Eruth Bears no Mask, Bows at no Human Shrine, Seeks neither Place nor Spplause: She only Salis a Bearing.

VOL. XXVI.

INO. C. BUNDY, EDITOR.

CHICAGO, JUNE 28, 1879.

\$3.15 IN ADVANCE.

MO. 17

Biographical Sketch of J. J. Morse, of England.

BY HUDSON TUTTLE.

The subject of this sketch was born in London, on the 1st of October, 1849. His parents were publicans and resided next door to the old Olympic theatre. They were rather wealthy, and everything was done to make his child-life pleasant. It seems too much was done, for as he was, on account of his constitutional weakness placed out to nurse with relatives in Surrey, he knew little of the sweet indicences of home. When only four years of age he had the misfortune to lose his mother. His father was broken up in business, and after several reverses terminated his career, leaving two sons and a daughter to the cold charity of relatives. At this sad event, Mr. Morse was nine years of age. On account of his constitutional weakness, his education had been neglected weakness, his education had been neglected and it was little more than juvenile. Just prior to his father's death he was placed under the tuition of Mrs. Garrard, of Edunder the tuition of Mrs. Garrard, of Edmonton, but he says, as her chief source of inspiration was the bottle, and mode of education the cane, he did not receive much profit under her care. Her efforts in his behalf with the cane became so energetic that he ran away to come to friends in London, who at once conveyed him back to his stepmother, who in nowise being inclined to assist him, placed him under the charge of an amiable lady at Greenwich, who was kind and an excellent teacher.

These events bring us to his tenth year, and with six months at Deptford, constitute all his schooling. In all these schools flogging was considered the proper way to treat duliness, and the boy received many a severe one on this account. At this tender age he was thrown entirely on his own resources, and was compelled to work unceasingly.

He became a messenger in the Greenwich office of the London District Telegraph Company: then entered the service of a blacksmith, and then went to sea. In the winter of 1963, he became a sailer on board a collier brig. His contact with rough men. hardships and privations deeply impressed his sensitive nature, but he resolved to endure all. He probably would have remained a sailor, had it not been for an accident which befell him in 1863; while unloading, a heavy piece of timber fell on the top of his skull, knocking him senseless. He partially recovered, but when the ship reached Fellrecovered, but when the ship reached Felling on the Tyne, he was very sick, and by advice of the captain, he left the ship, receiving the immense sum of ten shillings, eight of which he paid for a passage by steamboat, landing in London with only a sixpence in his pocket. His friends would do nothing for him, and he went to the infirmary of the Union House where he remained six months before sufficiently remained six months before sufficiently recovering to help himself. He then found a place in a public house, and by prudence acquired some little money, which he lost in a new scheme recommended to him. His brother and sister were lost to him, nor has he been able to learn where they are, except that his brother removed to Canada.

Up to this time he had no distinct religious views. His experience had not been rous views. His experience had not been calculated to impress him with the practical value of professed religion, nor cultivate his spirituality. He says in "Leaves from My Life," "Such, in brief, is the account of my early life. My changes of fortune had been various, but the variation in the amount of various, but the variation in the amount of labor was simply from a less to a greater always, the whole of my time being occupied in the interests of my employers. . . . There remains but one matter to speak of. I had been conscious since I had been left plans and friendless are a passilier quidless.

alone and friendless, of a peculiar guiding influence about me. Something appeared to intervene at the right time, whenever I encountered a crisis in my career; it always preserved me from the snares many in my position were liable to fall into. I used to call it providence, now I know it was my mother's influence and direction."

In the autumn of 1868, his attention was first called to Spiritualism, but not in any way to impress him with any lofty conceptions of it. He had become almost a confirmed atheist, his reason revolting at the dogmas of the church and unable to supply anything better. Trifles decide the fate of men and nations, and the decision was made men and nations, and the decision was made in his case by the loss of a button, which necessitated his calling at a shop, kept by Mrs. Hopps. She was talking with a lady on Spiritualism. He became interested, received some books to read; was still further engaged, and visited a circle at Mr. Cogman's. Then he was first distinctly influenced. He thus describes his sensations:

"However, to return, my sensations were

"However, to return, my sensations were of a peculiar and indescribable character. I of a peculiar and indescribable character. I felt as if a large hand had struck me a heavy blow with the extended palm upon the top of my head. I instantly turned round to see who had taken this liberty with my crown, the room being lighted with an ordinary parafin lamp in full light. Observing everyone in their seats, and no one behind me, I was considerably astonished.

My strange sensations continued until my trange sensations continued until my rain felt as if split in two halves, and into be cavity thus created a shovelful of burnng sand seemed to be poured, which trick-d through me from my split head right own to the tips of my ingers and toes. These mentions were succeeded by an intense deto to give a tremulous shout. The muscles my throat lungs and mouth all seemed in at upon giving out this uncontrollable J. J. MORSE,

ejaculation. While this mental struggle was going on, I tried to rise up and shake the

feeling off, but, to my horror, I was a fix-ture. My eyes were closed, and were proof against my most powerful effort to open them. The internal desire to shout at length prevailed, and a goodly "whoop" was the result. I then seemed endowed with another personality, which for the period of three-quarters of an hour, raised the most un-Sunday-like din that ever afflicted mor-tal ears. I shouted, I rolled round the room and I swore, and as if to render my position more uncomfortable, I was perfectly conscious of these ungentlemanly actions! The more I tried not to do these things, the more perfectly were they accomplished. At the end of three quarters of an hour the fit, or whatever it might be called, passed off,

and I sank exhausted on the settee." 'Upon my return home my master ac-costed me with the remark, Why, James, you look very ill?' and I laconically replied, Yes, sir, I feel so.' My feelings may perhaps be better imagined than described. I was in a perfect quandary. Disbelieving Spiritualism and mesmerism, not understanding trance mediumship, I was utterly at a loss to account for the phenomenon in my own person, until at last I went to sleep with the mortifying conclusion that I

should soon become, or was becoming, a fit subject for Colney Hatch."

The next day, while at work cleaning pew-ter pots with moist sand, he felt the strange influence seize him; he was impressed to write, and did so with his finger in the sand, receiving a communication from his mother; yet, after she had written a communication overflowing with love, he could not believe; he was completely unsettled; he attributed the whole matter to his imagination, yet when the next opportunity came to attend a circle, he could not resist being in attendance. He was again controlled, this time, however, in a more orderly manner, giving a discourse of some forty

He continued to sit in this circle constantly developing. Reverses were in store; he was thrown out of employment, and unable to obtain a situation, he became in able to obtain a situation, he became in great want. It was then that he fortunately made the acquaintance of Mr. James Burns, and was offered the position in the Spiritual Institute which he so long held with profit to himself and the cause. His scances there were continued with little interruption until the year 1872, when he resigned and entered the list of professional analysis.

Mr. Morse says that his marriage was in a great part a spititual affair, and he never has had cause to regret his obedience to spirit counsel. Mrs. Morse is one in ideas hopes and purposes with her husband, and having shared his early privation, can the better enjoy the brighter sky which is now theirs. He remarks:

"Whenever it have followed the impres-sions or advice I have received from my spirit friends, all has gone well. When I have departed therefrom I have generally had to accept it in the end. Yet I am not servilely obedient to, or solicitous of, their inter.

vention. Spirits are not to do what we are capable of doing for ourselves; they can aid us often; but my motto has been, "My guides help me if I help myself; though in all spiritual matters I admit their superiority without question, and always seek their advice."

"I have long since learned to love the two spirits I am most familiar with, and who are called my guides. These are "The Stroiling Player' and 'Tien-Sien-Tie.' "

Nothing was more unlikely than the prophecy made by Miss Lottie Fowler in 1871, that Mr. Morse would go to America to lecture within the next three years. The prophecy was true, and in Oct., 1874, he sailed for New York. Before he departed he was the recipient of many farewell solrees in different parts of the United King-dom, for he had made hosts of warm-hearted and generous friends. On his arrival he was generously received, and lectured to large audiences in Baltimore, Philadelphia, Boston and many of the smaller eastern cities. His stay was only too brief, for he confined his labors to the east, and although he gives in his "Leaves" a fair summary of our national character, he evidently did not appreciate the western character. His modesty and earnestness are worthy of all praise. On page 28 of his "Leaves," he

"Satisfied as I am that Spiritualism, as interpreted by our highest and purest na-tures, is a sublime and elevating philosophy, I am resolved to stand by it until the end I have nailed the ensign to the mast-head and fearlessly I pursue my way. Having placed my hand to the plow, while sense and understanding endure in this life. I shall be true to the cause that it has been my mission to be an instrument in. Of my-self I am of little use, but aided by the wise ones who are my constant friends and compaulons, my presence may be of service to humanity, and though doubt and distress may dog my footsteps, and suffering and trial encircle me while here, I have the consciousness of being true to the truth that is in me, and I shall know that in that other and better life I shall be known and un-derstood even as I have known and understood myself."

He returned to England, where he resum-ed his labors, lecturing, writing, taking up every moment of his time. He embarked with his whole soul, and is determined to work to the end.

PHRENOLOGICAL DELINEATION. In 1870 Mr. James Burns gave Mr. Morse the following phrenological delineation:

You have a negative physiology, but a positive condition of brain. You are readily impressed by your surroundings, and your brain can be easily brought into a positive relationship to the body, so that its functions command the greater part of the life principle. You are wiry and compact in your structure, and are somewhat dedicient in nutritive power. Your health depends very much upon your harmony of function, and that, again, depends almost entirely upon your surroundings. You are fed or poisoned by the unseen influences around

you, as much as by the material substances or circumstances you come in contact with. You either receive good or evil from every You either receive good or evil from every one you come in contact with, and you should carefully choose such relationships as are eminently congenial to your welfare. You should studiously avoid all drains upon the system. Your system does not recuperate quickly from any form of exhaustion; hence you should seek harmony, and protect yourself from protracted labors of any kind. You should particularly avoid too great excitement of the brain, or prependerance of its action over the physical action. A certain amount of physical exercise will always be well for you, as it will tend to keep up the balance between the body and brain.

The base of the brain is well developed at the sides; hence you are pushing and ener-

the sides: hence you are pushing and energetic in respect to your own interests, or any other cause that absorbs your sympa-thies. You are fond of acquiring the means of existence, but you are not miserly over what you possess. You would prefer to be liberal and open in the use of your means, but you earnestly desire to possess the same. You are deficient in restraining power; the various faculties of your nature assert their characteristics too freely under various forms of excitement. What may be called the spiritual intuitions are also be called the spiritual intuitions are also low in development, while your self-consciousness is pretty high; hence you cannot at all times sense the true positions of others in respect to yourself. Your mind is not a conservative one. It is rather autocratic, and would desire full liberty and personal position for itself as a basis for society, granting to every one a similar privilege. You are open and candid in your character; have agreat deal of courage and pluck when called upon; are scarcely ever fearful or timid, but are rather bold, cool and courageous under trying circumstances. You have very little fear or suspicion; at You have very little fear or suspicion; at the same time you are low in hope. You

are remarkably forethoughtful, however, especially as regards providing for the exigencies of life, and protecting your indi-viduality or character. You have a remark-ably high sense of character, and the power to assert your individuality in whatever position you may be placed. There is a great amount of dignity and self-control in your nature, and you readily can assume a position of personal importance and maintain it without affectation. You have also a desire for popular appreciation. You so licitously take such steps as will be pleas-ing to others, if it is not to compromise yourself, and you would much rather have friends than foes; but where your sense of duty or honor bids you, you would readily incur displeasure, that you might vindicate what you conceived to be your true position.

You are very easily wounded in your feelings and cannot bear depreciation, detrac-tion or slight. Encouragement and cordial sustenance are of great value to you, as you are rather low in hope, faith and the consciousness of the Supreme Good. You do not readily bend down to titles, positions or authority; you rather disregard such mat-ters, and the more they appeal to you, the more contemptuously do you entertain them.

Your sense of independence is strong and your self-reliance is daily growing. You are friendly and social. You are particularly domestic and conjugal, but not so prone to make love in the promiscuous sense. Your sympathies are active, and you would be more liberal in your sentiments than you would be with your means. As a philanthropist you would prefer to give instruction or personal aid rather than subscribe money. You are not at all prodigal in these respects.

these respects.

You are firm and positive in your character generally. You readily submit to those influences that appeal to your approbativeness by giving you precedence, but you cannot be driven or coered readily unless it comes under your sense of duty. You are a severe critic upon yourself. You are faithful and stable in moral principle, persevering and very decided as regards right or wrong. You are also consistent in your character, and may be found where you have erected your standard. have erected your standard.

The intellect is not so much developed as the energetic, ipsial and inspirational faculties. You may experience great difficulty in coming at certain positions. The perceptive faculties are really not large, and you can gather far more by impression than you can by actual experiment. The superior portions of the intellect are very much more developed. You reason and understand well that which comes before your notice, and have a great desire to be guided by reason and truth.

You are plausible and easy in conversation. You are very ingenious and apt, can readily imitate anything which you see done, can adapt yourself to any position, can handle tools well, or find ways and means of accomplishing your object.

Your memory is not large, and you can-not well use your mind as a vehicle for events, dates and disconnected facts. You can be orderly and neat. You rather love that which has got comfort and display connected with it. The inspirational faculties are remarkably full. Your sense of the grand and speciacular is very promi-nent. You love to magnify and embellish and give full expression to what you know or feel.

As a medium you are capable of giving to the world much that is superior to your owa personal experience. The negative state of the body enables it to be controlled readily, and allows the

brain organism to exercise full and unre-stricted power of action. Your ipsial fac-ulties give a pivotal action to your mind, and enables the controlling intelligence to maintain that steady and central influence which gives a positiveness of control over the minds of others, while your social in-tuitions give you ease and ability to engage in the playful and agreeable exercises and influences, to give harmony to the medium-istic duties.

These peculiarities combined with your

These peculiarities combined with your great inspirational powers and courage and energy of character, enable you to be useful in the sphere in which you now labor.

You would be much better with more of what is called religious faculties.

Given, 1870, by James Burns.

Question by a Skeptic Answered by a Spiritualist.

NO. 2.

QUESTION:—Why is it that your professed spirit manifestations have to be done in the

Answer:—They are not all done in the dark. The very first ones were done in the light, as well as in dark. The "Rochester knockings" or spirit rappings are to mest convincing that I have investigated, because the sense of sound, which is a source of knowledge is coupled with intalligance. of knowledge, is coupled with intelligence manifest to the interior sense; the comprehension of what we understand, as, by the mind. Without the sound, the impression may be mind operating on mind. Withoutthe intelligence, the sound may be deception or imagination. The mind as mind cannot produce sound. The sound as sound cannot be thought. The intelligence of mind is able to use the materials of nature to communicate that intelligence to another. Language is nothing but a variety of sounds arranged in an arbitrary manner to convey ideas from form these words are arbitrary signs (representing sounds) by which I convey my

thoughts to your mind.

Q.—Well, I never thought of that before.
How about the manifestations in the dark? I thought they were the ones most relied up-

on by believers. A,-I do not care now to speak of believers, as I said on a previous orgasion, belief is of no consequence; what people want is knowledge; but a little reflection will teach you that darkness may be essential to spirit manifestations of some kind, just as it is in manifestations of some kind, just as it is in nature all around you. This world is half the time in darkness. The seed to grow best, has to be covered up in the earth, in the dark. The astronomer has made his most remarkable discoveries when there was no moonlight. The photographer develops his imaged pictures in the dark. Every time you wink you shut out the light hence your you wink you shut out the light, hence your question as an objection, is not pertinent, because these admissions of the laws of na-

ture are your only guide to learn the laws of spirit intercourse. So for the present we will endeavor to get all the light we can. Q.—How did you first become interested in Modern Spiritualism?

A.—To give you all my experience would not be profitable. Briefly, then, I will go back thirty-six years, when mesmerism and psychology were scarcely known; and relate an incident as bearing indirectly upon this phenomenon, and which may be considered as pioneer to that which was to follow.

In the winter of 1842-3, I had the pleasure of seeing one of the first public evidences of independent clairvoyance. While living in Albany, N. Y., a man by the name of Coombs, with two ladies as subjects, gave an exhibition of mesmerism or animal magan exhibition of mesmerism or animal magnetism. During the evening's entertainment, one of the two ladies (both declared to be magnetized) manifested signs of distress. The other lady said she was suffering for want of air. Now the professor had declared that all he wished to prove was, that these subject were under his control that these subject were under his control, and although carefully blindfolded, they would see what he saw, do as he wished them, describe scenes which he would im-agine he saw, etc. Very much against his will, and to the surprise of the audience, one of the ladies walked down the steps of the platform, turned and walked through the aisle to a window, and attempted to raise the same. The professor tried to explain, but I think a majority of the audience pronounced the whole thing a humbug. because she passed out independently from under his influence. To day there are but few who will doubt that the blindfolded woman could see without the aid of her own eyes, or the eyes of the mesmerizer. Q.-What has all this to do with spirit

rappings?

A.—Not anything, yet three-fourths of the skeptics of the country will tell you, "It is all mesmerism or electricity." I'll take it for granted that psychology or biology is a conceded fact, and make this proposition: If one mind can control another mind in this state of existence, what is the objecthis state of existance, what is the objec-tion to the idea that the same mind can control that of another after it has left the body? This is the fact to be proved.

The Poughkeapsis seer was the next wonder. Nature's Divine Revolution astonished the literary world for a time. A two thinking men published the Unionvalues. J. B. Buchanan was publishing his magazine, which multiplied thinking, and on the head of these facts, these is and published, and specialitious, came the "Rochester Extellibria," Even to those who had kept posted on the subjects, Continued as lines. From

THE RESURRECTION.

Communication from Dr. Samuel Watson.

To the Editor of the RELIGIO-PHILOSOPHICAL JOVENAL: I find in the issue of the Western Methodist of yesterday the following:

"THE RESUBERCTION OF THE BODY—BY THE REV. T. O. SUMMERS, D. D., PROFESSOR OF SYSTEMATIC THEOLOGY-VANDERBILT UNIVERSITY.

"The author writes to the editor of the Western Methodist: 'In addition to my regular Lectures on Eschatology, I gave my class, the other day, some views on the Resurrection of the Body, which they earnestly desired me to send to the press. I inclose them to

Dr. Summers has for many years been the editor of the general conference paper published by the M. E. Church, South, and the book editor of its publishing house. He is now the professor of "dogmatic theology in the Vanderbilt university, as well as book editor. He may be regarded as standing at the head of the church so far as its theology is concerned. I propose to copy what he says "on the resurrection of the body." omitting his quotations of creeds and hymns which

make up the larger portion of his "views":

"Ever since the days of those ancient mystics, Hymeneus and Philetus, the Gnostics and Docetists and the Corinthian Rationalists, there have been men who deny the resurrection of the dead, or who, like Baron Swedenborg, explain it away, saying that the resurrection is past already, or that it is a spiritual process going on in the regenerate, and finding its consummation at death. We need hardly say there is not a passage of Holy Writ that favors such fanatical views, but abundance of Scriptural testimony against it.
"In our version of the New Testament there are

three Greek words represented by the word resurrection: anastasis, which occurs forty-two times—it is translated 'resurrection' thirty-nine times. It means 'a rising up,' and is used in Luke 2: 34, in opposition to ptosis, a fall: 'This child is set for the fall and rising again of many in Israel'—where there is no reference to the resurrection of the dead. In Rev. 20: 5, 6, it seems to be used in reference to the quickening of the goul, raising it from the death of sin unto the life of righteouspass—a metaphor frequently employed in the righteousness—a metaphor frequently employed in the New Testament: cf. John 5: 24, 27; Rom. 6: 3, 11; Eph. 2: 1, 6. It is used by Christ in the sense of the author and agent of the resurrection: I am the resurrection and the life.' But elsewhere it is used for the resurrection, or raising of the body of man from death and the grave, or the state into which man is brought by this process, in which the soul, after remaining awhile in the intermediate state, is united to the body in an everlasting union. In Phil. 3: 11—If by any means I might attain unto the resurrection of the dead'-the word is a compound-exanastasis-the resurrection from the dead. In Matt. 27:53, the Greek word is egersis, a waking or rising up from sleep, which is a beautiful symbol of death, thus waking is a symbol of

In the Creed we profess our belief in the resurrection of the body—Greek, soma; Latin, corpus; or as in some ancient creeds, and in the Anglican Office for the Baptism of Adults, sara, caro, 'flesh.' As at present constituted, 'flesh and blood cannot inherit the kingdom of God,' but the material structure, as the apostle tells us, will be raised: 'It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritnal body.' 'The dead shall be raised incorruptible This corruptible must put on incorruption, and this mortal must put on immortality." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' This settles the question as to the identity of the body, the process of purification through which it shall pass, and the time when this shall take place—not in this life (this is preposterous); not at death (this is absurd); but when the Savior shall descend from heaven to finish his mediatorial work. Then cometh the end when he shall have delivered up the kingdom to God even the tne trum et shall sound, and the dead shall be raised incorruptible, and we shall be changed-i. e. those then living shall undergo a change—mors in raptu, Augustin calls it—to fit their bodies for the heavenly state. 'I will raise him up at the last day,' says Christ, three or four raise him up at the last day, says Christ, three or four times in the same discourse (John 5.). The Jews believed in the general resurrection at the last day. Thus Martha says of her brother, 'I know that he shall rise again in the resurrection at the last day' (John 11: 24). The Jews 'themselves also allow that there shall be a resurrection of the dead, both of the just and unjust

"As to the spiritual resurrection—that is, renovation of the soul in righteousness - Christ says, 'The hour is coming, and now is, when the dead shall hear the voice of the Bon of God, and they that hear shall live (John 5: 25; cf. Rom. 6.; Eph. 2: 1; Col. 3: 1). This is 'the first resurrection of Rev. 20: 5, 6. But the resurrection of the body will not take place till the last day—the day for which all other days are made—the day of the Lord—the day of judgment—Scriptural expressions, and there are others of similar import, denoting the final scene; as Christ says, 'Marvel not at this that the dead in sin are raised to the life of righteousness at the present time—for the hour is coming—he does not add as before, and now is—in which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resur-rection of damnation' (John 5: 28, 29). It is thus the general resurrection, preceding the general judgment— for all shall be raised that all may be judged (Rev. 20:

Here follows two columns of extracts from creeds of the "orthodox churches" catechisms and hymns which have no bearing upon the question as taught in the Bible. I will give the whole of what he says after the lengthy quotations he bas made:

And so because Socrates knew nothing of the resurrection of the body, Paul knew nothing about it, though he was assured by plenary inspiration that as Christ was raised from the tomb, we, too, shall surely rise. We know but little, and say but little, of the mode of the resurrection, and the nature of our resurrection

The gross conceptions of many of the Fathers, adopt ed by some of our own times, are repulsive, and tend to bring the doctrine into contempt. We have no doubt this will account in part for the wide-spread skepticism on the subject.

