some twenty years to the study of supersensual facts, and of those branches of science bordering on the psycho-physical, before venturing again to discuss a subject which requires immense preparation in the school of experience, fact, and meditation. Your questions, often so little pertinent, show that you are not yet instructed in the rudiments of spiritual and cosmic science, and that you have a very wide field to traverse before you can become an authority on that question of the ages, to which the noblest intellects in human history have emphatically responded A-g-and to which an undreamed-of body of facts are now giving their affirmative response—the question, namely, "If a man die, shall he live again?"

Mrs. Simpson's Exposure (?) by the Globe-Democrat.

As was announced in a late issue of this paper Mrs. Simpson visited St. Louis, where she met with a cordial welcome and gave as usual good satisfaction to investigators of spirit phenomena. On the eve of her departure she was visited by a reporter of the Globe-Democrat, to whom she courteously accorded a séance, which furnished the young man with an opportunity to display his ignorance and lack of honor in a half-colum of misrepresentations, exaggerations and deliberate falsehoods. To those who have witnessed the manifestations in Mrs. Simpson's presence the Globe-Democrat story needs no denial as even non-Spiritualists can readily discover the weakness of this reporter's fabrication. His story would be beneath notice were it not for its publication in an influential paper of national circulation, thus making current a most cruel label which is being republished in other papers.

To the readers of the RELIGIO-PHILOSOPHICAL JOURNAL it goes without saying, that we are uncompromising and unrelenting in our opposition to everything of a fraudulent character connected with Spiritualism. The columns of the paper show that we have done more to stem the tide of fraud and drive those who practice it from our ranks, than all other agencies combined. With a confidence founded upon exact knowledge we assert that spirit phenomena are clearly demonstrated; the possession of this knowledge enables us to boldly strike down the superstructure of fraud and superstition which has been built up. The JOURNAL never attempts to screen mediums who are tricky, but believes them to be far more dangerous than the pretenders whose manifestations are wholly fraudulent. An editorial we published some eighteen months ago, upon "Untrustworthy persons who are mediums," concludes with the following sentence:

"This paper never will advise the public to employ a medium of known bad character, or whom it knows will of his own volition or by spirit influence, practice deception of any kind towards his patrons; though the powers of such medium may surpass anything ever seen on earth or in the heavens, or dreamed of in our philosophy."

This is the platform on which we have constantly labored, as is well known to all our readers and to Spiritualists and investigators generally. In pursuance of this policy, while in New Orleans last March, we made careful and extended inquiries of many well known citizens, both Spiritualists and non-Spiritualists, concerning the character and reputation of Mrs. Simpson, then a resident of that city, and who had grown up from a child in Louisiana, and had lived ten years in the city. With perfect unanimity she was pronounced

ed by these people to be an honest, straightforward woman; her husband also bore a good reputation for integrity.

Last April Mr. and Mrs. Simpson removed to Chicago, where for the first time Mrs. Simpson took up the vocation of a professional public medium, and at once desired that we should most thoroughly investigate her claims to mediumship. We have held séances with her in our own house in the presence of ministers of the Gospel, theatrical managers, shrewd railroad managers, and men of world wide reputation. At these séances such conditions were imposed that it mattered not in a scientific respect, whether the medium was honest or dishonest. The results demonstrated the truthfulness of her claim to various phases of mediumship. Mrs. Simpson has always exhibited the most perfect willingness to submit to test conditions, and in fact desires no other. We have witnessed the production of flowers in her presence under what we believe to have been test conditions. Our experience with this medium can be corroborated by that of hundreds.

The Globe-Democrat heads its article "Floral Materialization." Mrs. Simpson does not claim that the flowers are materialized. On the contrary, she says they are taken from some neighboring place and brought into the presence of the sitter. It is credibly reported that a particular flower has, upon request, been brought two miles from a green-house; this is said to have occurred in a town where the medium had never been before, and where she went alone, and that she had not been out of the house in three days at the time the phenomenon occurred.