"It is not well to dogmatize in regard to the form, texture and elements of the resurrection body. We are indeed shut up to the belief that it will be a material vehicle, though highly sublimated and refined, which is probably what Paul means by a spiritual, or pneumatic body, as we designate certain substances which are as truly material as the solid rocks.

As the living body is in a constant flux, never continuing at one stay, but always changing the atoms of which it is composed, yet always retaining the same elements, as oxygen, hydrogen, etc., compacted, fashioned and arranged, so as to retain the personal identity, as that my corporeal system belongs with an exclusive propriety to the spirit which informs it: so we suppose will be in the resurrection. Material elements, like those of which it is now composed, may constitute the glorified vehicle, or shrine of the spirit, which will as now receive impressions from it, and impart impressions to it, in a glorious partnership which shall be dis-solved or shared by another.

"Arrayed in glorious grace, Shall these vile bodies shine; And every shape and every face Be beavenly and divine.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is

but an other entired, refined, sublimated body, free from all animal projection, but still material.

"Rivers form will still divide

'The ternal seed from all beside,
And I shall know him when we meet.

The differentia will be stamped upon the glorified body of the saints, as it is on the glorified body of Christ, through which not only his human soul, but his Divinity shines forth.

"The God shines gracious through the Man,

And sheds sweet glories on them all! "The Bible nowhere settles the question as to the precise relation which the resurrection-body will sustain to the body of our humiliation. The Fathers generally held very gross notions concerning it, and these have been held by their followers in every age. Dr. Shedd says Augustin did not hold such gross views; but he went so far as to say that even our hair will be raised and incorporated with the glorified body, because Christ said, 'Not a hair of your head shall perish.'
Such revolting notions, as we have intimated, have contributed nota little to bring the resurrection of the body into doubt. Many modern divines, who contend carnestly for the resurrection of the body, hold that 'the objection raised from the dissipation of the particles of the body which has died loses its force, since it is not necessary to that general identity, that the body raised should be composed of the very same particles, which were indeed inconsistent with what the apostle subjoins, 'but bare grain' (i. e., the grain apart from the blade and ear which shall afterwards spring from it), in which expression it seems plainly implied, that the bodies shall differ as the grain and the ear differ, the latter being far more glorious than the former. So Bloomfield—but compare Watson's Institutes, pp. 617-621.

"This is getting out of our depth. God giveth it a body as it hath pleased him, and to every seed his own body.' So also is the resurrection of the body.' It is enough for us to know that when Jesus doth appear—

Boul and body, shall his glorious image bear!" Out old friend and confrere says, "The wide-spread skepticism on the subject." I will add that it is much wider than he is aware of even in the ministry and churches. In this city one of the most prominent D.D's in the Methodist church wrote over his own signmanual in this same Western Methodist, that nothing which was having in the grave over came out of it only as was buried in the grave ever came out of it, only as gases to mingle again with their original elements.

Another D.D. of the same church, and equally as prominent, preached at each of the churches at which he was stationed, the resurrection of the body at what is called death by the real person coming out of the "outward man." He did not believe in any resurrection from the grave of any kind of a body. There are a very large number of ministers in the different Protestant churches who think and reason, that have come to the conclusion that the Bible does not sustain the

teachings of theology on this subject.

As our old friend is proud of being an Englishman, and a Wesleyan, I will refer him to Mr. Wesley, who in his comment upon the declaration of Paul, where he

speaks of "soul, body and spirit" as a trinity, says:
"Is not the body that portion of organized matter which every man receives in the womb-with which he is born into the world, and which he carries with him to the grave? At present it is connected with flesh and blood, but these are not the body—they are only the temporary clothing, which it wholly puts off at the grave.

"The soul seems to be the immediate clothing of the spirit, the vehicle with which it is connected from its first existence, and which is never separated from it either in life or in death. Probably it consists of ethereal or electric, the purest of all matter. It does not seem to be affected by the death of the body, but envelops the separate as it does the embodied spirit."

Now all this is in perfect harmony with modern Spiritualism, though written more than a century since by a remarkable man who was far in advance of his age. What was known of electricity in Mr. Wesley's age? And yet it is the best natural agent to convey a correct idea of the spiritual body, which, like its type, can pass unobstructed through matter, and though not omnipresent, can pass like it through space with almost inconceivable velocity. Well might the Psalmist say, we are wonderfully made.

Here is clear demonstration of all that Paul designed, as I conceive, to teach of the resurrection. This spir-

itual body is the real man. The natural body is "the temporary clothing, which it wholly puts off at the

When does the resurrection of the body occur? and what body is the resurrection body of which Jesus and Paul speak? That "there is," as Paul says, "as natural body and a spiritual body," no one can question who believes the New Testament or has any correct knowledge of the complex nature of the being made in the image of God. The spiritual body is the real being, that has gathered around it, so to speak, by natural laws, a material structure, constituting its outer covering, which is constantly changing. What is termed death is nothing but the throwing off of this material form, which returns to its original elements, from which it has been taken. This is a simple, natural process, which is in perfect harmony with the manner n which God or nature works.

The material came from and is adapted to its earthy mode of existence, and to no other state of being. Man's final destiny we know is not in the natural world. His material faculties in the course of nature wear out—"the dust must return to the dust as it was, but the spirit to God who gave it." It has accomplished its purpose in its conception, growth, maturity, and decay is inevitable. He then enters upon a new life-a spiritual life, in a spiritual world, and with spiritual surroundings, as real, and more so, than the earth life through which he has passed.

Of what use can there be of a natural body in a spiritual world? We answer, none. Nor, can we believe that the writers of the New Testament designed to teach that the spirit should ever enter the material body, however reflued or changed the old theory of resurrection may require, to fit it for the spiritual world in which it is to live and develop forever?

But to the law and the testimony. Jesus and Paul are the only ones who give us ideas on this momentous question. When the materialists of Judea proposed the difficulty of the marriage relation in the resurrection to Jesus, He said, "For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark 12: 25. Observe the present tense used in regard to those of whom He speaks as well as the angels, verse 26,—"And as touching the dead that rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isasc and the God of Jacob." Observe the same tense continued—"the dead that they rise," not that they will be at some future time. rise at some future time. Abraham, Isaac and Jacob were already subjects of the resurrection of which He is speaking. 27—"He is not the God of the dead," (for there are no dead), "but the God of the living; yet therefore do greatly err" who are expecting a resurrection

of the natural body in the coming future.

Again, at the transfiguration of Jesus, "And behold there talked with him two men, which were Moses and Elias." Moses was not permitted to go over into Canaan, but his body was buried on the other side of Jordan, and Elijah went up, we know not where, according to the history. Peter, James and John "saw the two men that stood with him." They were there in their spiritual bodies, seen and recognized, as many are being seen and recognized by thousands of living wit-nesses all over the world at the present time.

The resurrected body of Jesus was the type of ours, in his appearing first to Mary Magdalene, out of whom he had cast seven devils. After that he appeared in another form unto two of them, as they walked, and went into the country. "But their eyes were holden that they should not know him." Then the eleven disciples went away into Gallilee, into a mountain, where Jesus had appointed them. And when they saw Him they worshiped Him, but some doubted." Thomas said on another occasion, "Except I shall see when he shall appear, we shall be like him; for we shall see him as he is?

"When Paul speaks of a spiritual body as contrasted with a material body—a pneumatic in contrast with a psychical body—he does not mean a spiritual essence, them. Then came Jesus, the doors being shut, and

stood in the midst of them, and said, Peace be unto you. Then said he to Themas, Reach aither the finger and behold my hands, and reach himser thy hand and thrust it into my side, and be not faithless but believ-

On another occasion he met with Peter and others at the "Sea of Tiberias," where they were fishing. Jeeus said unto them, come and dine.

We have quoted the passage from the Evangelists to show that the resurrected body of Jesus was a real, tangible body, whenever he desired it, and that he came to them when the doors were shut, and vanished out of sight when he sat with them at meat. It is distinctly declared that our body in the resurrection shall be like his. It is a clearly demonstrated fact that every characteristic which he manifested after his resurrection is possessed now by the materialized spirits that are seen all over the world. And that when they appear their bodies are a counterpart of that which they formerly occupied. This is as necessary for their identification as it was to convince Thomas for Jesus to show the prints of the nails in his hands and the spear in his

The disciples were not developed far enough to comprehend that the body their Master appeared to them in was materialized for a purpose. They doubtless believed it to be the identical body which had been deposited in Joseph's tomb. There has been a great diversity of opinion in the Church as to the nature of diversity of opinion in the Church as to the nature of the risen body of Jesus. For many years while a member of the Book Committee of the Southern Methodist Publishing house, at Nashville, we met an-nually with the bishops. At one of our meetings, while dining with a wealthy member of the committee, the question as to the kind of a body Jesus had after his resurrection, was discussed freely. We found there was quite a difference of opinion among the bishops in regard to the nature of the risen body of Jesus. Had we been as well posted then as now, we Jesus. Had we been as well posted then as now, we should have given our opinion that it was just such a

body as we have been seeing for several years.

We are forced to the conclusion by all the investigation we are capable of giving this subject that the resurrection occurs at the going out of the spiritual from the natural body.

Let us now see what Paul says about it: "But some men will say. How are the dead raised up and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

Observe Paul calls the man a fool who would ask the

question, how are the dead raised up? The whole vege table kingdom teaches you this lesson. You sow the table kingdom teaches you this lesson. You sow the seed; it dies, and then comes up the body that shall be. The seed does not lie in the ground for years before it germinates. Nor does the spiritual part which God gave to man wait for the coming ages to arise from the natural body with which it has been identified. "It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. The one is of the earth, earthy, the other was breathed into man by his Creator when he became a living soul." Solomon, speaking of the dissolution of the body, says, Then shall dust return to the earth as it was, and the spirit return to God, who gave it." gave it."

There are insurmountable difficulties to be overcome in believing in the literal resurrection of the natural body. We believe it is not only unphilosophical, but unscriptural, having no foundation in the teachings of Jesus or the apostles. It is a weight the church has had to carry, which they should throw off, and take a more natural, reasonable and Scriptural view of the whole subject, as taught in the Bible.

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preservation of the parti-

ment of the wicked, and the preservation of the parti-eles of matter of which the natural body is composed, and reunion with the soul at the last day, have more infidels than all the Humes, Volneys, Voltaires and Paines who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught the better it will be for humanity. There are some ministers we know who have already discarded the old theory of the resurrection, as well as some other dogthat have impeded the spread of truth among thinking people. Let them "lay aside every weight," and present the teachings of Jesus, and the definition of true religion as given by Jesus as the sum and sub-stance of the gospel, which is indeed glad tidings of great joy to all people, which all may receive and re-joice in the hope of a blissful immortality.

Memphis, Tenn.

SAMUEL WATSON.

Twentieth Yearly Meeting of the Sturgis Spiritual Society-June 13th, 14th and 15th.

After a dusty ride of seven hours over the Lake Shore road, we received a cordial greeting from Mr. and Mrs. Dr. Hulburt. Sturgis is a beautiful village with a population of 3,500. Almost since the first advent of Spiritualism this village has been regarded as its strong hold. Twenty years ago, the Baptists refusing the Spiritualists the further use of their church, the latter determined to have a house of their own, and one day the orthodox looked from their doors on the astonishing spectacle of over sixty wagons loaded with bricks, with banners streaming from the horses, lead by a band of music, rumbling along the principal street, and at length depositing their burdens on a conspicuous corner lot. Like a castle described in Arabian story, growing up in answer to a wish, the church arose. It is a neat structure, carpeted, and scrupulously kept. Since that time, every year a "June meeting" has celebrated the event.

The Sturgis Spiritualists may be pardoned for a de-gree of pride, as this was the first free church in America. On its rostrum almost every speaker of note in our ranks has instructed the people. Tiffany and Finney, in the old time, spoke here with their golden eloquence.

A children's Lyceum once was very prosperous, but has for some reason been allowed to hold too long a vacation. This is to be regretted, and the sad reflection came into my mind, when I looked over the audience of venerable men and women who filled the seats soon to join the innumerable throng of the departed, where were the young men and women who would take up the burden they would lay down? They must come up from the Lyceum, or not at all.

These "Yearly meetings" are a sort of Mecca, and to them a wide territory send pilgrims, and thus there is a pentecostal time, a Spiritual reunion, and indeed it always has been a happy occasion. On Friday, Dr. Watson filled the morning hour with a big sketch of some of his experiences. He was followed by Dr.

Thomas, Mr. Kelly, and Mr. Harding.

The aftertoon session was opened by an address of welcome by Hon. J. S. Wait, Cephas B. Lynn, and Dr. Samuel Watson, followed by addresses which were well received by the audience.

In the evening Hudson Tuttle gave the regular ad-

dress, "Man the Great Fact of the Universe." Mrs. Emma Tuttle, after a recitation, sang to the delight of the listeners. The Saturday session was, as is usual, attended by a much larger audience, the church being well filled.

Mr. Watson made the speech of the morning, taking the Bible and its relation to Spiritualism as his subject In the afternoon, T. H. Stewart, of Kendaliville, Ind. spoke at length on the "Three Gifts of Spiritualism—Clarvoyance, Prophecy, and Healing." Mr. Stewart closed by referring to the miserable pecuniary support of lectures, papers, etc., by Spiritualists. Mr. Gardiner, an active member of the Sturgis Society, followed in the same channel, with feeling, and most truthful remarks. Mr. M. K. Wilson, of Auburn, Ind., spoke on

the "Different Plans of Salvation," The evening session was opened with a conference at the close of which Mrs. Tuttle sang "The Mystic Veil," after which Mr. Lynn gave the address of the evening on the question, "Is there a Religious Con-

The Sunday morning session opened under the most favorable auspices of the weather. The showers of the night rendered the atmosphere delightful, and at

an early hour the carriages from distant towns began atreaming in. The conference was opened by Dr. Thomas, and was continued for one hour and a half, with great enthusiasm, speaker following speaker in mapid succession, and I will record that their impromptu speeches, without exception were most excellent in expression and industries. The departed came as in olden times, and manifested their continuous love and care. Could the clairveyant perception have been quickened, these spirit friends, a larger audience of invisibles would have been seen than even the densely crowded audience of men and women; and here let me remark that that audience was most remarkable; for, as President Wait remarked, there were before him at least one hundred aged men, and as many women who stood in the full harvest of their years on the brink of the grave. an early hour the carriages from distant towns began the brink of the grave.

Samuel Watson gave the morning address on the subject of "Bible Spiritualism," which none can handle better.

In the afternoon, after conference, Mrs. Emma Tut-tle read, and sang "The Unseen City," and Hudson Tuttle gave an address on "The Significance of Spirit-ualism." He was followed by T. H Stewart, who read an essay on "God."

The evening session, as has been the custom from the beginning, was devoted to short speeches. The meeting in every way was a success, and the hospitality of the Sturgis people merits all praise.

There are many good mediums in Sturgis, some of whom were once noted for their gitts. They have re-tired in a great measure, and exercise their medium-ship only in a private capacity. Brother and sister, Abraham and Nellie Smith, ought to be more prominent than they are. He is an excellent heater. Mr. W. Westenfield holds circles when called upon, and rives tests. Dr. Thomas lectures on Spiritualism, and has made great sacrifices in devoting his time to the cause. His daughter added interest to the meeting. Particularly, I was interested in the medical practice of Dr. Hulburt, now in his 81st year.

HUDSON TUTTLE.

A Vision of Death.

There is something inexpressibly saddening in the change called Death. One does not need to analyze the emotions that it calls forth. They are very complex, and when some near and dear friend has been alled away, the void that is left may well account for the sorrow that is felt.

But beyond this natural feeling, there is much in the very word that brings up emotions that are solemn. The process of elimination of Spirit is, in itself, full of all that is touching and sad. The wasting body, often so racked with pain; the decay of the ordinary senses; the rupture of old associations; the launching out into the unknown; the "journey into a far country," of which few possess chart or description; the final struggle, and the hideous accompaniments of discountry." solution;—all these account readily for the mingled memories that cluster round Death.

some who have learned the new Philosophy shrink from the use of the very word. They would fain persuade themselves that Death is abolished in the new light that has dawned upon them. And so they use an euphemism, and speak of anything but the simple thing that stares them in the face. I am not one of these. Nothing that I know causes me to treat Death as anything but a most solemn reality—most touch. as anything but a most solemn reality—most touch-

ing, most melancholy, and most awe inspiring.
It seems to me that there is a confusion of thought in many utterances on the subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one. I do not shrink from any words that convey that truth, any more than I do from the sorrowful surroundings of the death-bed, and from the inevitable "burying of my dead out of my sight" which is entailed upon me. There is a little suspicion of cant among Spiritualists about Death. And cant in any form is hateful.

any form is hateful.

Some, again, would ignore the horrors of Death, in view of what they know, or persuade themselves that they know, about the lot of the spirit that Death sets free. Perhaps we lose a very needful lesson by so doing. Surely it is not well so to abolish the "old landmarks?" When all is said, we know little of the state of the individual soul; and those who pretend to know most are often but sciolists or enthusiasts, who prate glibly of what they imagine, rather than of what they really know.

It can hardly be esteemed a blessing that we should slur over that which, rightly treated, is a most solemnizing experience. We know, indeed, that the soul newly entranchised has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered

But, indeed, we know extremely little either of the future of the spirit-for we cannot judge its past, nor see how much has been utilized, and how much wasted or of the reasons which have influenced its character, and therefore its future state. We only know that law works in this as in all else, and that "as a man

sows, so will he also reap."

The usual idle chatter about the state of the spirit, its little messages—so frivolous in many cases, so little satisfying in almost all—where it is pretended that it still communicates with earth, I put saide. I know full well that some do cling to earth; and I believe unquestionably that many do seek speech of those who still remain behind. I have no doubt that many gain this communion, a blessed one to some, a snare and s delusion to others. But I should not desire, Spiritualist as I am, that they whom I love should be held in bondage here unless it were that they might so gain experience that might be serviceable for them.

That is one of the things that I do not know. I emphatically believe that Progress is the law. How that may best be gained I do not know; but I hope not by those methods which seem to find favor with some Spiritualists.

Nor do I know how far my unthinking efforts to establish communion with my friends may be only a refined form of selfishness. I do not know how far I may hurt them, and hold them back; nor how the bringing them again—if I have that power—into an old sphere of temptation, may expose them to peril. remember once being told by wise guardians that a friend would not be allowed to return to earth. complained that I sorely needed evidence which could not get of perpetuated life, and that she could furnish it. I was rebuked by being shown that the spirit would be placed in danger, and that my selfishness might harm and retard her progress. I am inclined to think that such selfishness is frequently hurtful to those whom our wills attract to earth, when it were better for them to be looking away from the old

This "egotism of the affections" (if I may borrow an apt phrase) is common. I do not myself regard it as being the best outcome of our philosophy. It is perhaps instinctive in us; but it will yield to a wider

and nobler knowledge.

If there be a beneficial work to be outwrought, and if that bring a soul to earth again, it is another matter. I know that progressed spirits voluntarily, or being sent by those higher than themselves, do come to this nether world, and labor for our good. So delicately-nurtured and refined women work their beneficent mission in the lanes and alleys of our towns, and men honor and respect them for it. These women who adorn a humanity that sadly needs ornament go where none but themselves dare venture. So I believe good spirits come and do us service; some on general mis-sions of enlightenment and mercy; some on private errands of ministering love. But I would not volun-tarily call them to serve my purpose, or flatter my vanity, or satisfy an idle whim. "Onward and up-ward" I would have all to go; and I do not know enough of the laws of progress to risk impeding any by my private wish.

But these are surface truths. When we have penetrated deeper into that which Spiritualism has to

Continued on Third Place.

Woman and the Mousehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

The unconscious influence of a strong, superior, noble nature upon marked cotemporary characters is finely illustrated by the confessions of Robert Collyer. He has just decided to leave Chicago, and accept the pastorate of the First Unitarian Church of New York city, and in the course of a late conversation, he related interesting incidents of personal history. While a local Methodist preacher in one of the suburbs of Philadelphia, he was in the habit of attending a lyceum in the district school-house, where, among various questions of religion and pol itics, abolitionism was discussed Mr. Collyer, who was an emancipationist, says, "Lucretia Mott, who had recently removed to that neighborhood, took part in the discussions, in her quiet, solid, orderly way. I thought I was great in the Bible, but Lucretia Mott turned out to be far ahead of anything I knew about the Scriptures of anything I knew about the Scriptures as they touched the great, vital questions be-fore the lyceum. I soon saw I was in the wrong, and promptly went over to the ranks of the Garrison Abolitionists. Mrs. Mott never stopped at any point at which we expected she would stop in argument, but launched out in other directions, and threw new light on many dark subjects. I gradually began to see that my confidence on many points was leaving me, I could not feel sure any longer about total depravity, and I got to doubting the doctrine of eternal punishment. I felt myself gradually becom-ing estranged from the Methodist faith."

The influence of Mrs. Mott on the young preacher was continued by the sermons of Dr. Furness, and it was not long before, at the quarterly meeting of the sect, he was questioned by the presiding elder upon the articles of faith of his church. Mr. C. ayowed his disbelief in eternal damnation, in the doctrine of total deprayity, and the literal inspiration of the Bible, and according-ly bade a final adieu to the Methodist denomination. According to his candid avowal, all this change and growth came from the words of the grand Quaker woman, who little knew what seed she was sowing in the humble school-house on those winter

Elizabeth Cady Stanton, also, ascribes her religious emancipation to Lucretia Mott. The writer was one of a tric of women who spent a happy day, a few months since, at the tasteful home over which Mrs. Stanton presides with so much dignity. And a delightful home it is, where the energizing and inspiring influence of her versatile na-ture radiates like sunshine. If the platform utterances of Mrs. Stanton are impressive and eloquent, it is in the sparkle and abandon of private life that all her winning qualities are fully realized. The day was crowded with conversation so brilliant that it would have made the fortune of a mere woman of the world. It abounded in catholic, genial, but critical, judgments of men and measures, of reminiscences of women and their labors, and of prophecies of the future. For little has been done within the memory of the living generation, in which she has not been an interested spectator or worker. However much she may be misunderstood abroad, beside her own hearthstone, where her white hairs are crowned with true glory, five sons and two daugh-ters have been reared, who look to her wisdom with genuine veneration.

During that day, Mrs. Stanton described her first meeting with Mrs. Mott. "It was in London, about thirty-five years ago, at an autiglayery convention" said the forman "and every moment when I could find Mrs Mott alone, was eagerly improved by me in drawing out her views upon the Bible and religion. From that period dates my emancipation from religious bigotry."

One of our trio on that pleasant autumn day was Mrs. J. D. F. Hull, the victim of that awful tragedy which has so lately startled the whole country. It is a singular fact that before the ink was dry on the pen which traced the lines above, the writer was horrified by learning of the terrible crime which had torn from this existence one who was so full of force and life. She is not dead, her interest is undiminished in all the works she loved.

The Sultan has conferred another honor on the Baroness Burdett Coutts, in recognition of her great help to the Turkish sick and wounded—the Turkish Order of Mercy. He is by far too generous; his own race need all such orders themselves.

Mrs. Judith Russell, of Georgetown, Mass., a sister of George Peabody, has made a bequest of \$10,000 for the benefit of the public library of that place.

The women of the Dunkard denomina-tion—German Baptists—wear a quaint and picturesque dress. Their gowns are of some chocolate-colored material, winter and summer, and over them are crossed neckerchiefs such as were fashionable a century ago, and their heads are covered with white lawn caps. This sect of people occupy the rich valleys that lie between Pennsylvania, Maryland and Tennessee, and in many respects are like the Quakers. They are good far mers, honest, thrifty and close, and refuse to fight or take an oath. They seem to be increasing in number, as at this last annual meeting the attendance, which was much like that of a great camp-meeting, numbered about nine thousand.

The professors of the undergraduate department of Harvard University, have issued their third circular containing the courses of study offered for the next collegiate year. There is really no difference between the programme and that of young men. Ar-rangements are made for fourteen courses of instruction, including two which women have seldom invaded, Sanskrit and Comparative Philology. There is but one more course of instruction for young men, that of Fine Arts. This is really a grand departure, and a great opening for the coming young women. It is curious to note that President Eliot endeavored to open the medical college to women, but was defeated by a majority of the professors.

The two last social meetings of Sorosis were very delightful. That of May was devoted to Art, and illustrated by a variety of engravings, etchings and paintings of ancient and modern artists, with explanatory papers from various members. This committee is under the charge of Miss Burt, who has studied several years in Munich. The meeting in June was the occasion of the presentation of a beautiful basket of flowers by the present, to the former, president, Mrs. Charlotte B. Wilbour, who has just returned from an extended residence abroad. Both ladies made brief but happy speeches. Then, after original poems and essays, Mrs. Winterburn, the chairman on music, gave a most delightful parlor concert. Miss Beebe

and Miss Harvey from the Royal Academy. London, sang, and there were duets and solos upon the violin, harp and piano. All this feast of good things closed by a discussion upon Philanthropy as applied to the Indian.

Foreign journals gave some interesting incidents of the death of the Princess Christina, of Spain, sister of the young Queen Mercedes. The parents had insisted on fre-Mercedes. The parents had insisted on frequent vaccination of their children, and in this way, it is supposed, virus was introduced into their systems which produced typhoid fever, and cost the life of four in their prime. On her last morning on earth, Christina bade an affectionate farewell to her friends, saying, "I am going; I see Amelia and Mercedes coming and calling for me. Give meall my jewelry." After distributing her possessions among her friends, she said, "My sisters bid me come to them: I shall "My sisters bid me come to them; I shall die at three o'clock." She fell asleep, but woke at the appointed hour, and said softly, "Ah! there is Mercedes, so at last I am go-ing to see my little pet again." And then she closed her eyes for the last time on earth.

The late Robert Crawshay, the Iron King of Wales, was the husband of Rose Crawshay, a practical philanthropist, the author of Lady Helps, and the founder of an institution in their interests. She is also chairman of a school board, and very active in educational matters, as well as progressive in various directions. At one time, seven "reduced gentlemen" constituted all the domestic help of her vast house, at Cyfartha Castle. Mrs. Crawshay drew down upon herself the ponderous wit of the average Britisher, by her practical efforts to ennoble household labor, and lighten the burdens of life among the cultivated but poverty-stricken class which over-run the United Kingdom. Her cooks and laundresses were treatted like the ladies they were, and the experiences which were the result of the experiment would be something most interesting to hear. Anything which aims at class distinctions, meets with obloquy, and it is not to be wondered at, that Mrs. Crawshay's efforts have made little mark on her day and generation in England. Not so with her pamphlet on cremation. The first agitation on that subject, in recent times, was called out by her clever brochure. It is a pity the lady is not an American, for here at least her efforts would have a better opportunity to demonstrate their advantages.

Continued from Second Page.

teach, we shall not need to dwell on them. At present we are "infants crying for the light," and our inarticulate cry has more of emotion than of reason in its voice.

Short of this, Death has so many valuable lessons which we ought to learn that I feel astonished at our passing them by. We know so little of ourselves, and of our own spirit, that we cannot afford to pass by any means of learning what we are and how this marvelous mechanism that we call the body is animated and controlled. In the full course of health, when all goes smoothly, we have little opportunity of studying ourselves. But in abnormal states, in disease, and still more at death, much may be learned. The spirit then acts less normally, and as the physician learns the body in disease, so we may learn something of the soul.

I have lately had opportunity—the first that has come to me—of studying the trans-ition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual fac-

clouded by its excess. It was the close of a long life. The threescore years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined. varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body and draw back the spirit. It

seemed to be a state of constant flux. For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvelous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined

as the spirit prepared for flight.

At length, twenty-three hours before death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight and thirty hours. During that time I believe it would have been possible, under fa-voring conditions, to bring back the spirit had any one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are ex-plicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution: and "he that had been dead arose and stood up-

on his feet." I believe, as a conjecture, that such affect might have been produced by some such cause in the case of which I speak. But when thirty-eight hours after what was

pronounced to be death, the spiritual con-nection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable miracle.

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over; and, for good or ill, the new-birth was accomplished. Of what nature that new-birth was, of what sort the body prepared for it, where and in what place it rests—for I am told it is in repose—I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of sur-

passing wonder.

Problem upon problem crowds upon the mind. Was our birth into this state preceded by a life and a death analogous to what I saw? Have we been creatures of another life, or of many others? And are we so to account for the different stages of progression in which we find even those who are born in a similar condition of life and society? Do we arrive at the plane of incarnation variously equipped in consequence of the use or misuse of previous opportunities? And is progress in the future a matter of similar growth, vigor, and decay, to be followed by death, and subsequent change

of life and state? There is, I am told, a distinct change at the passage of a spirit from one state or sphere to another. Each upward ascent is marked by what strikes me as entirely analogous to what I see death to be. There is a refining, a purgatorial process, from which the spirit comes out with more of the dross purged away, less material (to use a familiar expression), and perhapsless individualized or self-centred.

We know of this world of ours only through our senses; and they are constructed only to take cognizance of molecular structures. Of the ultimate atom—of atomic bodies in any way, and of other structures among the myriads that may fill what we call space, we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our purblind eyes are not made to see. "The glory that shall be revealed" is not for mortal eye to witness. As the dull body of earth is east off, it may be that some of this glory dawns on the keener sense, and that this enlightenment, this revelation of glory, as the soaring spirit is fitted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here only the educated sense can appreciate the truly beautiful in its nuances of expression; the subtleties of tint, the beauties of form, the fender gracefulness of nature, or the ripentender gracefulness of nature, or the ripen-ing perfection of art. It must needs be so, for the eye sees what the mind brings; a deep law of our being, that gives the key to much that spirits teach us of our future progress. We make our own home, our own pleasures, and our own progress. Creatures in some sense of circumstances, we make our own circumstances too; and even at the worst, we know so little of the vast cycle of existence that we may not presume to say what loss or gain may in any case

Only we know that we must labor for ourselves; and that each death is only the casting up of the account that has been running since the last birth .- M. A. (Oxon), in Psychological Review.

A Partial List of Magazines for July.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Massy Sprague's Daughter; Glamour; Public Balls in New York; The People for whom Shakespeare Wrote; Recent Modifications in Sanitary Drainage; Juno Ludovisi; Irene the Missionary; The Morning Hills; Our Commerce with Cuba, Porto Rico and Mexico; The Children Out-of-Doors; A Fossil from the Tertiary; Avalanches; English Skies; The Contributor's Club; Recent Literature; Education.

A Summer's Vacation at the White Moun tains. (W. H. Brearley, publisher, Detroit, Mich.) This is a Guide Book of unusual indescribing all the principal points with illustrations. This will be the third annual excursion, and it is the intention of the manager to repeat it in 1880. After perusing these pages, we feel that a great deal of enjoyment might be taken by joining the excursion.

The Psychological Review. (Edward W. Allen. 11 Ave Maria Lane, E. C. London, England). Contents: A Sermon on a Platonic Text; Dr. John Pordage; A Vision of Death; Modern Thought versus Modern Facts; Where is Heaven?; A Spirituelle View of Diet; Spirit Heaven?; Aniciant Belief of Spirit Heavens Spiritualism lief in Spirit; Melbourne Spiritualism; Death and Life; Notes and Gleanings; A

Magazines for June Just Received.

The Medical Tribune, (New York city.)
Contents: Disease; vaccination; 'Convention of American Colleges; Nutrition in Acute Febrile Diseases; Vesical Disorders; The Khabar, or Marvels of Mind-Force; Surgical from Practice; Spirit of the Press; New Publications; The Mirror.

The Normal Teacher. (J. E. Shetrill, Danville, Indiana.) This number contains interesting matter under the following heads: Leading Articles; Correspondence; Editorial Notes; Notes and Queries: Examina-tion Department; College Department; Publisher's Department.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Quincy (illus.); Mr. Cadger's Mother in law, So Soon; Obadiah Tompkins; Probation; Spring Greeting; Timely Topics; Tonic for the Times; Big enough to Whip Good; Lords of Creation; Lumber Room; Good Luck; Fashlons for June (Illus.); Our Purchasing Agency; Editorial Miscellany.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Rue Neuve des Pet-its Champs 5, Paris, France.) Is as usual filled with interesting articles from able writers.

Music.

New Music received from Arthur P. Schmidt, No. 40 Winter street, Boston, Mass. Litolff's Musical World, a monthly magazine of new compositions; price, each number, twenty-five cents. Per annum two dol-lars and fifty cents, postpaid. "Whether my Heart be Glad or No," song by Walter Kennedy; price thirty-five cents. "Lonely," song by G. W. Marston, price thirty cents.

There is no higher duty than to work for the whole world.—King Asoka, 350 B. C.

EAR DISEASES!
Dr. C. E. Shoomaker's Book on Dockfarm and
Disceases of the East and CATARRH
their proper treatment, espe CATARRH
ciaily Running Har. How to get immediate rolls
from an annoyances of these diseases, and a sure.

harmless and permanent curs. A book every family should have. Sent free to all. Address Dr.C.R.SHOEMAKER, AuralSurgeon, Resding, Pa

A LIMB LOST

CAN BE EXPLACED BY AN ABTIFICIAL ONE; fifte e years of practical experience; low prices and go o work. ARTIFICIAL LIMBS made from measurement. Elastic Spockings, Tra-se. Shoulder and Spinal Braces, etc., sent by mail. Soldiers furnished with the best limbs on Government account. Catalogue free.

W. G. LEROY, U. S. Commissioner, 135 Clark-st., Chicago.

ANNOUNCEMENT. THE VOICE OF ANGELS—s send much paper devoted to searching out the principles underlying the Spirit nai Philosophy, and their salaptability to every-day life. Edited and managed by Spirits, now in its 3rd vol., enlarged from 8 to 12 pages, will be issued as above at No. Weymouth Massachusetts. Price per year in advance, \$1.63; less time the in proportion. Letters and master for the paper must be addressed as above, to the undersigned. Specimen copies from 29-221.

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

BATHS. FOR THE TREATMENT OF DISEASE,

GRAND PACIFIC HOTEL, - CHICAGO

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

DR. G. C. SOMERS, PROPRIETOR. THEN, AND WHEN,

From the Doctrines of the Church. BY WARREN SUMNER BARLOW. Author of "The Voices," and other Poems.

All who have read the author's "The Voice of Nature," "The Voice of a Pebble." "The Voice of Superstition," and "The Voice of Prayer," will find this Poem just suited to the times.

Price 10 Cents. *.*For sale, wholesale and retail, byt he RELIGIO-PELLO SOPHIGAL PUBLISHING HOUSE, Chicago.

Leaves From My Life:

A Narrative of Personal Experiences in the Career of a Servaut of the Spirits; with some account of American Spiritualism, as seen during a twelvemonth's Visit to the United States. By J. J. MORSE.

Illustrated with two Photographs. This work just received from London, furnishes in a succinct manner evidence of the Interest of our friends in Spirithfe in our welfare, illustrates the idea of Spirit Confrol, and its value when rightly understood and employed in developing the individual powers of mind. 135 pp. Price 750ts. For safe, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Works of M. B. Craven.

BIBLICAL CHRONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septengint Versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. Paper, 10 cents; postage 2 cents. Chriffelsm On The Theological Idea of Deity. Contrasting the Views entertained of a Supreme Being by the Greelan Eages, with those of Moses and the Hebrew Writers. Cloth, \$1.00; postage 8 cents. Christianity Befolie The Time Of Christ. With Quotations from the Ancient Sages and Fathers, showing the Historic Origin of Christian Worship. Paper, 25 cents; postage 2 cents. postage 2 cents.

CRITICISM ON THE APOSTLE PAUL, IN DEFENCE OF WOMEN'S Electrics. Intemperance, War and Biblical Theology, the three great obstructions to Christianity Paper, 25 cents; postage 2 cents.

*. For sale, wholesale and retail, by the Religio-Philo-phical Publishing House, Chingo

HAFED, PRINCE OF PERSIA HIS EXPERIENCE IN Earth-Lifeand Spirit-Life

Being Spirit Communications received through

Mr. DAVID DUGUID,

the Giasgow Trance-Painting Medium. With an Appendix, containing Communications from the Spirit Artists RUISDAL and STEEN.

Illustrated by Fac-similes of Forty-five Drawings and Writings the Direct Work of the Spirits. One of the most curious and interesting books in the literature of Spiritualism. 8vo., cloth, 592 pp. Price, \$4.00; postage 25 cts. *For sale, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PUBLISHING HOUSE, Chicago.

THE WORLD'S Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST

CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Orig-in of all the Doctrines, Principles, Precepts.

and Miracles of the Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysterics, besides comprising the history Of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES.

, 12mo., cloth, 330 pages—price, \$2.00; postage 10 cents.

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

THE WORLD'S SAGES. Infidels, and Thinkers.

A CROWN OCCAVO VOLUME - - - BY D. M. BENNETT.

With a Steel-Plate Engraving of the Author. With a Steel-Plate Engraving of the Author.

Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion; Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the World, from Menn down, through the following three thousand years to our own time. It is believed that the work fills a want long felt, and adds materially to the general information touching the characters treated, iffording a succinct and correct account of some of the best and tynest persons who have lived in the world, and concerning whom large numbers of volumes would have to be consulted to derive this information; and all in convenient and economical form. It is divided into four parts. Part I: From Menu to Christ, Part II: From Christ to Thomas Paine, Part III: From Thomas Paine to George Sand. Part IV: Living Characters. To all of whom the world owes much for the progress it has made in the evolution of Thought, Truth, and Reason.

An important and valuable book. Price, in cloth, \$3,00. An important and valuable book. Price, in cloth, \$3,00. Leather, \$4,00. Git, \$4.50. * For sale, wholesale and relat, by the RELIGIO-PRILO-SPENICAL PUBLISHING HOUSE, Chicago.

THE Religion of Spiritualism.

Br EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Whiteinship and

Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excerpt from its pages will give earnest of the flavor of the whole:

Havor of the whole:

"Bpirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and requiriments of that life, and our duty to others and ourselves, are slike made their to every samest, intelligent soul. By it the demands of the beart and the intellect are allies misled. If the beachings of Spiritualism condict with certain dogmas of Orthodox religion, they, on the other beach confirm all factorized and gaserally acknowledged truths. God, immortality, secondability, the necessary of good works, pure living, and charity, are as cardinal to Spiritualism as to imodern Christianity."

Spiritualism, the author holds, does not seek to make claim as a mirratory again upon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way is which we can servate connective, and if, with the knowledge, we fail to walk rightspooly, the greater is our condennative."

PRICE IS CENTM. POSTAGE TREES.

PRICE, IS CENTS. POSTAGE, FREE.

"For sale, wholesale and retail, by the BRILISIS-PRILO-SOFRICAL PURILERING HOUSE, Chicago.

THE RISE AND PROGRESS

Spiritualism in England. Br BENJAMIN COLEMAN.

This pamphlet contains important facts connected with the early movement in England, with which the author was ideatified, and an account of some of the most remarkable of his dersonal experiences. Paper, 2 cents, pestpaid.

"For sale, wholesale and retail, by the Ralisio-Paulo openical Publishing House, Chicago.

Heromes of free Thought By SARA A. UNDERWOOD.

A record of the most during heroines of Free Thought, being sketches of a few central female figures in the history of Haller Religion.

cal Religion.

CONTENTS.

P. H. F. A. C. E. — Madame Roland (Marie Jeanne Philipon.)

Mary Wollstone craft Godwin. Mary W. Godwia Shelley.

George Sand. (A. L. Aurore Dudevant.) Harriet Marineau.

Frances Wright D'Arusmont. Emma Martin, Magaret Reynolds Chapplesmith. Ernestine L. Rose.

Frances Power Cobbe. George Ediot. (Marian Evans Lewis.)

This work fills a piece in liberal literature finat should not ranger remain vold. Mrs. Ennderwood has done her work with a kind and loving heart, and done it well. The book is inely printed on extra-heavy paper, and will please every buyer. Engo. cloth, 360 pp. Price \$1.55, postage free.

"For saic, wholesale and retail, by the Ernieso-Purio sophical Publishing House, Cincago.

PHILOSOPHIC IDEAS;

Spiritual Aspect Nature Presents

J. WILMSHURST.

In the opening chapter, the problems to be solved, involving the principles of Motion, Life, and Being, are stated in thirty-air questions, which are discussed in the volume.

The author states out with the central idea of Panthelstic Defam-all is God, God is all. In developing his fide he bends everything to one principle—Love. "It has been said 'Knowledge is power,' more correctly, Being or Love is power, Knowledge isguidance; the two combined—Wisdom.

Love translated into daily life, will make our every day a poem—in the morning, procei, at noon, blank yerse; afternoon, rythmic: evening, music and metric verse. Motion is the first element in change—the essence of variety. Love, the unity, and Motion, the variety, constitute all existence. Love in motion, is harmony. Harmony is the development of love—love unfolded—progressed and ever progressing. " Learn all and teach no less. Let your best lessons be examples. Live well; learn well; teach well, and love well. " Well mate and well educate. Be true philosophers, now and for ever more."

Price, 25 cents, postage 04. * For sale, wholesale and retail by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE. Chicago.

ORGANIZE! ORGANIZE!