Mrs. Simpson emphatically denies the truth of the Globe-Democrat's story. To those acquainted with her mediumship no denial or explanation from her is needed, as to such the report convicts its writer without reply. Even were the medium the veriest charlatan, with a bad reputation and no standing in decent society, the account as published would have no weight with those who are familiar with such séances. The reporter claims that he saw Mrs. Simpson perform the flower trick, and gives a most lame and bungling account of what he saw, concluding as follows:

A child could play this trick as well as she. She depends for success on a ready tongue and some facility for playing ordinary sleight-of-hand tricks. She permits no tests that prove of any value and produces no results that may not be produced by any ordinary individual. It is only justice to her to say that many leading citizens and shrewd business men of St. Louis believe, from what they have seen that she is possessed of extraordinary powers. She went to Springfield last night and will, unquestionably, be very indignant when this account of her manifestations meets her eyes.

We are not among those who believe that, because a medium has given genuine manifestations, such medium will never attempt to "assist" the spirits, or simulate the phenomena, but we candidly ask the editor of the Globe-Democrat, if in view of Mrs. Simpson's good reputation for truth and morality in private life, and her record before the public, if her word in this instance is not better than that of his reporter, and if her denial is not entitled to consideration?

The editor and publishers of the Globe-Democrat owe Mrs. Simpson an apology and all the reparation in their power, and should accept her proposition, a copy of which we print in this issue.

TRANSFIGURATION.

That is What James says it Is.

In view of the fact that Alfred James has accepted Mr. Tice's proposition to give an exhibition of full-form spirit materializations in accordance with the proposition published by Mr. Tice, the following extract from a letter written by an honest, reputable citizen of Philadelphia, an old Spiritualist and one who has been entirely friendly to James, and in friendly communication with the "transfiguration" clique, is of much importance.

Philadelphia, Jan. 21st, 1879. * * * We are sorry that Albert James, of this city, was led by the nose to such an extent by the man Oakley, as to fall into the Brooklyn trap. James, however, is firm and challenges further testing, by attiring himself in any suit a committee may furnish. All he asks is six fat, honorable men; six dollars, no forms, no pay. He does not claim forms, materialization, but TRANSFIGURATION (!); the spirits bring the garments and clothe the medium. This is all that we could ever say for James, and in this belief we have not vetted our error. * * * *

When James found that he could not palm off that sort of form-materialization upon the people of Chicago, he gave up in despair and declined to accept our proposition published two weeks since. He, however, hopes for better things in his exhibition before Mr. Tice, for reasons which are apparent to any one who will study the matter. Should Mr. Tice take such precautions as he is in duty bound to do, James will probably have to say as he did at a previous failure, "too much mixed."

To the Spiritualists of St. Louis.

Either the Globe-Democrat has published a most cruel slander or it has told the truth; and if the latter, then Mrs. Simpson is a dangerous, heartless trafficker in the most sacred things of life. It is your duty to follow the matter up; if Mrs. Simpson is a fraud, Spiritualists want to know it. On the other hand, if an honest, truthful woman has been slandered in your city, you can do no less than to aid her to obtain due satisfaction. We confidently look for prompt and vigorous action on your part.

Mrs. H. Batis, an inspirational speaker who is highly spoken of by the Medium and Dogbreak, is about coming to America.

ANOTHER PHILADELPHIA MATERIALIZATION.

Ex-Rev. "Prof." T. B. Taylor, "A. M." "M. D." Medium.

Philadelphia, Pa., Jan. 26th, 1879. To the Editor of the Religio-Philosophical Journal: Pardon the intrusion of a stranger. One Dr. Taylor, in a lecture, "Eyes Looking Down," this afternoon, in Lincoln Hall, stated to the audience that J. C. Bundy, in conversation, had used the following language: "To hell with Spiritualism, it is only good to make money."

I am a constant reader of the JOURNAL and always did, and do still, believe that you are sincere in the advocacy of spirit return, but such sentiments as the above constantly broiled in the public ear, will certainly impress many minds with the hypocrisy of the JOURNAL, unless the malicious slanderer is branded as he deserves, and the public cautioned against his spleen and the motive in view.

Respectfully yours, TRUTH.