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

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

Price. El. E. Pestage free.

Price, \$1.50, Pestage free.

WORLDS WITHIN WORLDS.

WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited.

BY WM. BAKER FAHNESTOCK, M. D.

The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in this philosophy. All wonderful discoveries have from their inception been met with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before. In this masterly work the stention is so enchained, the manipulm so much enlarged, that one could not read and be not enchanted. Sober after thoughton this great subject holds the mind as well, and food for meditating on the wonders unfolded is inexhaustible. The whole explained in an explicit manner, and handsomely flustrated with a great number of beautiful engravings. "Historically drawn and printed in many colors, finely blended.

Price, 50 cents. Postage free.

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

SYNOPSIS

COMPLETE WORKS

ANDREW JACKSON DAVIS.
Comprising Twenty-eight Uniform Volumes, all Neatly
Bound in Gloth.

Postage 7-per cent. extra—If sent by Express, the Charges Payable on Delivery.

The Complete works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount. . For sale, wholesale and retail, by the Relievo-Pullo-sorthcap Publishing House, Chicago.

NICOTIANA ANTIDOTUM.

Great Magnetic Remedy. DO YOU SMOKE?

DO YOU CHEW? DO YOU USE TOBACCO IN ANY FORM?

If you have formed either of these habits you have many times resolved to break from their slavery, and the value as tempt has slown you what from their slavery, and the value as tempt has slown you what from masters control your will. The untols millions wasted in the production and manushed the of fothers, is imagnificant in comparison to the waste of health and life by its me. If the chemoter cont results of the habit sours known at the heptoning in face cases would the appeals to formed. Once formed, the stoom to monthly the habit sours known at the heptoning in face cases would the appeals of the appeals to the stoom to monthly the stoom of the stoom to monthly the stoom of the part of the remarks of the appeals to be repred in the regarded by the painting remadice. Hatere has prepared in the regarding the regarding the regarding the regarding the complete of the painting of the present of the painting of the painting. If the painting of the painting of the painting of the painting of the painting. If the painting of the painting of

Zeligis-Philosophical Fournal

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

TRRES OF SUBSCRIPTION: Dun Corr, one year, in advance, including postage, .. \$3.18

RETAIL Letters and Communications should be ad-RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO,

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

2F Those sending money to this order for the JOUNNAL, should be careful to state whether it be for a resecution a neto subscription, and write all proper name plainty—also give the name of the post-office to which the paper is cent.

Papers are forwarded walkt an expection order it received from the subscriber for their decemberates and until gayment of arrearages is made, as required by law; and if resecution are not paid in advance, \$7.65 per annum will be required. No names Extremed on the Subscription Books, unless the first payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS.

slice.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been nade. For instance, if John Smith has pad to I Jan., 1875, it will be mailed. "J. Smith 1 Jan. 8." If he, has only pad Jan. 8." If he, has only pad Jan. 8." A smith 1 Jan. 7." and in like nature be the day, month and year what it may.

LOCATION:

92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., JUNE 28, 1979.

"The Malady of the Spiritualists."

The New York Evening Post with the help of a learned Professor Gairdner of England, has kindly pointed out the cause of this wide-spread and pitiful "malady." The Post says: "The eminent scientific men of our Neurological Society have sufficiently shown the nature, causes and tendencies of the mental malady which afflicts spiritual mediums. Every educated physician knows how closely akin to each other are the two diseases, hysteria and medium-

There's wisdom for you, not common but scientific and professional! It would be a nice entertainment to let loose our hysterical friend, E. V. Wilson, for a square fight with any three of these distinguished gentlemen. In ten minutes he would have them all piled on the ground in limp and lame confusion, and then might call for more, and, if they dared to come, could either hold an argument with them which they would find as hard to meet as a solid blow of his big fist, or knock them all over like nine-plus to lie beside their fallen brethren. 🕝

But the Neurological Society is not enough, and the Post publishes, from the London Journal of Mental Science, part of the lecture of Prof. Gairdner, which it endorses as "of uncommon interest and especially important." In its prefatory remarks on this lauded lecture, we find a commendation of W. Irving Bishop, as "an educated and accomplished American gentleman, who has lectured at the request of the Professors of the Edinburgh and Glasgow Universities, exposing Spiritualism, and whose offer to pay five hundred dollars if he 'cannot do any manifestations' done by any medium, which he has seen twice, has not been accepted in America or Europe." Evidently this New York Post is deaf and blind as any wooden post, or it would know that this same Bishop gave a pretended "benefit" for some benevolent society in Glasgow, shrewdly getting endorsements from some pedantic Professors, and took the lion's share of over one thousand dollars, leaving the society in the lurch, and leaving behind him, as he quit the city, the wrath of good but deluded people, which found voice in the newspapers denouncing him. In Boston, introduced and lauded by Rev. Dr. Bellows, of New York, an eminent Unitarian divine, this Bishop gave a "benefit" for the Old South Church, and slid off with some five hundred dollars, leaving the Old South a paltry eighty dollars. As for his pompous challenge, this deaf and blind Post has not heard how Charles Foster met him and sent him away in confusion.

But we detain our readers, who are anxiously wanting to learn, all the way from a London Professor's lecture-room, the cause

of this "malady." Professor Gairdner says:-

"I have never gone into this matter professionally, or even as a scientific man, but have always on the other hand held that the duty of a physician toward these things was to have as little as possible to do with them. name need that that the entry of a physicish lowerd masse things was to have as little as possible to do with them. But, still, in my career instances have come to my knowledge, and it was in consideration of all these that I was led to attempt to formulate a few nights ago the state of my mind upon the subject by saying—and it is something like a distinct, and I think not an untrue and unintelligible definition—that I call the state of mind of people inclined to Spiritualism a diseased condition of the saculty of wonder. I hold that the faculty of wonder, or reverence, it you like to call it so, is an innate and necessary part of the human mind. Nay more, it is one of the most essential, one of the most beneficial of all our endowments—that faculty by which we grasp, by which we strive to a certain extent to comprehend, and if we do not comprehend, and in we do not comprehend, and if we do not comprehend, and one of the whole of our religious aspirations. Therefore it cannot be that I mean to denounce it—to speak ill of it. But like all our other iscuities, this part of our mental constitution is liable to abnormal action—in fact, to get into a state of discase. What I waid of the faculty is that the texture is the texture of the

to denounce it—to speak ill of it. But like all our other iscuities, this part of our mental constitution is liable to abnormal action—in fact, to get into a state of discase. What I said of this faculty is, that when it is rightly applied by a thoroughly healthy mind to the connection between the spiritual and the material world, it does or should find abundant opportunity for its exercise within the realms of strictlew.

What spirituan or Spiritualism appears to require of us is, that having got our every day consciousness of this matter for wonder—having got all this marvelous adaptation of spirit to matter—having a set of thoroughly organised and thoroughly known channels by which the spiritual world is revested in the material, and by which the Great and Supreme spirit is enabled to reveal Himself to every one of us—saving, I say, got the absolute proof and svidence in our own souls and or even bodies, of a set of laws appearatings to had made, what Spiritualism requires of ne to be lake out and the whole of these laws, and to saint a set of interferences, not exceptional, not for grand and vary, very exceptional objects, but a set of every day constant interferences with the law of the action of spirit and matter—as mach, known to all of us—interferences which are absolutely subversive of the ordinary results of that law. plutely subversive of the ordinary results

There it is, clear as-mud! Starting by saying he had never made the matter a

thorough study, he illustrates his ignorance by asserting that Spiritualism sake us to cast away natural law, wiffle the fact is that he and his like ask us to take what little they know of the laws of nature and of mind as final, and make no new research. or discovery. Every Spiritualist knows that we all believe and say that all manifestations occur, not as "interferences" but in accord with fixed laws.

The learned Professor tells a sad story of good young man who became insane, even by following the milder delusion of meamerism, inferring that far more danger comes from this miserable Spiritualism.

He has not heard of two thousand persons made insane by religious excitement in this country, or of insane clergymen in the proportion of one to every one hundred and fifty inmates of asylums, while the insane Spiritualists were one to every seven hundred and eleven. (See Dr. Crowell's report.)

But enough. We give these extracts to show the ignorance and stupidity, the credulity and prejudice of a class of editors and professed scientists on this subject. May they live and learn, on this as they have on some other questions. Meanwhile we know that Zöllner, Fichte, Wallace, Crookes, Hare and others have learned. carefully and thoughtfully, and we go on our way with them rejoicing. Any light on mediumship is welcome, but one thing is necessary-a man should know something of what he writes about these men are profoundly ignorant.

The Post is led to this expose of its own ignorance by the stir in New York about Mr. Kiddle's book. Its editor says the alleged miracles of Spiritualism might be compared to those of Christ, if they were, like his, for some worthy end, such as healing the sick, etc., never knowing, poor man of thousands of the sick in our day healed by alleged spirit-aid. Egyptian darkness would make a beam of white light in the profundity of such mental gloom!

Antipodean Spiritualism.

From the Harbinger of Light for April we learn that Spiritualism is slowly but surely making its way in the oceanic continent. The editor wisely advises the colonial Spiritualists to carefully inform themselves in the great principles of Spiritualism, "and upon this substratum build step by step and stone by stone the spiritual edifice until it reaches an eminence from which the Spiritworld can be seen and understood. It is perhaps a fortunate circumstance that the demand for the sensational in connection with Spiritualism has not been largely responded to in Victoria. Tests, and the higher class of physical phenomena have been presented, but materializations are as yet uncommon, but will doubtless develop ere long, and offer a broad field for tricksters and dishonest mediums to imitate; in the meantime let all true Spiritualists work assiduously at the foundations we have indicated and prepare the way for a wider dissemination of a rational Spiritualism, which will exclude all that is unreasonable and dubious and commend itself to the intelligence of the intelligent thinker."

It is to be hoped that this sound advice will, if followed, save our Australian brethren from the reproach and discouragement which has been inflicted on us in this coun-

The lyceum at Sydney is going ahead with the promise of quickly doubling its membership. The Young Men's Christian Association has begun to howl against liberalism. Jesse Shepard, the musical medium, is giving satisfactory seances at Sydney, and Thomas Walker is drawing crowded houses.

The Hon. J. B. Wilson remarked at a recent meeting of the Sydney (Australia) Psychological Society: "Gentlemen, when they shake off the trammels of orthodoxy, usually button up their breeches' pockets," by which we learn that human nature is much the same at the antipodes as here. The oldman who boasted of having been a Methodist thirty years and its not having cost him a cent, is closely followed by too many who boast of being "liberalists." Dr. Knaggs and a Mr. Wilson are concecting a book which is to put an end to Spiritualism at once. It is a trashy rehash of obsolete falsehoods. The Melbourne Progressive Lyceum has been most successful the past year. Mr. Joske is the present conductor.

Mr. J. W. Fletcher.

The University Magazine (London) for June, 1879, says that Mr. Fletcher, the American medium, has the largest professional clairvoyant practice in London. In the account of phenomena in his presence we find the following:

"The late Duke of N.4 - went to the noted clairvoyant to inquire into his future. The clairvoyant fully described the duke's past life, and then said, 'I see nothing in the future for you; your future is a complete blank; it is a page upon which no word is written. On two occasions these words were repeated to him, and the whole thing was looked upon by the Duke of N— and his friends, among whom he talked a good deal about it, as a failure. But his sudden death in less than three weeks afterwards perhaps explains the vision."

Mr. Fletcher's Sunday evening lectures at Steinway Hall are crowded, we are told, by the elite of London. Princes, duchesses, marquises, lords, ladies, generals, counts and countesses make up a good part of the audience; there are operatic stars, and prima donnas; and then there are some men of letters. an editor or two of dally papers, a doctor of divinity, and even a few men of science, to form a quiet back-ground to this glittering company "which follows after the preternatural."

To the Alliance,

You have voluntarily offered to give us "a bill of particulars" of what you know against Spiritualism. We promptly accepted the offer, coupled of course with the condition that if we gave you the use of our columns for the assault, you would give us the use of your columns for a reply. Every one will see that this was simply a demand for fair play; a demand which we could not have omitted consistently with our self-respect, and which you could not reject consistently with justice.

We hope that after mature consideration you will accept our offer. You have proposed to prove that Spiritualism is a source of great demoralization: that its theory has no basis of truth; that there is indeed a force manifested, but not a spiritual force. it being simply one which may be hereafter utilized in moving furniture and performing other acts of drudgery.

Now, if as you claim, you have it in your power to prove all this, is it not your duty as one of the supervisors of public merals, to do what you can to open the eyes of the public to the corrupting influence of what so many believe to be a grand and salutary truth? You have, it is true, been unfortunate at the outset in asserting much that is utterly untrue; but perhaps by refreshing your memory a little you may overcome this disadvantage, and help to save many brands from the burning by producing your facts with your deductions therefrom.

You are perhaps aware that our efforts, now for some years, have been directed to an elimination of all that is spurious and demoralizing from man's conceptions of Spiritualism pure and simple. We shall most heartily welcome your co-operation in this work. There is nothing you can say that will not find a ready admission to our columns under the conditions named. We really hope that you will take hold of this subject in earnest. You speak very confidently of your ability to demolish the entire fabric of what you seem to regard as our delusion. You may be pre-assured of our lasting gratitude, if you will do this in a way to impress us with the force of your objections, and open our eyes to the errors into which so many millions of our fellowcreatures have strayed during the last thirty years.

We will treat your objections with all the candor they shall deserve. But we would suggest that you confine yourself, at least at the outset, to the discussion of our basis of facts. Mr. Crookes is not, as you seem to imagine, a Spiritualist, but he has thoroughly tested our great phenomena, and he frankly admits that their occurrence is beyond dispute. So do the German physicists and philosophers who have witnessed the inexplicable things that occur in the presence of

It will be time enough to discuss the theory after we have settled the question of fact. Your highly ingenious suggestion that the force at work is simply one that can be utilized in lightening labor, is worthy the attention of every philanthropist. We are quite ready to investigate the proofs you have to present for this important hypothesis. It is refreshing to meet a man outside of Spiritualism, who comes before us with your claims to having studied it so exhaustively-You may do a great work now by making known to the readers of our Journal, as well as to the public at large, your explanation of the phenomens, which, though so abundant at this time, have been known to the intelligent few of all ages and climes.

Perhaps in the course of your masterly expose you will explain to us the myth of the visible hand that came out on the wall and wrote at Belshazzar's feast. Or you may make known to us how Christ could tell the Samarian woman all the events of her life; or how, after his crucifixion, he could enter the room with closed doors; also the meaning of the interview of John the Revelator with the angel, who forbade him to fall down and worship, in giving him to understand that he was simply a deceased human being; also how it was that the angels released Peter from his prison.

In the course of your theological studies you must have critically investigated all these subjects; and we hope you will inform us why it is that there should be such a wonderful analogy between the spiritual manifestations recorded in the Jewish and Christian Scriptures, and those which are occurring all around us now. There is a wide field, you will see, for a critic like yourself. Your position in the editorial ranks will give eclat to your strictures and your exegesis; and again we say we hope you will not delay giving us your promised "bill of particulars," accompanied with such animadyersions as they may seem to merit. If you will do what you promise, you will undoubtedly find that our leading book publishers will be eager for the privilege of publishing in a volume what you may have to say in regard to a "delusion" which seems to be fast revolutionizing many of the religious opinions of mankind.

Mrs. Emma Hardinge-Britten's career as a public exponent of Spiritualism on the rostrum is to close, even when the powers conferred upon her to move the masses are at the maximum of their force. Her farewell to the restrum is to be taken in a brief tour through the United States, some time in the coming autumn.

Mrs. Elizabeth Davenport Glandy, sister to the "Davenport Brothers," is at present in Boston. She, too, is a medium for physical manifestations.

Australia-Wide-Spread of Spiritualism.

We have constant evidence of the wide range over which the ideas and experiences of the great spiritual movement, have reached in the brief thirty years of its modern revival. Not a week passes without its significant news from Europe or some distant part of our western continent,-a new utterance from some eminent source, or a new experience with some medium.

From more distant realms, too, these proofs of its power come, telling of the awakening of man's inner life, and of the efforts of the immortals to open ways of reaching and uplifting their kindred in this lower stage of life.

A few days ago word came from Calcutta that Baboo Chunder Sen, the eloquent and earnest preacher in the Brahmo Somaj, or Free Theistic church of educated and emancipated Brahmins, has avowed himself not only as a Spiritualist, but as a speaking medium.

Now comes another testimony from far off South Sea, from Australia. Before us is a fair pamphlet from which its envelope with a foreign stamp, has just been taken, only forty-seven days, as the post-mark tells, from Sydney, New South Wales. We seem to hear the swirl of the water in the broad Pacific as the swift keel of the steamer cuts through it, and the rattle of cars, and the awakened echoes of mountain and plain as the locomotive speeds across the continent, while ship and engine bear this missive to our door from a land so far and vet so near.

The pamphlet is a "Report of the Ballarat Psychological Association," on a series of seances held with Mr. Jesse Shepard, the celebrated musical and physical medium. by R. Lorimer, Hon. secretary of the Ballarat Psychological Association, and is dated "Ballarat, Victoria, Australia."

It is clearly and ably written, and bears evidence of a critical care in the statement of facts, worthy of imitation. An introductory page tells us that the association was formed in May, 1878, "for the purpose of examining, investigating and reporting upon psychical phenomena of an objective character," and asks: "Are the phenomena which meet the psychologist, and are sppreciable to the senses, of a character to warrant the deduction that soul is, and that the individual, you or I, which establishes personality, has an existence after the dissolution of the material frame?"

This shows that they wisely study man's

interior spiritual powers in connection with the facts of spirit intercourse, in order to get stronger evidence of both, a course in accordance with our repeated suggestions in the Journal. We thank our intelligent friends in that far-off region for their timely confirmation of our views. The introduction further says: "It would seem that psychologists have not gross materialism alone to battle against, but professed expounders of the word of God have taken up arms against them, to assist their materialistic brethren with words of eloquent warmth, worthy a better and nobler cause. In this unholy alliance we have thus to meet the two extreme opponents of perfectly diverse causes, who combine for one object only—to deter all whom they can influence to avoid investigating a subject equally repugnant to both. * * * The association meets twice weekly to investigate psychical phenomena of every kind, and many valuable facts have been added to swell the immense bulk of accumulated evidence already gathered on this most interesting subject-facts from within our own members, and also through the remarkable mediumship of Dr. Slade and Mr. Jesse Shepard. * * * As secretary, I have only to deal with facts without arriving at or jumping to a conclusion. * * * Theologians have long attempted to crush psychology by metaphysical assertions, derived, they say, 'from the word of God;' nothing daunted, however, by the absolute authority they pretend to wield, this association, like all kindred ones, has determined to search for psychical truths wherever they may be found, under the firm convic-

fore diviné." This much we quote to show their persistence, critical care, broad views and organized method—all worthy of note. We wish there were scores of such associations in this country, and none are so competent to form them as intelligent Spiritualists, joined with fair and thoughtful inquirers.

tion that all truth is absolute, and there-

The remaining twenty pages are filled with a careful narration of the scances held with Mr. Shephard.

It would be interesting to give extracts touching the kinds of manifestations and materializations, and to copy the Greek and Latin writing as given and translated, but this must suffice, for the present, at least.

The Ballarat Psychological Association is worthy of note; its report before us is full of value and interest, as stimulus to thought and inquiry.

Mrs. Cary C. Van Duzee, of Philadelphia is about to visit her parental home in St. Lawrence county, New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence county, New York. -1. 4.

There will be a Spiritualist camp meeting at G. W. Webster's grove, one mile west of Bonair Howard county, Iowa, July 2nd, and ending Sunday, July 6th. Hudson Tuttle and his estimable wife will be there to entertain the friends.

That Little Bill of Particulars.

Ever since the year 1847 the world has been promised that the "Spiritualistic craze" should be put down, exposed, annihilated. Since that time how many leading articles have appeared with such titles as "The Farce Ended," "Spiritualism Fully exposed," "The Imposture Crushed," etc., etc. Count Gaspazin has written it down in two ponderous volumes; the Rev. Mr. Mahan has done his best to demolish it in a big book; one Mr. Dyer G. Lum has written a volume to prove it all a delusion; Dr. Carpenter has kept up for years a running light to prevent its spreading: Dr. Hammond has explained it all by epilepsy and hallucination; Dr. Beard has been firing away in the Popular Science Monthly to show how it is all upset by a single flash of his "deductive reasoning," and his wonderful "six sources of error;" the secular editors have denied our facts, and ridiculed our Spiritual hypothesis wit a persistent animosity; and yet here is Spiritualism to day presenting such a front of fearless, confident power as it never presented before in the world's history. Three of the leading philosophers of Germany, Franz Hoffman, Fichte, and Hartmann, admit its phenomena: the philosophers, Lötse, Fechner, Wundt Urici, Wirth, and Baader accept its leading doctrine of the spiritual body; Balfour Stewart and Tait, two eminent British physicists, put forth a book entitled, "The Unseen Universe," accepting the deductions of Spiritualism without discussing its facts; some of the most brilliant physicists of Germany, Zöllner, Weber, Scheibner and Ludwig, accept the phenomena through Slade; so do Boutlerof, Aksakof, the Grand Duke Constantine, and others, in Russia. Spiritual newspapers and magazines are multiplying all over the world. They exist aiready in England, France, Spain, Germany, Mexico, various countries in South America,

Australia, and other parts of the world. And here is the University Magazine. (London) for June, 1879, giving a long memoir with a splendid likeness of Dr. J. J. Garth Wilkinson, (born 1812), and one of the leading Spiritualists of England, though a liberal Swedenborgian; also containing an article entitled "The Preternatural in the Present Day," complimentary to Mr. Fletcher, the American medium in London, and giving an account of wonderful examples of clairvoyance and prevision got through him. Thus it would seem that in spite of all the "exposures" and "annihilations" of the last thirty-five years, Spiritualism was never so lively, never so audacious, never in so thrifty a state as now: never so formidable in its purely scientific aspect; never so strong in the list of its eminent scientific and philosophical adherents.

But wait a bit. There is a big cloud looming up in the horizon. In Chicago there is a philosopher who has a "bill of particulars" which is to annihilate Spiritualism once more; and this time it is to be no child's play. The thing is to be done, and done thoroughly; and the editor of The Alliance is the David who is to swing the stone that is to bring down this portentous Goliath. David has been a great investigator, and has accumulated a vast amount of testimony of the most accurate and convincing character Such men as Alfred R. Wallace, Wm. Crookes, Zöliner, Barkas, Fechner, Weber, Boutlerof, Scheibner. Buchanan and the rest, are to be exposed as dupes and imbeciles. The man of The Alliance is to do it, and we have rashly granted him the use of our columns for his attack, conditioned on his granting us the use of his columns for a reply, that is, in case we are not crushed out, silenced and convinced by his irresistible logic.

At the risk of alarming our readers we have offered these terms; so let them prepare for the worst. This time there is to be no postponement on account of the weather. This time Spiritualism is to be so effectually put down, that not even its ghost will be left to worry and perplex honest people. The man of The Alliance is to do it. So look out, "ye long-haired men and short-haired women, who look wild and live in an unhealthy, unreal world, and neglect home and family and the domestic circle, and become daft on a subject" that, according to The Alliance, does you no good. Your day of doom is near at hand. Look out for "that little bill of particulars."

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

Mrs. Morse is still having large audiences at Waterbury, Conn.

Mr. B. C. Murray, proprietor of the Denison, Texas, News, was in town last week and gave our office a call.

Mr. Bronson Murray, of New York, gave our office a visit last week, and looked in upon us several times.

Dr. W. L. Jack, for the past several weeks has been visiting Greenfield, Amherst, Northampton and other towns in the western part of Massachusetts.

There will be a Grove Meeting of Spirit. ualists and Liberals at Nashville, Mich. June 29th. Giles B. Stebbins will be the principal speaker. 🕆

Dr. Henry Slade's scances are creating a great deal of interest in San Francisco, Cal. Two daily papers, the Post and Chronicle, give excellent reports of the wonderful tests given through his mediumship.

J. B Shane, Esq., of Lawrence, Kansas, called on us last week, and says a grand camp-meeting of Liberalists and Spiritualists is talked of there, to be held early in the fall. We hope it will be consummated.

A reporter for the Chicago Tribune visited several prominent ministers of the Gospel in this city, to ascertain their respective views in regard to the comic opera, Pinafore, which has created such a furor in this city for some time among theatre goers. Among the prominent clergymen visited was the Rev. Dr. H. W. Thomas, pastor of the Centennary Methodist Church. The following colloquy took place between him and the reporter:

Pinafore.

"Is it a bad play?" inquired the Doctor of the reporter.

It is not regarded so, I believe." "Then I do not see any harm in the choir people acting it. But I say this upon your representation that it is a pure play."

The reporter then undertook to describe to the Doctor that passage in the play where Capt. Corcoran stamps his foot and says, "Damme, it's too bad." The Doctor was greatly interested in the reporter's graphic account of the trouble Corcoran was in, and when the reporter, after explaining it all, asked the doctor what he thought of

Corcoran's exclamation, he laughed aloud, and said, "well, it was too bad."
"Now," said the Doctor, our general Conference has legislated on this matter, and has said that I should not go to the theatre.

And I have to its authority and never the said that its authority and the And I bow to its authority and never—no, never—go there, in fact, I never was at a theatre or anything of the kind in my life, The nearest I ever came to it was going once to a menagerie, and I was a little afraid to do that. Some people who will not go to the theatre here, make a point of going when they go to New York. But I never would do that, because I would be sure to tell about it when I got back. I have thought, however, that when I go to Europe, as I hope to do some day, I will go to a theatre there. The wide expanse of water, you know, between here and there, might tone down the wrong of it, so that, perhaps a single visit to a theatre there might not give offense. When I get into another world, at least I expect to hunt up Charlotte Cushman, and some spirits like her, and enjoy their society, which I am denied here."

"Of course, if you see no harm in per-forming Pinafore," you see no harm in peo-ple going to see it performed?"

. "No, unless they are under the same obligation that I am under to obey the Discipline. Though if I had my own way, I would leave it to their own consciences."

The Tribune representative began to think that the next thing we should hear of would be a "Pinafore" acted by ministers and their wives.

Misstatements Uncorrected.

The Alliance recently charged it on Wm. Crookes, the celebrated London chemist, that he had been converted to a belief in the phenomena of Spiritualism by the questionable performances of a medium who was the same that, in Philadelphia, drove Robert Dale Owen to the insane asylum. Both statements are untrue, and we recently called the attention of our cotemporary to the proofs of this. Mr. Crookes' investigations were conducted in the presence of Miss Florence Cook as the medium, and he tested the remarkable phenomena produced through her medial powers, not only at his own house under most stringent conditions. but at the house of Mr. Luxmore, a gentleman of high character and position. Recently May 28, 1879, Mr. C. C. Massey, a well known London barrister, with another gentleman, had a test materialization scance with this same Miss Cook, now Mrs. Corner. The result was most satisfactory: We have not heard of a charge of fraud ever having been brought against her. She was never in this country, and we doubt if Mr. Owen was ever in her presence. Nor is it true that he was driven to insanity by Spiritualism. His physician (not a Spiritualist) has testified that excess of literary brain-work was the cause of Mr. Owen's mental derangement. Now will the Alliance have the courtesy to correct these injurious misstatements? It boasts of having thoroughly examined the subject of Spiritualism. It has not yet given us any evidence that it knows anything about it, beyond what it may have picked up from the scurrilities and false reports of malicious enemies.

Glatts & Eckel, of Wilmington, Del., have issued a pamphlet entitled, "Heaven and Hell," as described by Judge Edmonds, in his great work on "Spiritualism." It shows the beauty of heaven, and the horrid nature of hell.

Spiritual Communications, presenting a Revelation of the future Life by Henry Kiddle. For sale at this office; price \$1.50.

Spiritual Camp Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18th, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia eighteen miles, and from New York seventy miles

seventy miles

Arrangements have been made with the Reading Ratiroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 yards, at the low rate of fare of 55 cents for the round trip from Philadelphia; children over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company. A detailed list will be published in due time.

all stations on the various railroads controlled by the Reading Railroad Company. A detailed list will be published in due time.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and trath seekers generally may be able to attend our meeting with profit, spiritually, and at a low gate of transportation.

The Neshaminy Falls Grove contains twenty acres. The station is within fifty yards of the ground. A beautiful stream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-four new row boats, and fifteen patent self-acting swings.

There springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oakes and maples. The cool breezes from the cross valleys impart fresh and invigorations sit, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer in a crowded city. Yocal and instrumental music will be provided during the meeting.

There is a large parilion srected, 64 by 40 feet; also, an ice house fall of its, and other improvements are being srected, together with tents, so that the solounners shall be properly cared for at a low rate for board.

Persons wanting tents must make immediate application to the Executive committee, and persons who propose to farnish their own tents will please make known that fact to asid committee.

Bysakers will occupy the public rostram daily mornings, afternoons and evenings. Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

No. 1601 N. Fifteenth Street.

Falladelphia, Pa.

JOSEPH WGODS. Corresponding Secretary,
No. 1505 N. Seventh Street.

Fhiladelphia, Pa.

Grove Meeting.

A Grove Meeting and Basket Picnic will be held at Winelow Island, Kalamazoo, Mich., on Sunday, June 29th, under the anspices of the Michigan Mutual Benefit Association of Spiritualists and Libersis. Dr. A. B. Spiuney, Mrs. L. E. Pearsail and Rev. J. H. Burnham will address the meeting. Admission fee of ten cents will be charged to defray the expenses of the meeting, the balance to be put into the Expense Fund of the Association. The public are cordially invited.

By Order of the Committee.

Mrs. IDA A. McLin.

MRS. IDA A. McLIN, Kalamazoo, June 13th.

Grove Meeting-Nashville, Mich.

The Nashville Society of Spiritualists and Liberals hold a meeting in Smith's grove, Sunday, June 29th. Speaking by G. B. stebbins and others, morning and afternoon Rasket dinner at the grove. Meeting in Opera Hall, in case of storm.

Spiritualist Camp Meeting in the North West.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their second annual camp meeting at G. W. Webster's grove, one mile west of Bonsir, Howard Co., Iowa, commencing July 2nd, and ending Sunday, July 6th. Bonsir Station is on the Chicago, Milwankee and St. Paul railroad. Hudson Tuttle will conduct the meeting, and Mrs. Emma Tuttle will help to make it interesting by her songs and recitations. Geo. B. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal ideas. Hay and wood free; also free carriage to ride from depot on application by card to G. W. Webster, at Bonair. Music will be furnished for dancing evenings, if desired, and a social party on the evening of the 4th of July. Let all who can, bring tents and blankets. Committee of arrangements: J. Nichols and Ira Eldridge, of Cresco; W. White and W. Nash, Lime Springs, and G. W. Webster, Bonair.

Grove Meeting, 👍

There will be a three days' grove-meeting in James McQuillis' grove, five mites west of Morenei, Leonard Co., Michigan, commencing on the last Friday in June, at 10 A. M., 1879, closing on the next Sunday. Good speakers and good music in attendance. All are invited that are seeking the true spiritual light. Bring your own provisions.

HERBY WILLIAMS. JAMES ROUNDS. The Northern Wisconsin Spiritual

Conference

Will hold a three days' meeting in Spiritual Hall. Omio, June 27th, 28th and 29th, 1879. Mrs. S. E. [Warner] Bishop and Sprague are the only engaged speakers. All liberalists invited to participate, as our platform is a free one. Remember this is a three days' meeting and will be called to order at 10 o'clock sharp. Friday A. M. So, friends, please be in season. Good music seenred for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished at 15 cents. Now, friends, let there be a grand turn-out. Social party Friday evening. Those expecting to attend from a distance please notify the Secretary, that ample arrangements may be made for their entertainment.

Dr. J. C. Phillips, Sec'v. Ww. M. Lourwood, Pres't. Omro. May 29, 1879.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp-meeting upder the auspices of the Michigan State Association of Spiritualists and Liberalists, at Lanning, commencing Saturday, July 26th, and closing Monday, August 4th. The bost speakers in the Spiritual and Liberal field will be present. For circulars and information on the subject address.

S. B. McCracken,

Chairman Executive Committee, Lansing, Mich.

Heaven and Hell, as described by Judge Edmonds in his great work on Spiritualism. A pamphlet of interest to those interested in the important subject of Heaven and Hell. For sale at this office; price ten cents.

A Treatise on the Horse and his Diseases. It contains an Index of Diseases and a large collection of valuable Receipts. Every Horse owner should have it. For sale at th price twenty-five cents.

Business Sotices.

Dandruff may be effectually eradicated from the scalp by a few applications of Hall's Vegetable Sicilian Hair Renewer.

As an act of justice to our catarrhal readers, we confidently refer them to the card of Dr. Sykes, in the issue of June 21st.

The Doctor is an old resident of Chicago, and is perfectly honorable and reliable. His plan of cure is simple, cheap and efficient and will bear the closest investigation.

THE FREE GIFT of a valuable book, advertised in our paper, by Dr. N. B. Wolfe, of Cincinnati, should command the attention of our readers. His book is elegantly printed and illustrated, and the reading matter is of vital importance to per-sons suffering with Consumption, Asthma or Ca-

SPUR FRETTED.—Tinkering a diseased liver and disordered kidneys, with harsh or stimulating drugs, is like fretting a sick animal with the spur. These things do not cure. In Kidney-Wort is found a perfect medicine, gentle but sure in its

Mrs. Clara A. Robinson, the well-known "Mag-netic Hester" is now located at 1030 Wabash Ave Chicago, where she will be pleased to see all her old patrons, and as many new ones as may require her services. Will answer calls to treat at private residences.

Mas. D. Jonnston, Artist. No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-124

SPRECE'S Positive and Negative Powders for sale at this office. Price. \$1.00 per box. 24.11%.

DR. KATHER, Surgeon and Eclectic Physician. examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes

them to order. See his advertisement intanother column. Address, Geneva Lake, Wisconsin. A Tobacco Antidots, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-

edy is highly spoken of by those familiar with its 8. B. Brittan, M. D., continues his Office.Practice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Submaking use of spectrical, magnetic and other sub-tile 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 psiniess methods and the most affections reme-dies. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Five Dollars. 26-26

Somesopy's Child.—Somebody's child is dying —dying with the flush of hope on his young face and an indescribable yearning to live and take an honored place in the world beside the companions of his youth. And somebody's mother is thinking of the time when that dear face will be hidden where no ray of hope can brighten it—when her heart and home will be left desolate—because there was no cure for consumption. Reader, if the child be your neighbor's take this comforting the child be your neighbor's take this comforting word to the mother's heart before it is too last. Tell her that consumption is curable, shatmen are living to day, and, robust men, whom the physicians pronounced incurable at the age of twenty-five, because one lung had been almost desiroged by the disease. Or. Pierce's Golden Medical Diseasery is a most efficient alterative for separating the serofulous matter from the blood and lungs, and imparting strength to the system. It has cured hundreds of consumptives.

SDEMER VACATIONS — Mediums, magnetic healers and others, exhausted from overwork or disease, and seeking a piace to recuperate during the summer months, will find it to their advantage, to visit Dr. Stone's condensed air cure, at Rochester, N. Y. This institution is pleasantly located in one of the most beautiful cities in the Union. No medicine is given, for years of active teat has proven that a pure atmosphere of double density, taken without expenditure of vitality, will, where the lungs are not badly diseased, almost make the human system over. By perfectly purifying the blood as it passes through the lungs, it can be a purified to the lungs. purifying the blood as it plasses through the lungs, it gradually purifies the system and restores health in a natural way. The following persons, having been successfully treated, will, no doubt, on application, give the result in their cases, and can speak of others whom they saw benefitted:

Mrs. Daniel Shearman, Jamestown, N. Y., treat-

ed for dyspensis, heart disease and general debility.

Rev. Emma Baily, 231, West 4th St., Cincinnati,
Ohio, treated for Scrofuls, Catarrh and wesk

Mrs. W. F. Snow, 34. Milford street, Boston, dropsy of heart—Dr. Rusho's justly celebrated

Don Q. Alvord, Pittsford, N. Y., lung consumption?

T. Neelands, Esq., Port Hope, Ontario, neuralgia of stomach and congested liver,
Carrie Bond, 102 Spring street, East Cambridge,

Mass., blood consumption in last stage.
De Emma Wooden, Jamestown N. Y., catarrhab consumption. Mrs. S. D. Pottle, Lakeview, Rochester, N. Y., general debility.
Mrs. Charlotte Kells, Port Hope, Ontario, bron-

chitis, and dyspepsis.

Anna Connell 43 Hickory street, Rochester, N. Y., asthma. G. A. C. Yan Buren, 413, West Nineteenth street, New York etc. liver difficulty. Miss McGaphe, Watertown, N. Y., serious case of nervous debility, of long standing; daughter of Isaac McGinnis.

Miss Sarah Bennett, Coburg, Ontario, scroinla of long standing.

Persons wishing more full information about the philosophy and application of this mode of treatment, should address Dr. Store's Condensed Air Cure, Rochester, N. Y. for circular. Terms on application. Consultation by letter or in person

A child's first lesson' in art culture can profita-bly and pleasantly be learned with-Lesmon's Dyes, which have twelve colors, and by combin-ing them any number wanted. These dyes are made by Wells, Richardson & Co., Burlington, Vt. For coloring soiled or faded ribbons there is nothing like them. Get them at your druggist's.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered

CLAIRVOTANT EXAMINATIONS FROM LOCK OF Hais.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. Cures Every Case of Piles.

THE WONDERFUL HEALER AND CLAIRVOYANT Mrs. C. M. Morrison, M. D.—Thousands acknowledge Mrs. Morrison's upparalleled 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 cex. Remedies sent by mail 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. 24-20tı

New Advertisements.

MRS. JENNIE POTTER.

TRANCE MEDIUM,

136 Castle Street, Boston, Mass.

THE MORPHINE CRAVE. Or how I cured the Opium habit by one who was a victim of the habit for eightyests. Address, with stamp, De. Clesson Pratt, 22 State Street, Chicago.

FOUND AT LAST

KENDALL'S This remarkable medsplint Curb, Callons, &c., or any enlargement. AND WILL
REMOVE THE BUNCH WITHOUT BLISTERING or caussplint Curb, Callons, &c., or any enlargement. AND WILL
REMOVE THE BUNCH WITHOUT BLISTERING or causing a sore. No remedy eyer discation in atopping the lameness and removing the bunch.
Price \$1.00. Send for circular. Sold by druggists, or sent to
CURE any address by the inventor, B. J. Rendall, M. D., Endsburgh Falls, Vt.
Van Schauck, Stevenson & Co., Agts., 92 Lake
\$5., Chicago.

26.1780w

2.000 A YEAR for a RELIABLE BUSINESS dross J. B. CHAPMAN, 75 West St., Madison, Ind.

MRS. MAY OGDEN, 288 Wabash Avenue Chicago, Ills., TRANCE MEDIUM.

Sittings given for Tests and Business TREMS, \$2.00.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD.



This compound of the vege-table alteratives, Saraparilla, Dock, Stillingta, and Mandrake with the Foddee Iron, makes a most effectual cure of a series of complainte which are very prevalent and affecting. It purifies the blood, purges out the larking humors in the system, that undermine

realth and settle into troublesome disorders. Eruptions of the skin are the appearance on the surface of humors that should be expelled from the blood. Internal derangements are the determination of these same humors to some internal organ, or organs, whose action they derange, and whose sub. stance they disease and destroy. Ayan's Sambaparetta ex pels these humors from the blood. When they are gone, the disorders they produce disappear, such as Ulcerations of the Liver, Stomach, Kidneys, Lungs, Eruptions and Eruptive Diseases of the Skin, St. Anthony's Fire, Rose or Erysipelas, Pimples, Pustales, Blotches, Bolls, Tamors, Tetter and Sait Rhoum, Scald Head Ringworm, Dicers and Scree, Rheuma tiam Neuralgia, Pain in the Bones, Side and Head. Female Weakness, Sterility, Leucorrhups arising from internal ul ceration and uterise discesses. Dropsy, Dyspepsis, Emeciation and General Debility. With their departure health returns PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE. 26 17 28-27 8 # 15 21-28 1 7 18

BELEGANT New Style Cromo Cards with name 10c postpaid Geo. I. Reed & Co., Nassan, N. Y. 251626eow

Edwin D. Babbitt, D. M Author of Principles of Light and Color, Health Guide, Vital Magnetiam and Chart of Health, will treat a few patients at his office (as below), or at a distance. His success in treating with Psycho-Magnetiam, Light, Color, Vapor Raths, Magnetized Pads, etc., is remarkable. A full course of self-ireatinent by simple and yet powerful methods, is given by letter and a magnetized pad sent to patients who cannot be present for \$5. Ir. Babbitt builds up nervously exhausted systems, both mentally and physically with great success, and trains his patients in that higher science of life which belongs in part to his own discoveries, and which they deem an especial blessing ever afterward. Two or three patients can be accommodated as his pleasant rural home in the beautiful suburbantown of Grange. For particular, also for books and inviruments connected with the wonderful new science of Chromopathy, (Color-Healing) founded by Br. Babbitt, address, BABBITT & Co., Science Hall 141 Eighth St. (near Broadway), New York.

THE

CHICAGO & NORTH-WESTERN RAILWAY

-) IS THE (--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 th Leading Railway of the West and North-West

It embraces under one Management 2.158 MILES OF ROAD

and forms the following Trunk Lines: "Chicago, Council Bunfa & California Line,"
"Chicago, Sioux City & Yankton Line,"
"Chicago, Clinton, Dubuque & La Crosse Line,
"Chicago, Freeport & Dubuqua Line,"
"Chicago, La Crosse, Winona & Minnesota Line,"
"Chicago, St. Paul & Minnesota Line,"
"Chicago, St. Paul & Minnesota Line,"
"Chicago, Milwankes & Lake Superior Line,"
"Chicago, Green Bay & Marquetta Line,"



The advantages of these Lines are 1. If the passenger is going to or from any point in the entire West and North-West, he can buy his tickets via some one of the Company's lines and be sure of reaching his destination by it or its connections.

by it or its connections.

2. The greater part of its lines are laid with Steel Rails; its road bed is perfect.

3. It is the short line between all important points.

4. Its trains are equipped with the Westinghouse Air Brake, Miller's Platform and Couplers and the latest improvements for comfort, safety and convenience.