We publish the foregoing, not because we attach any importance to anything that may emanate from Rev. Mr. Taylor, but simply to relieve the mind of our good friend "Truth," and any other reader to whom the yarn may be repeated. If the editor of the JOURNAL stopped to nail all the falsehoods uttered concerning him and the paper he edits, by the Philadelphia psychomaniacs and their stool-pigeons, he would have little else to do.

"Dr." Taylor gave the above as a part of a conversation he pretends to have held with the editor and in reply to his (Taylor's) remark that, "publishing the shortcomings of mediums would injure the cause of Spiritualism." The whole of "Dr." Taylor's statement is false, false in general and false in particular. The editor of the JOURNAL has not seen the ex-reverend for years, with the exception of a moment's conversation with him in September, 1876, at a children's lyceum meeting in Boston months before the death of the late editor of this paper.

As "Dr." Taylor may say it occurred in correspondence, it may be well to add here, that about the only letters written to him by the present editor for years have been to try and collect from him the small sum of six dollars and twenty-five cents; finally it was given up as a bad job, and the amount carried to profit and loss account. The poor fellow has tramped it from Kansas to Baltimore and Boston, and after a sort of vagabond life, was attracted like other birds of prey by the promise of fat pickings from the Quaker City gulls. In years past his main anxiety, so far as the Spiritual press was concerned, has been to use it as an aid in foisting himself upon the public; and finding the JOURNAL office constantly checking his schemes or looking coldly on his vain pretensions, he now seeks to get even, and earn his bread from his new master at the same time.

Our Philadelphia friends, we hope, will treat him kindly, feed him when he is hungry, but be careful never to loan him a dollar or believe a word he says. He evidently made a serious mistake when he left the Methodist pulpit, for, not possessing character enough to make a decent Spiritualist, he now finds himself without any standing, and obliged to again return to his old occupation of proclaiming falsehoods to his audience. Pity him, reader! he harms only himself.

A Proposition.

ONAWA CITY, IOWA, Feb. 4th, 1879.

To the Editor of the Religio-Philosophical Journal: As the spread of Spiritualism and its upholding to the world depends in a great measure on its Press, I have a proposition to make to you, and through you to the subscribers of the JOURNAL. The churches have had their week of prayer; now let us have a season of prayer for the wider extension of the circulation of the JOURNAL. Let us pray by working for it, and then our prayer will be answered. There is not a subscriber on its list but can, if determined, at least secure one name. What a grand increase of the army that would be! Let us try it. Let us take the third week in Feb. That shall be for us the JOURNAL week, and we will see what a determined effort will do toward rolling up many thousand new names. I sincerely hope your modesty, Brother Bundy, will not deter you from publishing this letter, and giving it such prominence, and calling attention to it in such an emphatic way, as to set your present army of constituents earnestly at work. GEO. E. WARNER.

JOURNAL DAY.

At his earnest request we publish the above letter from a devoted friend of Spiritualism and of the JOURNAL. The suggestion has often been made before, but we have always avoided asking any favors of our subscribers, except that of paying for the papers we mailed to them. We cannot deny that we publish the JOURNAL to circulate, and of course the more widely the better, for its influence is commensurate with the widening circle of its readers. We therefore give place to the letter of our friend, and will add to show our appreciation of the efforts it may call forth, that for every new subscriber secured during the week mentioned, we will send the person who sends the name and subscription price, one copy of "Ethics of Spiritualism," bound in paper cover; price, 40 cts. To the one who sends us that week the largest number of subscribers, we will send one copy of "Arcana of Spiritualism," or "Startling Facts."

Since the St. Johnsbury convention Capt. Brown has spoken in Northfield, Gouldville, West Randolph and St. Albans, Vt. He is speaking the Sundays of February for the Brooklyn, N. Y. society. He had a warm reception the 3d inst. Mr. Vandercook accompanies him, and is singing for the same society. Their address this month is 116 Dean street, Brooklyn, where they can be addressed for week day lectures, and where they will be pleased to see their friends. Arrangements can be made for the Sundays of March and April.

NOTES OF TRAVEL.

A Communication from the Rev. John Tyerman.