5. It is the only Road in the West running the celebrated Pullman Rotel Care between Chicago and Codnell Binds.

6. It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winons, Dubuque, McGregor. Milwaukee

Ree
7. No road offers equal facilities in number of through trains, coupped with Pullman Palace Sleeping Cars.
8. Lit makes connections with all lines crossing at intermediate points.
The popularity of these lines is ateadily increasing and passengers should consult their interest by purchasing tickets visitis line.

senigers should consult their interest by purchasing tickets via this line.

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

Remember, you ask for your Tickets via the Chicago & North-Western Rallway, and take none other.

For information, Foliers, Maps, &c., not obtainable at Home Ticket Office, address any agent of the Company or Magvin Hughitt.

Gen'l Mang'r, Chicago, Ill. Gen'l Pass. Ag't, Chicago, Ill.

25-19-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office—62 Clark street, Sherman House, and at depote.

COUNCIL BLUFFS AND OMAHA LINE.

	Dehory	STETICE ALCIDEN	in truvio e	m ccm.	
10:50 a 9:15 p 9:15 p 9:15 p 10:30 a 9:15 p	m* Sioux m* Sioux m* Sioux m* Omah m* Sioux m* Dubu m* Dubu	c Express City and Yank a and Night E City and Yank que Express, vi que Express, ving Express, ving Express.	ton Expre xpress ton Express & Clinton In Clinton	₩ ₩	Arrive. 3:40 pm 3:40 pm 7:00 a m 6:30 a m 6:30 a m
Pulu	an Hotel	Cars are run thain leaving Chelebrated cars FREEPOR	hrough, bei icago at 10: west of Chi	ween Chi 30 a. m. cago.	cago and

7:30 a m* Maywood Passenger.
7:30 a m* Maywood Passenger.
9:15 a m* Freeport, Rockford & Dubuqua.
19:15 p m* Freeport, Rockford & Dubuqua.
12:00 m* Himhurst Passenger.
4:00 p m* Lake Genera Express.
5:15 p m* St. Charles and Mgin Passenger.
5:30 p m* Lombard Passenger. 5:15 p.m* Junction Passenger.....

NOTE.—On the Galena Division a Sunday passenger train will leave Elgin at 7:51s, m., arriving in Chicago at 10:15 a, m. Returning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION. Depot corner Canal and Kinzie streets.

8:00 a m Milwaukee Fast Mall. 4:00 p m 8:30 a m Milwaukee Special (Sundays). 4:00 p m 10:00 a m Milwaukee Express. 77,35 p m 5:00 p m Milwaukee Express. 10:20 a m 1:00 p m Winnetzs Fassenger (daily). 13:30 p m 9:10 p m Milwaukee Night Express (daily). 15:35 a m MILWAUREE DIV'N LEAVES WELLS ST. DEPOT WISCONSIN DIVISION. Denot corner Canal and Kinzle streets.

9:30 s m* Green Bay Express
10:30 s m* Green Bay Express
10:30 s m* St. Faul and Minneapolis Express
10:30 p m* Woodstock Passenger
1:4:5 p m* Fond du Lac Passenger
1:4:5 p m* Besplaines Passenger
1:30 p m* Besplaines Passenger
1:30 p m* Barrington Passenger
1:30 p m* St. Faul and Minneapolis Express
10:30 s m* Lacrosse Express
10:30 s m* Winona and Key Ulm
10:30 p m† Winona and Key Ulm
10:30 p m† Winona and Key Ulm
10:30 p m† Green Bay and Marquette Express
10:30 p m† Green Bay and Marquette Express
10:30 s m* Green Bay and Marquette Express *Except Sunday, †Except Saturday, †Daily, †Except Monday.

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.
7:50 a m
10:30 a m
10:30 a m
10:30 a m
10:30 a m
10:31 a m
10:31 a m
10:32 a m
10:32 a m
10:32 a m
10:32 a m
10:30 p m "Saturdays and Thursdays only, |Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Mandolph street.

2:30 p m | Ramsa Giry and Denver Fast Express | Arrive.

2:30 p m | Via Jacksonville, Ill., and Louisiana | Via Denvel | Via Denvel

J. C. MOMULLIN General Manager. James CHARLTON, General Passenger Agent. Explanations of References.—Daily except Sundays, †Except Sandays, 2 Daily, †Except Sundays, Skroupt Sundays and Mondays, officered Sundays and Mondays, officered spands only, officered spands Saturdays only, officered spands on the spands of t a Month and expenses guaranteed to Agents
Outsit free. Snaw & Co., Augusta, Maine.

70 A WEER. \$128 day at home easily made. Costly Out-4 ft free. Address Trum & Co., Auguste, Maine. 26 11 28 10

OPIUM Norphine Habit Cured in 10 to be did days. No Pay till Cured. DR. J. STEPHENS, Lebanon, Ohio.

\$5 to \$20 per day at home. Samples worth \$5 free. Address Stinson & Co., Portland, Maine.

Our Future Destiny. Job's question answered. This pamphlet, and others to pages) sent post paid to those enclosing ten cents to the author, M. B. Craven, Elchboro, Buoka Co., Pa.

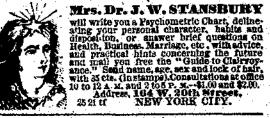
\$25 to \$5000 | Studicionaly invested in Wall St. lays the foundation for week, and Pays an immense percentage of profits by the New Capitalization system of operating Stocks. Full explanation on application to Anaxe, Brown & Co., Bankers, 28 & 23 Broad St., N. Y. City.



Fishing Tackie in every variety, Split Bamboo Roda, Spalding's celebrated Bass or Trunt Rods made to order. Repairing Rods a specialty. Parties at a divance can order these goods from our carefully prepared price list and receive the same by mail. "Spalding's Journal of American Sports, "containing rules, illustrations and prices of all kinds of out-door aports, mailed free upon application. Address A. G. Spalding & Bros., 118 Randolph St., Chicago, Ill. 25 16 19



Established in 1822 for the Core of Carcer, Tumors, Ulcers, Secretain, and Skin Diseases, without the use of kinferor loss or blood and http pain. For information, circulars and references, address Dr. F. L. FOND, Aurora, Kane Co., Ill.



EDISON'S Electric Pen and Press.

The only successful duplicating process in existence: Circulars, Letters, Blank & rms, Music, Synopsis of Sermons, &c., printed at the rate of 400 an hour! 5000 or more copies from a single writing?! Used by Clergymen, Charches, Sabbath Schools and Teachers. Full particulars on application. T. CLELAND, General Rastern Agent, 267 Broadway, New York City.

By its great and thorough blood-purifying properties. Dr. Pierce's Golden Medical Discovery cures. St. Hummer, from the worst Screekle to a common Histon, Pimple, or Erupties. Micronial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. Erysipeles, Salt-rheum, Faver Sores, Salty er Raugh Skin, in short, all diseases caused by had blood, are conquered by this powerful, purifying, and invigorating medicine.

Ecuscially has it manifested its boteney in curing

liond, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter. Rose Hash, Bells, Carbunetes, Serce Eyes, Scrofaleas Serce and Swellings, White Swellings. Coltre or Thick Neck, and Enlarged Clauds.

If you feel dail, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizzlness, bad faste in mouth, internal leat or chilis siternated with hot flushes, low spirits, and gloomy forebodings, irregular appelite, and tongon coated, you are suffering from Toyald lives, or 'Billowness,' In many cases of "Liver Complaint" only part of these symptoms are experienced. As a remedy for all such case, Dr. Plerce's Golden Medical Discovery has no equal, as it effects perfect and radical cures.

In the care of Bronchitis, Severe Coughs, and the early stages of Communical physicians pronounce it the greatest medical discovery of the age. While it oures the severest Conglis, it strengthers the system and partites the blood. Sold by drugpists.

R. V. Pierce, M. D., Prop'r, World's Dispensary and Invalids' Hotel, Builtato, N. Y.



No use of taking the large, repulsive, nauseous pills, composed of cheap, crude, and bulky ingredients. These Pellets are scarcely larger than musicars scale. Heliag entirely regetable, no particular care is required while using them. They operate without disturbance to the constitution, diet, or occupation. For Januflee, Rendecke, Constitution, Impure Hisos, Pals in the Shouthers, Tightseas of the theat. That is the Heath, Elliest attacks. Pals is region. There is the Heath, Elliest attacks. Pals is region. Called a region of Eldery. Internal Faver, Blands feeling about the Eldery. Internal Faver, Blands feeling about Nameck, Rash of Hisos to Head, take Dr. Fierre's Pleasant Pargative Pellets for Science's Pleasant Pargative Fellets for Science's great a variety of diseases, it may be said that theke actions upon the animal economy is universal, not a gland or tissue escaping their sanstive inspects. Age does not impair the properties of these Pelets. They are angar-coated and inclosed in glass bottles, their virtues being thereby preserved uniopaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pasteboard toxes. For all diseases where a Landres, Alternitye, is indicated, these little Pellets will give the most perfect satisfaction. Said by dragation.

R. V. P. F. R. C. M. D. PROFFR. W orld's Dispensary and Invalids' Hotel, Buffalc, N. Y.



DR. SAGE'S CATARRH REMEDY produces radical curse of the worst cases of Caharra, mo matter of how long standing. The liquid regardy Q may be smulged, or better applied by the see of Dr. Pierce's Bouche. This is the only form of instrucent yet invented with which finish medicine can be carried Huff UP and PERFECTLY APPLIED to all parts of the affected mand passage, and the changers or cavities communateating therewith, in which sores and sleers frequently exist, and from which the calarried discharge generally proceed. It is pleasant and easily understood, from which is pleasant and easily understood, from several accompusating each mattenness. De. Lagrende accompusating each instrument. De. Lagrende Larre Remedy curse recent attacks of "Qubi in the Made of the Carry Remedy curse recent attacks of "Qubi in the Made of the Carry Remedy carry recent attacks of "Qubi in the Made of the Carry Remedy carry and to use, containing no strong or canadic density believed. At V. Pierce, M. P. Prop V. World's Dispensory and invalide Hosel, Busines, R. I.

Harmonial Philosophy. Personal Experiences and Observaflons.

Subjects Pertaining to the

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYS SPIRITUAL CONTERENCE.

NUMBER SIX.

In the olden time, when the master walked with his disciples among the poor and lowly on the Judean plains and along the shores of Galliee, many came to him possessed of devils or obsessed by evil spirits, and he cast them out, and in one instance we read that they entered into swine. Recently a clergyman in Brooklyn, in preaching a sermon against Spiritualism, eald that this casting out of devils or evil spirits from the children of humanity, was not a literal transaction, but a parable or mythical expression of Jesus. Possibly has explanation of this class of phenomena may satisfy his hearers who live in profound ignorance of phenomena occurring in our time, and which were so often mentioned by the New Testament writers, but such explanations will not satisfy the many Spiritualists all over the land, who have here and there seen mediums obsessed, and know that such facts have been, and are now, more or

les common. The personal experience which I am now about to relate, seems to me to be as genuine an in-stance of "casting out a devil" as any recorded in the Scriptures. One evening as we were about to alt down to our supper, the door bell rang. On going to the door I found a lady and a little girl of, say, six summers. The lady seemed a good deal embarrassed, and said that she lived in Northfield, Vt., some fifty miles distant, and had been directed to come to ue to have a malevolent spirit cast out from her little girl. She was in-vited into our home, and on being seated, she said she did not wonder at our satonishment at her presence, but she was apparently honeat and sincere. The child was pale, feeble and emaciated, and all our sympathies went out immediately to her. The mother informed us that at times the child would be influenced to swear the most horrid oaths and use the vilest and most obscene lan-guage, and while under this influence directed all of it to her grandfather on whose farm they were then living, and at a circle in their town they had been sent to us. On asking the spirits if we would receive them kindly, and if we had the power to exorcise the devil and cast him out, she was assured that all they said would be accomplished. She said further that her little girl had been thus affected for several months, and that if relief did not come speedily, she would pass out of her frail body to the Spirit-world.

After we had taken our supper, we formed a circle, and the same influence that had possessed the little girl controlled Mrs. N., and such vile language was seldom uttered by mortal lips. This outburst of venom, apparently, was addressed to me. I remained very quiet, recollecting the anecdote of the old Quaker who, when attacked by a volley of profanity, said to the person, "Spit it out, the vite stuff; you will be better for it." I tried to reason with this spirit. I told him that he was any old destroying the life of an imposent was surely destroying the life of an innocent child that could in no possible way have lujured In reply he said that I was not his judge, and that I was meddling with what was none or my business. In explanation he said he had worked on the farm for the old man, the child's grandfather, and that, as he termed it, the old villain had deeply wronged and cheated him, and that this was the only way that he could get even with him. Quietly, patiently, I reasoned with this spirit; said to him, that he was retarding his own progress in the Spirit-world, and further, if he wished to use the medium to send communications to his own friends, we would be glad to have him come at any time, and we would send them to his friends as directed, and would always welcome him. After a while he said with an oath, "By ____ that's fair; I'll do it;" and he promised from that time forward that he would not trouble the little girl any more. Passes were made over her body; a prescription was written out, some few simple directions as to food and dief were given, our scance closed, and we all went to bed with thankful hearts.

In the morning the little girl seemed better, brighter and happier, and they went back to their home. In a few weeks the mother wrote to us that the child had been restored to complete health, and that she was no longer troubled by the evil influence. This spirit would occasionally come to our circle but never again with foul words or profane language, and it was several menths before his influence finally left us, and I earnestly pray that now in the Spirit-world he may be progressing rapidly towards the source of all love and wisdom, to the all-wise eternal Fa-ther, whose love reaches to every created thing in all planets, systems or worlds. My orthodox brother or sister, can you see in this manifestation any good in Spiritualism? If so, "Seek and ye shall find, knock and the door shall be opened

S. B. NICHOLS.

Fanaticism.

unto kou."

Brooklyn, N. Y.

A curlous trial took place the other day in the government of Saratoff in Russia. Two peasants, named Tokareff and Kotchetkoff, were accused of obtaining money under false pretendes. Tokareff had gone from village to village stating that he was "the earthly Christ," and that Kotchetkoff was "Sabaoth;" that he was inspired by the Holy Ghost, and that God had given him the power of sentencing and punishing all men on the day of judgment. His white face, surrounded by coalblack locks, his gilttering black eyes, thin, compressed lipe, humble look, and low, harmonious manner of speaking, are stated to have produced an extraordinary impression on the villagers, who readily gave him anything he asked for to procure exemption from publishment after death. He usually demanded a horse and a load of wheat, or one hundred rubies, declaring that those who made such an "offering" to him thereby made for themselves "a ladder by which to attain eternal life and the pardou of all their aims." One of the witnesses, a wealthy peasant named Lochoff, said that Tokareff had told him his soni could not be saved unless be would sell his house, fast for nine days, and then bring him the purchase-money as an "offering." Lochoff did as he was instructed, and placed two hundred and fifty rubles, the amount of the purchase money, on a table in front of a picture of the Virgin. Tokareff took the money, but soon afterward told Lochoff it was not sufficient, and not only induced him to make more "offerings," but even to give up his wife to be employed by Tokareff as a servant. It also appeared that three women lived with Tokar-eff, whom he called his "spiritual wives" and "mothers of God;" and an iron chain with the inscription, "Lord of Glory," was produced, which Tokareff said he had obtained "from an unknown The court sequified Kotchetkoff, and sentenced Toksreff to repay to his dupes the money he had received from them, and to serve for fifteen months in the criminal companies of the Russian army.—Pull Mall Gazetts, Eng.

W. H. Andrew, M. D., writes: I am yet in the apiritual field, and intend to work for the cause of Spiritualism undoubtedly the rest of my life. I shall visit Chicago this fall or winter, and shall be happy to call at the Journal office. cause is steadily advancing in lows, and many who have never heard a lecture on Spiritualism, are very anxious to learn something about it. The churches are struggling hard to keep alive, but are only doing so by adopting the most liberal riows and leaving their radical doctrines in the ihade. Thus we see truth advancing and error crumbling like snow beneath a July sun. Go on. You are doing a noble work. The cause is just nd will succeed. My permanent address is Cedar Falls, Iowa.

J. G. Patton writes: Your paper is ably edited, and is a sound exponent of true spiritual doc-iring, and to-day stands in the front rank of all apirismi journals published in this or any other country. The firm and determined stand it has taken against fraud and deception of all kinds, inensities our attachment to it.

Independent State Writing.

At the Everett Hall (Brooklyn) Spiritual conference one evening in April, there appeared a young man by the name of Powell. His card was sent up to me as chairman of the conference, to announce. It read, "W. Harry Powell, Independ-ent Slate Writer, from Philadelphia." I said to the conference and to the medium, that, as a rule, we assumed no responsibility for any notices read from the platform, and that we endorsed no me-diums, either public or private, until we had placed them under crucial tests, and if, after thus being tested, we proved them genuine, we could indorse and stand by them. I stated to Mr. Powell pub-licly that while we had no interest particularly in his mediumship, if he wanted to give a test scance in the presence of a few people, that I would open the parlors in my house the following Tuesday evening. He promptly said at the close of the meeting, that he would be present. I invited, among others who were selected for the committee, Professor H. M. Parkhurst, the astronomer, who tested the clairvoyant powers of Miss Mollie Fancher so completely: Capt. Davids, con-ductor of the Brooklyn Children's Lyceum, and B. F. French, secretary of the Brooklyn Spiritual-ists Society—an honest and fair committee, although all present at the seance were constituted a committee, for the control insisted that every one in the room should examine the medium's fingers before writing.

Mr. Powell came to our house slone, bringing his slates with him. He appeared to us honest and willing to be tested in any way. Accompanying this are two reports written by Professor Parkhurst, of both seances that we attended. The first one all the committee endorse; the other is a fair statement of what occurred at the second seance, which was a public one. I noticed at both seances, that Mr. Powell, while under control perspired very freely, and drank an inordinate quantity of water, and also would cough all the time. If he had small particles of slate concealed about his clothing or in his mouth, we falled to detect it. What was written did not give any evidence of "spirit control" and in his card he does not claim to be a spirit medium, although I believe communications of a personal character are given, and it is claimed by him that satisfactory tests have been imparted. He may develop as a slate writing medium, like Dr. Slade, and, if so, it will then be much more important and satisfac-. S. B Nichols.

POWELL'S SLATE WRITING.—FIRST STATEMENT. On the evening of May 1st, 1879, a party of twelve persons—six gentlemen and six ladies— met at the parlor of S. B. Nichols, to investigate the phenomenou of slate writing by W. Harry Powell, which may be briefly described as follows: The slate is written upon by the index finger, without the use of a pencil, producing a white mark resembling that of a state pencil. The theory is that the writing is produced by the spirits materializing the substance which marks the slate, upon the finger, as a proof of spiritual communication. In order that it shall be a proof, it is necessary that the writing shall be done under conditions making it physically impossible for it to be done by the known laws of matter. There was a committee of three appointed, consixting of Mr. Davids, Mr. French and the undersigned; but all present assisted in the investigation. First, we were all satisfied that the slates were perfectly clean. Next, we satisfied ourselves that at the time Mr. Powell went into the trance, and while in the trance immediately before the writing, there was nothing upon the finger, nor upon the slate, which could produce a white mark, each individual in the room examining the finger before the writing. At one time the writing was done with my own finger, held by Mr. Powell, and immediately after it touched the slate I felt upon the hall of the finger the minute hard substance with which the writing was done. After the writing had been completed it was still plainly visible upon my finger, being about one-thirtieth of an inch in length, and one-fiftieth of an inch in diameter; but in attempting to detach it in order to examine it through a microscope, it was lost. Although a somewhat similar mark can be produced by the finger-nail, the position of the finger in writing, and the presence of this corpusele upon the ball of the finger, proved that the writing was not done with the nail. A hand-kerchief was wrapped around the hand, and the

writing was produced the same as before. certain, therefore, that the slate being free from the presence of this corpuscle, and the finger being also free, there was interposed hetween them, in a mode which we could not explain, this white substance. We were allowed a full opportunity for tests, and omitted nothing which occurred to us at the time. Afterwards upon consideration, it seemed to me possible, so far as my own observation went, this definite point not having occurred to me at the time, that the corpuscle might have been put upon the slate after it was cleaned, and the finger then placed upon it, it being so small that it escaped our eyes. Yet it was not the fault of Mr. Powell, that so far as my investigations went, this link in the chain of evidence was so weak. Perhaps the other members of the committee may have been more observant of this point.

becond statement of prof. Parkhurst on Pow-ELL'S MEDIUMSHIP.

On May 23d, i attended a seance at which there were thirteen persons present besides Mr. Powell and his assistant. At the commencement Mr. Nichols stated that it was my wish to apply a new test. Mr. Powell had been previously notified by me that I considered the former tests insufficient; but he declined to permit any further test than such observation that we could make in full gaslight. I thought it best not to state in advance what the test was, for I wished to observe the phenomenon again without his having been forewarned what I considered the weak point. After considerable delay, partly caused by insisting that every individual present should examine the finger before writing, although the trance condition lasted so short a time that no thorough examination was possible by any one, the writing commenced, similar to the previous occasion. I then stated what my test was; to place a handkerchief over the slate, which should be with-drawn immediately after the finger with which the writing was to be done should be placed upon it; in which case any particle of matter thrown or placed upon the slate would be re-moved by the withdrawal of the handkerchief; and if the phenomenon was produced by materialization, it would only be necessary that that should be delayed until after the handkerchief should be removed. Mr. Powell consented but as soon as he was in the trance condition, threw the handkerchief saide, and did not, therefore, permit the test. This left it to the judgment of those present, whether it was possible, with the slate inclined at an angle of forty degrees, making the motions in a slow, deliberate manner, with our whole party gathered closely around him, to interpose the writing substance without detection. For myself I think it would have been difficult, but I am not prepared to say it was impossible; and I think it is only fair to add that although I think I should have been satisfied with my test, applied without warning, I am not certain that I should be satisfied with the same test at a future seance. I think I should need first to be satisfied that there was a good reason, in a seance professedly for the purpose of proving spiritual action, for declining to attempt to make the proof complete. HENRY M. PARKHRUST,

31 Park Row, New York.

Im claiming that the devil is really dead, Rev. Elder Eads, the Shaker, took for his text John vi: 70—"Have I not chosen you twelve and one of

The above item was recently published in the Journal. The Bible quotation appeared at the head of a sermon delivered by Elder F. L. Esds, and seemed to be the text be selected; but it appears that some reporter, out of pure wickedness. placed it there. We desire to say that Elder Eads, in his "Devil sermon," has clearly shown where devils originate, and that they exist almost without number. At the same time he has logicsily refuted the orthodox idea of self-existent devils and great antagonists of Deity.

S. Himiday writes: I can't do without the Journal while I live. It is doing a good work in exposing fraud, and upholding our noble and honest mediums.

THE TALMUD.

References to Jesus by the Jewish Theological Writers,

A correspondent of the New York Herald furnishes the following interesting and curious paper, showing the opinions of Jewish Talmudists concerning Jesus of Nazareth, called the Christ. It settles the question also of the mention of his name in those writings of the Rabbius of old, and, in brief, gives a reason why he was crucified as a heretic:

In a late issue of your paper, the writer of an article headed, "Is Christianity a Failure?" in doubting the historical character of the Christian faith, stated as a fact that Jesus was not mentioned in the Talmud. This is not true. Mr. Palmer (I believe that was the gentleman's name) either did not succeed in working himself through all the huge tomes of the Taimud, or he must have had before him a copy of one of the modern editions from which all passages referring to Jesus and his followers have been carefully expunged by the official hands of the Christian censor. Those very passages, it seems, in spite of their unfriendly spirit had they been left and permitted to become generally known, would now be of good service to the Christian world. Were it not for truth's sake I should keep silent, looking with se-cret joy on the mortification of Christianity at her own foolish work that makes her to day search so eagerly for what she once herself just as eagerly sought to destroy, and what might now, in default of anything better, contribute in a measure to ward off the severe attack made upon her. As it is, if you will kindly allow me, I will readily make known through your paper, to the Christian will be that her measure will be considered. tian public, what has been preserved with reference to Jesus in ancient manuscripts and old editions of the Taimud, printed prior to the year 1600, of which there are, to my knowledge, two

copies in this city.

The Talmud, of course, does not say that Jesus, or Yeshu, as he is called in rabbinical literature, was the Son of God, nor is it stated there that he himself said he was. According to the Talmudical record Jesus was the son of Mary, who was a friscuse, and married to one Pappus ben Judah. Not this Pappus, however, but another man by the name of Pandyrs, was the father of Jesus.

(Treatise Sanhedrim, 67a.)
Jesus is reported to have been in Egypt, where he secretly studied the mysteries of witchcraft. The magicians were very jealous of their mystical knowledge; but being sware of the difficulty of intrusting it to memory, they took the only precaution to prevent its exportation by having the clothes of every stranger who left the country searched for any notes he might have taken. Jesus, however, succeeded in taking with him some notes which he had put down, not on any writing material, but on the skin of his body. (Treatise Sabbath, 104b.) Jesus was the disciple of the Tannai Rabbi Joshua ben Perachia. This Rabbi is blamed for having inexorably repulsed his heretic pupil. He is, indeed, represented as having accel-erated, if not caused, the ultimate apostacy of Je-sus from Judaism by turning a deaf ear to his rue-ful supplications and entreaties for forgiveness.

(Treatise Sots. 47a.)
This is about all that is reported in the Talmud of the life of Jesus, except that he taught his disciples his own views on the Jewish civil law. (Treatise Abodah Zarah, 17a.) There are, however, some very interesting points in the report of his trial and the offenses for which he suffered death. His principal offense is reported to have been ridiculing the doctrines of the Jewish teachers. (Treatise Gittin, 57a). But this offense, grave as it was considered to be, was punishable by heav-en alone; it was not a crime the penalty of which could be inflicted by human hands. Accordingly, he was accused and condemned to death on the charge of having practiced witchcraft and led Is-

raci astray. The Jews, like the church in the days of her power, summarily disposed of heretics. But Jesus being well known to and befriended by the Governor of Palestine, they had to grant him a fair trial, so much so, indeed, that for the last forty days previous to his execution, it was made publicly known that he had forfeited his life to the law. and that all who could show cause why sentence should not be passed on him were invited to do so. No one, however, came to say anything in his

favor, and consequently he was crucified in Lud (Lydia?) on Faster ave. Sanhedrim 43a.) Of the disciples of Jesus six only are mentioned in the Talmud—Matthai Naccal, Nezer, Boni, Todah, and Jacob of the village Siccania. Of these all except the last one are reported to have been executed together with their master, having made in vain a desperate effort to save their lives by the queer argument of a jew de mois of their names with similar words in the Bible (Ibidem). Jacob of Siccania, the disciple last mentioned, must have in some way or other escaped the fate of his collesques at the time of their execution, and he seems to have afterward saved his life by a shrewd policy. He took care not to teach his master's religious ideas publicly, while on the other hand he seized every occasion of ostenta-tiously disseminating his innocent views on the Jewish civil law. (Treatise Abodah Zarah 17a.) He did not, however, escape suspicion; for when he once offered to cure a nephew of Rabbi Ishmeel, who had been stung by a reptile, the Rabbi re-fused his services, preferring to let his relative die rather than have his life saved by the heretic, who might cure him by some improper means, or

in the name of his master. (Ibidem 27a.)

The crucified Jesus is mentioned in the Talmud only once. Titus, while in Palestine, is said to have conjured Jesus from the dead, and to have asked him which nation was estoemed highest in heaven. Jesus said Israel was. Titus then continued to ask, "Shall I wage war upon this peo-ple?" To this Jesus replied: "Seek their good and not their evil; touch them not, for whoseeyer toucheth them might as well touch the apple

of his own eye!" (Treatise Gittin 57a.)
The discussion of the origin and authenticity of these Taimudical raports, interesting as it certainly must be, is a subject not suitable for a daily paper like the *Herald*; besides, it is too complicated a matter for the limited space allotted to these lines. I shall, therefore, confine myself to making a few remarks on the aforementioned dialogue between Titus and Jesus. This passage is evidently a fable. It bears the stamp of a later interpolation, and appears to me to have been suggested by a desire of forcing upon the Christian world the conviction that its own faith, out of policy as well as principle, disapproved of the persecution of Israel, and the strong figure put into the month of Jesus was intended to impress the inviolability of the Jewish nation upon the minds of her relentless oppressors.

Female Suffrage.

The Religo-Philosophical Journal for May 24 contains the majority and minority reports of the Senate Committee on Privileges and Elections on the proposed amendment to the constitution of the United States giving to women the right to vote at all elections. These reports give the arguments on both sides as succinctly and forcibly as they can be found anywhere, and they ought to be read and studied by every citizen of the land. The question being one of human rights is of import. ance to every citizen. And, in a Government like ours, every citizen should familiarize himself with this and all other national issues, especially where, as in this case, it involves the rights of our fellow beings. The question is now before the country pressing for settlement, and it will not down at ne bidding of any man or set of men until it is adjusted, and that too upon a basis of equity and justice. The majority report opposes the amend-ment, while the minority report presents to our mind overwhelming arguments in favor of the measure. We are sure it will repay any of our readers to send for and read these reports, whatever may be his present views on the question. If it is right that women should vote, then, for over one hundred years, our Government has been doing wrong in denying that right to them, and if it is right that they should vote, then it will cer-tainly be no injury to the Government or her people to permit the exercise of that right. We are of those who believe that Government can afford to do right always, and that ours will be a perfect Government only when it recognizes and maintains the rights of all her citizens, under all circumstances.—Texas Spiritualist.

THE DIVINING ROD.

A Detroit Water-Finder-The Forked Wand-A Curious and Interesting Statement.

Not long since I saw in your paper an inquiry in regard to water-finding by the help of a forked twig of hazel, or other wood, called in France Bietonism, from one Bleton famed in that way. A few days ago I was at the farm house of my old friend Fuller, in Livonia, three miles cast of Plymouth. Wayne county, and some twenty miles west of this city. He has lived on this farm forty years, and is well known. I knew him as an early abolitionist, fearless and true, a man always frank, decided and outspoken in his opinions, of trank, decided and observed in his opinions, or unquestioned integrity, intelligent and of clear judgment. He told me his experience in the mat-ter of finding water, but objected decidedly to its being made public in any wide way, as he did not want people to trouble him by visits or applications to go from home. All he had done had been for his neighbors, and in most cases without pay, never taking more than the small sum of a dollar. His consent to any publicity was only given on my suggestion that facts so remarkable should help to increase the common stock of knowledge and to stimulate inquiry and thought. For forty years he has exercised that gift, and

has found some sixty or eighty wells in that re-gion, seldom, if ever, failing. When sick or much fatigued the ward will not turn at all. He has a peculiar sensation in the arms, like a magnetic current, reaching sometimes through the whole system, when he approaches an underground stream of water, and this is enough often to make him know its approach. him know its proximity. He considers his pow-er no miracle or supernatural endowment, but the natural result of peculiar magnetic conditions of his system, which serve to bring him into subtle rapport with the water flowing beneath the earth. Often, not always, he can tell the depth below the surface of springs or streams. He has been a healthy and hard-working farmer, of Quaker birth, and with the temperate habits of that class, and yet bests well the weight of sixty-eight years, although not as strong as in his prime. Mentally there is no sign of weakness or decay. When finding water, he must be undisturbed, and keep his mind on his work, qujetly and steadily, keep his mind on his work, quietly and steadily, doing best when alone, but very well with others present if they do not disturb him. He uses a forked twig of peach, willow or witch-hazel, cut wherever he can find it, about two feet long, grasping the forks in each hand firmly, with the palms of his hands upward, the thumbs outward and the fork held upright. Walking thus slowly the forked end turns down forward as water is approached, turning up and then turning backward, or toward the water and toward him, as the underor toward the water and toward him, as the under ground stream is passed by.

In his house he brought out a forked peach-

twig, cut a month ago, held it upright as above described, and I held the end of one prong in my hand, and watched the process to see that there was no slight turning of his hand. As he walked toward the door of the next room the upright fork twisted down, pointing toward the floor, and turned up and back as he passed on. This was repeated as the room was traversed to and fro. Be-neath, twenty-five feet deep, was a stream of wa-ter reaching to a copious flowing spring, back of the house, which had gushed up for twenty years to my knowledge, and which he found. Going out and crossing and recrossing the underground course of the water toward the barn, the same motion of the wand was decided and constant, stopping, and the fork being quietly upright at any distance from the water. Soon after we went up the road north in his sleigh, driving slowly, and the wand in his hands turning occasionally. Thus much of what I saw and heard. I give a list of well-known farmers and others, mostly his neighbors, for whom he has found water, they sending for him usually when they were ready to dig or to bore, and following his directions.

Luther Brigge, Plymonth, three wells found; two flowing above ground. David Madden, Plymouth; two wells found. He had a poor well, and Mr. Fuller found another, only six feet from the old stream, which is good Thomas Smitherman, Plymouth, three wells about 40 feet deep, and water up to near top. Wm. Riddle, Plymouth; found in a barn-yard;

cattle, and then choked up carelessly.
Grant Joslyn, next neighbor, flowing well, three-quarter inch tube. Ransom Alexander, son-in-law, next farm; old well 70 feet deep, and sulphury water; new well near 44 feet deep; sweet water abundant; Mrs.

Alexander, his daughter, can find water too, but seldom tries. Charles Potter, Livonia; well 60 feet deep, water 14 feet from the top, and cannot be

lowered by pumping. John Everett, neighbor to Mr. Potter; well 50 feet deep and abundant; wells near by Potter's 70 and 80 feet deep, but Fuller eald the new well would be but 60 feet, and was right.

Worthy Blanchard, Livonia; well 75 feet deep. Fuller put it at 25, and was mistaken, as he

Laban Shearer, Plymouth; old well deep and poor. Fuller found new one some forty distant; he said water was 15 feet from top, and found it at 14 feet.

Samuel Linden, Cauton; two flowing wells. Mr. Linden used to find water, but has lame hand and cannot, and went for Mr. Fuller. These names Mr. Fuller gave me as some of those he had helped in this way. He is a half-brother of Brastus Hussey, a well-known ploneer

citizen of Battle-Creek. Here is some help for the study of the subtle forces and delicate influences of the inner realm of nature.—G. B. Stebbins, in the Detroit Post and Tribune.

Letter from D. D. Home, the Medium.

To the Editor of the Religio-Philosophical Journal:

It would seem that my most transparent joke of "showing our Jesuit colors" could not be under-stood by either fools or knaves, and I hear that the horde of impostors and their infamous supporters have quoted my words in downright carn est. If I had striven with all my might and main to show to the world that neither knaves nor fools were capable of giving judgment, even on the most absurd questions, I could not have proven my position more perfectly. I hear that every exposed impostor is barking and braying at you. This is just what you stand in need of. I hear of one, who, with his confederate, was exposed before he left America; exposed in England; exposed in Holland, then, returning to America, was exposed again. If he has not a right to insult you, I would like to ask who, in the name of all that is good and true, has the right?

You may remember that two or three years ago, I "died" in a railway carriage. No sooner was this autounced in the public journals, than my poor, troubled spirit was at all the Kardec scances, imploring their pardon for having opposed their most beautiful, and, above all "truthful" doctrine. I visited seauces in general and Punch and Judy boxes everywhere, asking pardon for having so deeply wronged the poor, innocent darlings. When I found myself still on earth as D. D. Home, I had been re-incarnated, of course. I had s good laugh, and have made a most amusing collection of obitarry notices, which I will give to the world some day. If I were to pass away to morrow, I think you may safely take oath that would at once fly to every exposed imposter who has brought insult and shame to the cause of truth, or every addic pated old fool, to crave pardon for having told what I know to be the

simple truth. – God give you strength to stamp out this sinful and most wicked folly as much as possible. The most dastardly coward, and vilest specimen of our humanity, alone, would make use of the names of our departed ones in order to wreak vengeance on the living. Yours for the truth,

St. Petersburg, Russia, May 23, 1879.

J. S. Hurr writes: I have taken the Journal ever since the first volume, and cannot consent to do without it. I esteem it on account of the large amount of original matter, from so many talented correspondents and contributors. I know of no other paper equally strong in dealing with the composition of the mind, and the laws governing the same in all its relations. In Spiritualism direct, I deem it the best periodical published; in psychological and kindred matters it is unrivaled.

Notes and Extracts.

All need salvation from fraud, swindling, violence, and cupidity; from want, disease, war and

infinite Fower is, in one sense, a vast eservoir, from which flows countless streams of animate life.

The religion of the future must be intellectual as well as spiritual.

The material body has been compared to a dwelling, or a place for the spirit and soul of man to abide for a time. Every medium is surrounded by a circle or

band of spirits, whose natures correspond, in part, at least, with the medium.

Beligious creeds and scientific discoveries have usually been in conflict, and science has generally come out victorious. The printing press incurred the anothemas of

the priesthood, sithough one of the earliest works it performed was printing the Bible. A God of love must differ in every attribute from a God of vengeance, and hence, the God of the past is not the Deity of to-day. There has

been another creation. Mearly every artist has left on record his or her conceptions of the power of evil; and, strange as it may appear, no two will agree in their con-

ceptions of a personal devil. The magnetic cord which binds the spirit to mortals may be compared to that which unites the mother with her child, so complete is the union between a developed medium and her guides.

We can reason better retrospectively than perspectively, and a man temporarily elevated to the apiritual plane is better conditioned to examine its basis than from the dead level of materialism. Every man, woman and child, at their birth,

start upon a path that is to lead them up the hills and through the valleys of material life. The terminus of this path is in the broad fields of spirit

The light of day gradually fades until it becomes blended with the shades of night. It is thus that truth blends with falsehood. It is difficult to say where the one ends and the other be-

All books which tend to uplift man, and make

him a better man are in all respects a Bible, and can be classed as an emanation from Deity, projected through human agencies—spirits or mor-If Delty is an ever present counselor of man, it is but natural that there should be some anxiety

on the part of mortals to know how and by what means the counselings of Delty are conveyed to them.

True religion, science and philosophy are essentially the same. They are equally systematic strivings after the highest truth; each in its own sphere is engaged in the search for the greatest good to mankind. The world has become accustomed to rever-

ence certain men for what they have done. This is just and proper, but there should be great care exercised in ascertaining who are the proper recipients of your favors and admiration. All men have their ideas and conceptions of Deity, and the ideas entertained are peculiar to the individual, as no two can possibly see the divine attributes in the same light, or comprehend

the divine character in precisely the same form as another. The Spiritualist is climbing the ladder of progression; the non-progressive person looks at him and says, "you are in danger." This warning is but the repetition of what has been shouted

from every prophet in your land for the past thirty years. 'Tis not a new thought. Christianity makes pain a sacrament and suffering the door of heaven. It paints the angels happiest when men weep. It offers a crown of thorns to human ambition. It holds up a cross for the world to work for. All this is contrary to the natural longings of the heart, and is false.—

It is true that the golden rule enunciated by Jesus, and many of the sublime teachings he gave, were given by others hundreds and perhaps thousands of years before his advent. This does not lessen the importance of the divine truth taught, nor the eternal principles inculcated by

the teachings of the ages. Im a temple in Bangkok, Slam, there is a heathen idol in human form one hundred and seventy-seven feet high, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in long. There are hundreds of other temples in the city with costly images of enormous size. Even heathenism costs money.

Many men reason from a purely material plane, and while they are confined to this, the apprehension of the Harmonial Philosophy is impossible: pure logic will never land upon its shores. The heavy weight of materialism keeps them below the level; it requires the elastic cords of love to draw them upward into the more kenial sphere of spiritual sympathy.

All you have to do is to extend your observa-tion, to realize in the little child of to day the possibilities not only of ripening into earthly manhood under favorable circumstances, but of extending beyond time and sense, into a world of sweetness and light, and continuing to unfold and ripen, and expand these latent possibilities endlessly in fields of beauty, pleasure and delight.

We find in every age from the time of Adam down to the present, manifestations of apirit power—spirits knocking for admission. At times t seemed as though every door and heart had been closed against them, but by a continuous knocking, some were found in whose souls a little spark of Godlinese was found. But invariably it was the poor, the down-trodden, who opened the door to the spirit messengers, and they were made to rejoice.

Fictures of Angels.—In his sermon of Sunday morning last, Henry Ward Beecher said: "Angels are generally painted with wings, and to Angels are generally panied with wings, and to the imagination they present a picture of loveli-ness and purify beyond and above anything earthly." "It is not," said he, "the painting itself which is lovely, but the idea which the painting represents. I never saw the painting of an angel with wings that did not look more like an old hen than anything else. But the idea, that is beautiful. It is the imagination and not the artist which creates a pleture.

The Harbinger of Light, of Australia, says: Tests, and the higher class of physical phenomens have been presented, but materializations are as yet uncommon, but will doubtless develop ere long, and offer a broad field for trickstors and dishonest mediums to imitate; in the meantime let all true Spiritualists work assidu-ously at the foundation we have indicated and prepare the way for a wider dissemination of rational spiritualism, which will exclude all that is unreasonable and dublous, and commend itself to the intelligence of the intelligent thinker.

The London Spiritualist says: There is a great want in London, just now, of a medium who obtains manifestations in daylight, and a ceneral desire exists for opportunities of examining new orders of Physical phenomens. Usbinets are gradually falling into disuse, to the great advantage of mediums, investigators and Spiritualists. Strong mediums obtain good materialistic manifestations while they are held by both hands at dark seances, and the chief effect of using a cabinst is to expose them to suspicion and to strain the faith of observers.

A Writer in the Harbinger of Light says: The state of Mercury, spiritually, is infinitely lower than that of the earth, and the state of Venus is approximately lower, in some directions only of intellect being higher, as the earth has been at a previous epoch higher in some directions then it is now, and upon the planet Moreury there are no human beings able to abide, because the planet is not as yet perfected to the degree of maintaining human life, and it corresponds, in its present condition, to the geological spoin of the earth in its carboniferous period. The planet Venus possesses human inhabitants, but these are in their sensuous intermediate existence, corresponding to those of earth under the dominion perhaps of the first angel or dispensation that came with Osiris. The earth itself is third in rank, and occupies that position between the material or external life of intellectualism which is the prevailing atmosphere of the earth to-day, the religious sura being very inconsiderable.

LIST OF BOOKS

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

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

130 Orders for Books, Medicine, or Merchantise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$2.00, or, if of less value, then by
one-lourth the cost. No attention will be paid to any
order, unless these terms are compiled with.