To the Editor of the Religio-Philosophical Journal:

On the eve of my departure from America for England, on my way back to Australia, I send you a short letter of travel.

From the Editor of the Religio-Philosophical Journal: On the eve of my departure from America for England, on my way back to Australia, I send you a short letter of travel.

On Sunday evening I lectured for the New York Society of Spiritualists, in Mrs. Brigham's place. The hall was crowded; and judging from the demonstrations of the audience, the lecture seemed to give some satisfaction.

In closing this letter, I would just say that I shall sail for England to-morrow, in the steamship "State of Nevada."

Sincerely thanking you for the good will you have personally shown, and for what you have done by friendly notices in your paper to further my interests;

I came to New York last Wednesday, and on the next day Dr. Hull, our Friday and Saturday evening lecturer in Brooklyn...

urday's meeting I shall not soon forget. No where have I met with a more cordial reception. Mr. Miller, the zealous and worthy President of the Brooklyn Society, proposed and the audience carried certain complimentary resolutions, which I certainly did not expect.

On Sunday evening I lectured for the New York Society of Spiritualists, in Mrs. Brigham's place. The hall was crowded; and judging from the demonstrations of the audience, the lecture seemed to give some satisfaction.

Yesterday I attended the funeral of the late Dr. Hallock, who has just passed on very suddenly to the Spirit-world. He was President of the Spiritual Society of New York, and was well known and much respected outside, as well as among the Spiritualists.

In closing this letter, I would just say that I shall sail for England to-morrow, in the steamship "State of Nevada."

Sincerely thanking you for the good will you have personally shown, and for what you have done by friendly notices in your paper to further my interests;

Mr. Editor:—In the Investigator (an infidel paper published by unbeliever's charity, I think in Boston) of the date of Jan. 8th, 1879, there is an article headed, "Bigoted Spiritualism," signed "J. D. Maynard," to which I would call attention.

saying something about infidels after the "Watkins Convention" last August; the former for intimating that Seaver and Mendum sneer at Spiritualism.

Mr. Mendum has also been for years a seeker after the "communications" of Spiritual mediums. I have often sat in the circle with him myself, and have been scolded for my levity or lack of reverence and solemnity on such occasions.

But why, then, do they not proclaim the truth and declare their true relation to Spiritualism? Why do not thousands of intelligent ministers declare their honest belief in regard to popular theology? Because they dare not. It is a question of business.

Boston. ANDREW JACKSON DAVIS' COLUMN.

PSYCHOLOGY COMBINED WITH JOKING.—Louis Tiller, colored, half-breed of the prisoner, testified: My wife for the past eleven years has been sick at times; have often expected that she would die.

When ignorance meets ignorance, then comes the tug of injustice, inhumanity, and unutterable wretchedness. Sensitivity, imagination, ignorant, weak-minded, this sick woman, both wife and mother, was easily psychologized by her more positive and ingenious neighbors.

In cases of this nature, it seems to me, Spiritualists might interpose and work for the development of justice and love. But, unfortunately, too few of them are philosophers.

A TRUE BENEFACTOR.—Malefactorism multiplying on every hand, and the victims are too many to mention. But any child can count the few benefactors who live to promote the well-being and happiness of mankind.

can count the few benefactors who live to promote the well-being and happiness of mankind. He is the greatest blessing to himself, to his family, and to the great outside world, who keeps his body in a sound state of health.

Do you believe in that old-fashioned obligation, called "Duty"? I answer, Yes! What is your sincere reply, my reader? Let me with emphasis impress you that it is your duty to be healthy!

You need not ask: "How can I help humanity?" Keep yourself in health, and everybody (if everybody is wise) will exalt you as a true benefactor.

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Modern Spiritualism, REPLY BY REV. A. A. WHELLOCK, UTOICA, N. Y. To a sermon on Modern Spiritualism, preached Sunday evening, October 24th, 1878, by Rev. C. H. GARDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

Hudson Tuttle's Works. ARCAEA OF NATURE; or, The History and Laws of Creation. 1st volume, \$1.25; 2nd volume, \$1.25.

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