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

Arcans of Spiritualism, by Hudson Tuttle... 130 10 Analysis of Religious Bellef, by Viscount Amberley. 3,00 20 Age of Leason and Examination of the Prophecies, by Thes. Paine. 50 64 Age of 1.esson and Examination of the Prophecies.
by Thos. Paire.
An Hour with the Angels. Cloth, 50c; post, 4c. Pager.
An Hour with the Angels. Cloth, 50c; post, 4c. Pager.
Age of Reason and Examination of the Prophecies.
Anison and Examination of the Prophecies.
Anison of Reason and Examination of the Prophecies.
Anison of Reason and Examination of the Prophecies.
Anison of Later and Spiritual, by A. J.
Bavis.
Apocryphal New Testament.
Age of Reason,—Thos. Paine. Cl. 50c., post, 6c; Paper
Arcans of Nature.
Vol R.
Arcans of Nature.
Vol R.
Arabula: or, The Divine Guest, by A. J. Davis.
Arabula: or, The Divine Guest, by A. J. Davis.
Approaching Crisis, by A. J. Davis.
Approaching Crisis, by A. J. Davis.
Asteronomy and Worship of the Ancients, by G. Vale.
A Stellar Key to the Summer Land, by A. J. Davis.
Asteronomy and Worship of the Ancients, by G. Vale.
A Stellar Key to the Summer Land, by A. J. Davis.
Asteronomy and Worship of the Ancients, by G. Vale.
A Stellar Key to the Summer Land, by A. J. Davis.
Anti-Theological Lectures, by Rov. Robert Taylor.
200: 12
A Kiss for a Blow a book for children.—H. C. Wright.
30: 64
Anti-Theological Lectures, by Rov. Robert Taylor.
20: 12
A Kiss for a Blow a book for children.—H. C. Wright.
30: 64
Anti-Theological Lectures, by Rov. Robert Taylor.
20: 12
A Kiss for a Blow a book for children.—H. C. Wright.
30: 64
Anti-Crist Faiths and Modern. by Thomas Inman, M. D.
Ancient Faiths and Modern Christian Symbolism.
Profusely Iluntrated. Deeply Interesting. T. Inman.
Ancient Faiths and Modern Christian Symbolism.
Profusely Iluntrated. Deeply Interesting. T. Inman.
Ancient Symbol Worship. Finely Rimstrated.

Art and Symbolism of the Primitive Church.—John P.
Lindy. Beautifully printed and illustrated.
30: 14
Art and Symbolism of the World—Ch. A. Hinds.
30: 16
Art and Symbolism of the World—Ch. Ch. Toulmin.
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30: 16
30:

Allegories of Life, by Mrs. J. S. Adams..... 2,25 09 American Communities, by W. A. Hinds........... 60 50

American Communities, by W. A. Hinds, 20 50
Bhaspavad-Gita—Platin, 1.75 66; Gilt. 225 60
Blasphenry, by T. R. Hazard 10 00
Be Tayself, by Wm. Denton. 75 00
Blobk on the Microscope 75 00
Biblical Chronology. M. B. Craven. 200 10
Biblical Gravel Workers—Allen Putnam. 1.25 66
Biblic Marvel Workers—Allen Putnam. 1.25 66 Biographical Sketches, No. 1. 25 00 Branches of Palm, by Mrs. J. S. Adams. 1.25 67

Criticism on the Aposile Prof. 1906. Paper Criticism on the Aposile Paul, in Defense of Weman's Hights, etc., by M. B. Craven.

Conjugal Sine against the Laws of Life and Health, by A. K. Cardner, A. M., M.D.

Common Sense Thoughts on the Bible—Win. Denton.

Common Sense by Thomas Paine (political).

Common Sense, by Thomas Paine (political).

Christ Idea in History, by Hudson Tuttle.

Christ and the People, by A. B. Child, M. D.

Christianity no Finality, or Spizitualism superior to Christianity, by Wm. Denton.

Criticism on the Theological Idea of Deity, M.B.Craven Claims of Spiritualism; embracing the Experience of an Investigator, by a Medical Man.

Christianity and Materialism, by B. F. Underwood.

Constitution of the United States.

Constitution of the United States.

Christianity and Infidelity—Humphrey-Bennett Discussion.)

Christianity and Infidelity—Humphrey-Bennett Discussion.

Does Matter do it All? Sargent's Reply to Tyndall.

Debate, Eurgess and Underwood. Cloth 1.00 00. Paper

Diskkalsin.

Defence of Spiritualism—Vallace.

Dictionary. Webster's Unabridged (by express).

Pocket, flexible cover.

12.00 00

Dyspepsis, its Treatment, etc.

Descent of Man, by Darwin.

Bavenport Brothers,—their Bemarkable and Interesting History.

Diegesis, by Rev. Eddert Taylor, written by him white imprisoned for biaspiemy. This work is an account of the origin, evidence, and early filerory of Christianity

Devil's Public, by Leave Debaset Taylor. 2.00 16

of the origin, evidence, and early distory of Christianity.

Devil's Pulpit, by Itev, Robert Taylor, with a sketch of the Author. Life.

Deluge, by Win. Denton.

Death and the After Life.—A. J. Davis. Pa. 50 04. Clo. Debatable Land. How. R. D. Owen.

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

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

Devil and his Maker.

Danger Signale, by Mary F. Davis.

Death n Light of Harmonisi Philosophy.—M. F. Davis.

Darwinism vs. Spiritualism.—Hon. J. M. Peebles.

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

Fabricus Tendency of Ancient Authors, by M. B. Four Kears Concerning Spiritism—Dr. H. Tiedeman
Fu-Sang; or, The Discovery of America, by Chinese
Buddhist Priests in the 5th Century.
Fisshes of Light from the Spirit Land, through the
mediumebip of Mrs. J. H. Conant.
Footfalls on the Boundary of Another World, by Rob't
Dale Owen.
Theology, by A. J. Davis. Enlarged Edition. Cloth
75 68. Paper.
Fountain. A. J. Davis.
Fountain. A. J. Davis.

Future Life. Mrs. Sweet.

1.50 06
Future Life. Mrs. Sweet.

1.50 06

Great Works of Thos. Paine. 1 Vol. 25 00
Great Works of Thos. Paine. 1 Vol. 26
Great Works of Thos. Paine. 1 Vol. 26
Harolnes of Free Thought, by Sara A. Underwood. 175 00
Hafed, Prince of Persis, His Experience in Earth-His
and Spirit-life. Illustrated. 460 26
Hisrophant; or, Gleanings from the Past—G.C.Stewart 1,50 04
Harmonial Man; er, Thoughts for the Age, A. J. Davis. 150 08
Haunted School House. 150 06
History and Philosophy of Evil—A. J. Davis. Pa. 50 06.
Cloth. 26 06

How to Bathe. E. F. anner, oz. J. Lapin south of Gates Hedged In. Elisabeth Stuart Phelps, author of Gates Alar. 1.56 06
Human Physiology, Statistical and Dynamical; oz. The Conditions and Course of the Life of Man. J. W. 5.00 30
Hesperia; a Poem. Coral. V. (Tappan) Richmond. 1.55 10
How to Paint. Gardner. 1.00 06
History of the Intellectual Bevelopment of Europe. 1.00 06
Hesthens of the Heath—cloth 1.50 00. Paper. 2.00 30
Hygiens of the Brain and Cure of Nervousness, by M. L. Holbrock. 2.00 James V. Wilson. 25 02
How to Magnetize, by James V. Wilson. 26 02

Jehovah Unveiled: or, The Character of the Jawish Delty Delineated. Joan of Arc, a Riography translated from the French, by Sarah M. Grimkoo.

Joan of Arc. a Biography translated from the French, by Barah M. Grimkoe.

Ling David and and his Times, Common Sense View, by H. H. Maion.

Eve to Political Science, by John Sent.

Ling Of Kidder's Secrets of Bee-Keeping.

Koran, with explanatory holes, by George Sale. 8vo. 500 pp. Bust edition yet published.

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

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

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

Sign of the Air-Poem, by Mrs O. S. Matteson. Toper. #0 01 Life of Thee, Palme.

grand the Crave, 1,00 05

Life of Thomps Paine, Clotherstranger, 18-19 Light and Color, E. D. Babbitt. 440 60 Leaves from My Life, by J. J. Morse. 75 65 Lights and Shadows of Spiritualism. by D. D. Home. 1.80 40

Maculine Gross and Ancient Sex Worship. 50 04

Mental Medicia. Evans. 1.23 10

Man's True Saviors. Denton 10 07

Ministry of Angels Realized, by A. E. Newton. 50 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other Stories, by Lizzle Doton. 1.60 06

My Affinity, and Other S Hardinge. 159 20 Morning Letters, (20 Discourses) by A. J. Davie. 159 20 Morning Lectures, (20 Discourses) by A. J. Davie. 169 10 Nora Bay, the Child-Medium. 100 Nora Bay, the Child-Medium.

Nature's Laws in Ruman Life, an Exposition of Spiritualism Reliam 1.59 40

Nature's Divine Revelations, by A. J. Davis. 8.59 21

New Physiognomy, 1,000 illustra's, S. R. Wells, Plain 5.09 21

Nerves and the Nervous, Dr. Hallick. 1.00 68

Old Theology turned Upside Down, by T. R. Taylor, A. 1.00 68

Orfhodoxy Faise, since Spiritualism is True, by Wis. Denton 10.62 Denton 10 92
Origin of Succies, by Darwin 2.00 12
Origin of Civilization and Primitive Condition of Man, 2.00 12
One Religion Many Greeds. 2.00 12
One Religion Many Greeds. 1.59 13

Paine's Political Works, 1 Volume.....

Rights of Man, by Thos. Pains, Gloth.
Rules and Advice for Circles J. Young.
Religion of Spiritualism, by E. Crowell...... Religion of Spiritualin, by R. Crowell. 50 00
Rights of Man. Thomas Paine. 50 04
Religion and Democracy. Prof. Britian. 25 02
Radical Discourses, by Denton. 123 08
Review of Clarke on Emerson—Lizzle Doten. 15 62
Radical Rivmes—Wm. Benton. 125 08
Real Life in Spirit Land, by Mrs. Maria M. King. 10 08
Spirit Invocations, or Prayers and Praise. Compiled by Allen Putnam. 125 00
Spiritual Manifestations, by Rev. Cha. Beecher. 150 00
Scattered Leaves from the Summer Land, 50 03
Soul Affinity—A. E. Child. 26 04

Scattered Leaves from the Summer Land,

Sold Amenty—A. B. Child.

Satar, Biography of—K. Graves.

Sermon from Shakcepeare's Text—Denton.

Sabbath Question—A. E. Gries.

Sunday Not the Sabbath.

Sexual Physiology—B. T. Trail, M. D.

Strange Visitors, diented through a clairvoyant.

Spiritual Harp, 2,00 14. Abridged Edition.

Self-Abnegariomist, or, The Truc King and Queen, by

H. C. Wright—Paper.

Soul of Things, by Elizabeth and William Benton.

marion. Singiniar and interesting work.

Spiritualism, a Volume of Tracts—Judge Edmonds.

40 60
Sizitling Facts in Modern Spiritualism, NB. Wolfe, MD
Seers of the Accs—Hon. J. M. Peebles.

Spiritual Teacher and Songster—J. M. Peebles.

Spiritual Teacher and Songster—J. M. Peebles.

Solout and Body; or, The Spiritual Science of Health and
Disease—W. F. Evaus.

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

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

Theological and Miscellaneous Writings of Thos. Palme
Tobacco and its Effects, by H. Gibbons, M. D.

The Temple; or, Diseases of the Brain and Nerves, by
A. J. Davis. 1.50 10. Paper.

The Yahoo, Szatirical Rhapsody.

The God Proposed, by Denton.

The Clock Struck One. Sam'l Watson.

The Clock Struck Three.

The Hanger Life; or, Spirit Mysteries Explained—Davis
The Hatory of the Conflict bet, Bellgion and Science,
by J. W. Draper.

Travels Around the World—J. M. Peebles.

The Spiritualism; paper 25 00; cloth.

The Spiritualism; paper 36 00; cloth.

The World's Sixteen Crucified Saviors, by K. Graves.

1.50 10

The Renert; cloth 5.00 00; leather 4.00 00; morocco.

The World's Sages, Infidels and Thinkers, by D. M.

Bennett; cloth 5.00 00; leather 4.00 00; morocco.

The World's Sages, Infidels and Thinkers, by D. M.

Bennett; cloth 5.00 00; leather 4.00 00; morocco.

The Hollow Globe.

The Gospel of Nature.

Thomas Palne Vindicated. By R. G. Ingersoll.

Visions of the Beyond. Gilt, 1.50 10. Plain...... 1.25 10

Vestiges of Creation. 4:11, 1.50 10. Frank. 1.25 08
Vestiges of Creation. 1.25 08
Vital Magnetic Curc. 1.25 08
Vital Force. How Wasted and How Preserved—E. P.
Miller, M. D. Paper, 50 03; choth. 1.00 06
Volney's Ruins; or, Meditations on the Revolution of
Empires, with blographical notice, by Connt Daru. 1.00 06
Volney's New Researches. 1.50 08
Vital Magnetism—E. D. Babblit. 25 00
Vital Magnetism—E. D. Babblit. 25 00
Vital Magnetism—E. D. Babblit. 25 00
Watseks Wonder. 75 08

Watseks Wonder. 1.50 00

1.50 08
15 00 Watseks Wonder.

Worlds within Worlds-Wonderful Discoveries in Astronomy-W. B. Fahnestock.

What Was He? By W. Denton. Paper, 1,99 10. Cloth 1.25 10

Whiting, A. B. Blography of.

Who are Christians? Denton
What is Right—Denton
What is Right—Denton
Why I was Excommunicated from the Presbyterian
Church—Prof. H. Barnard.
Why I am a Spiritualist.
Witch Poison—J. M. Poebles.

THE GOSPEL OF NATURA By SHERMAN & LYON,

Authors of " The Hollow Globe," This book contains many startling ideas that are calculated to dispet the mystification and unravel 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 Things; Intelligence; Incilect; Discords: Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography.

Cloth, \$2.00.

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

RATES OF ADVERTISING.

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

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

Let Terms of payment, strictly, cash in advance. till Advertisements must be handed in as early as Konday neon, for insertion in ment issue, earlier when possible.

THE INFLUENCE

CHRISTIANITY ON CIVILIZATION

By B. F. UNDERWOOD.

In this pamphlet of about one hundred pages the author has subsided a large number of facts changed from a long extensive and sovere course of study; and as all his authorities are farrly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irregistible, on many points.

Price, 25 cents; postage free. For sale, wholesale and retall, by the RELICIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago.

THE ETHICS SPIRITUALISM; A SYSTEM OF MORAL PHILOSOPHY.

Founded on Evolution and Continuity of Man's Existence beyond the Grave. By HUDSON TUTPLE,

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 SUBJECTA TREATED: THE INDIVIDUAL: THE GENESIS AND EVOLUTION OF SPIRIT; THE LAWS OF MORAL GOVERNMENT; AN ALYBIS OF MIND IN REFERENCE TO ETHICS; THE APPETITE; THE PROPENSITIES; LOVE; WISDOM; CONSIDERATION OF RIGH OF THE INDIVIDUAL, OF SOCIETY: CONSIDERATION OF DUTIES AND OBLE GATIONS; DUTIES OF THE INDIVIDUAL; TO GOD; 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 slone worth the subscription price to that journal. When Hudson Tuttle writes he says something."-Spiritual Scientist. • • "We congratulate our brother of Chicago on his securing these valuable contributions. No one is better qualified

to treat the subject intuitively and philosophically." * * * * Such a work has long been needed and never more so than at this time, * * * * To me the crowning glory of Spiritualism is its ethical system, its pure and perfect code of morals. * • I am profoundly grateful to Mr. Tuttle, that he has undertaken the work. • • — Wm. E. Coleman.

* "This subject should have been thoroughly freated 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." . . . -Eugene Crowell, M. D., author of Primities 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 honest pen of Brother Hudson Tuttle. He is a farmer, and knows how to plow and sow and reap; a grapegrower, and can discriminate between good and bad fruit. He writes from the fulness of the spirit, and therefore he constantly rises above the clouds of materialism. Hels no sophist. no hair-splitting apologist for the loose practices of mankind, and so you may look for the highest and most philosophical statement of the morality from his faithful pen; and the comfort is great when one reflects and knows to a certainty that Hudson Tuttle is no hypocrite, and hence is always personally as good as his written word."—Andrew Jackeon Davis. "The questions he proposes to answer are important and concern us all, and no writer is better qualified to enlight-. the world on these topics. I congratulate you in being able

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

-Warren Sunner Barlow, author of The Voices.

12mo. Cloth. 160 pp. Price, in cloth, 60 cents. Pamphlet, 40 Cents. **For sale, wholesale and retail, by the Publishers. The RELIGIO PRILOSOPHICAL PUBLISHING HOUSE, Chicago.

Business Cards.

FRANK BAKER S: W. OSGOOD, NOTARY PUBLIC.

BAKER & OSGOOD. ATTORNEYS AND COUNSELORS,

ROOMS 15 and 16. TIMES BUILDING, CHICAGO.

Agents Wanted.

AGENTS WANTED to sell Dr. CHASE'S 2000 RE-your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

\$350 A MONTH-AGENTS WANTED -36 best \$350 willing stitles in the world; one sample free. Ad dress JAY BRONSON, Detroit; Mich. 25:3272

AGENTS WANTED For DR. MARCH'S FROM DARK TO DAWN. A magnificent NEW BOOK just from the press. Address J. C. McCURDY & CO., Chleago, Ill. 26 5 17cow

AGENTS WANTED. \$50
YOUR OWN Hocyclopedia of Law and
Forms. For Business Men.
Farmers, Mechanics, Proporty
Owners, Tenants, everybody,—
every business. Saves many times coet. Selling fast. Send
for Circular and Terms. P. W. ZIEGLER, & CO., 130
East Adams St., Chicago, III

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism. Embracing the various opinious of Extremests, pro and contogether with the Author's Experience, by the Author of "Vital Magnetic Cure." Price \$1.50; postage 10 cents. * For sale, wholesale and retail, by the RELIGIO-PHILO COMMON. PUBLISHING HOUSE, Chicago.

ORATION

Leadership and Organization. BY S. B. BRITTAN, M. D.,

DELIVERED IN OUTLINE ON OCCASION OF THE

Anniversary of Modern Spiritualism.

Prof. Brittan's creat Speech; single copies fifteen ets.; eight copies for one dollar; ten dollars for one hundred copies.

**For sale, wholesale and retail, by the REZIOIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago. HYCIENE OF THE BRAIN,

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

The Brain: The Spinal Cord: The Cranial and Spinal Nerves: The Sympathetic Nervous System: How the Nerves Act; Has Nervous Activity any Limit?; Nervous Exhauston: How to Cure Nervouness; The Cure of Nervouness Continued); Value of a large Supply of Food in Nervous Disorders; Fifty important Questions suswered; What our Thinkers and Scientists say.

PART II.

Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by themselves: O. It. Frothingham—Physical and Intellectual Habits of; Francis W. Newman—Physical and Intellectual Habits of; Francis W. Newman—Physical and Intellectual Habits of; T. L. Nichols, M. D.—On the Physical and Intellectual Habits of Englishmen; Joseph Rhodes Buchanas, M. D.—Interesting Suggestions on Mental Health; Gearlt Smith—His Physical and Intellectual Habits, (written by his daughter); Tromas Wentworth Higginson—His Rules for Physical and Mental Health; Norion S. Townsend, M. D.—Mental Hygiene for Farmers; Edward Baltzer—Habits of the German Hadical; William Lloyd Garrison—Interesting Hints from; A. Bronson Alcott—An Interesting Letter from; S. O. Glesson, M. D.—A. Plea for hunting for Over worked Brains; William E. Dodge—Suggestions from; Henry Hyde Let—A Business Man's Saggestions; Dio Lewis, M. D.—His Advice to his Namesake; Frederic Hecher Perkins—Suggestions for Brain Workers; Judge Samuel A. Foot—His Habits of Study and Work (aged 88); Mark Hopkins—A few Suggestions to Studenta; William Cullen Bryant—How he Conduced his Physical and Mental Life; William Howit, the English Poet, and his Habits from Boykood to Old Age; Bev. John Todd—His Workshop as a Means of Recreation; Rev. Chas. Cleveland—How he lived to nearly 160 years; W. A. M. D.—How to Banish Bad Feelings by Force; Sarah J. Hale—A letter written when she was 50; Horace and Mary Mann—Most valuable hints from; Julia E. Smith—At 88, and now she has lived; Mary J. Studley, M. D.—On Nervousness in School Girls; Elizabeth Oaken Smith—On Resisches; Rebecca R. Glesson, M.D.—Her Means of Resting the Brain.

These letters are all fresh, and full of most valuable snagges. PART II.

Headaches; recovers at the way.

These letters are all fresh, and full of most valuable suggestions from men and women who have schleved fame; and to real them is next to sitting and talking with the writers. Not one of the eletters but is worth the price of the book. Yet there are 28 of them.

Price, \$1.50; postage, 9 cents. For sale, wholesale and retail at the Religio-Philosophical Publishing House, Chicago.

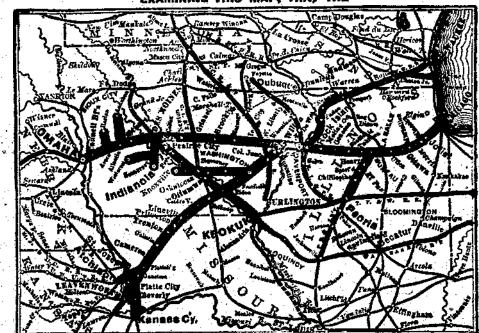
Newspapers and Magazines

For sale at the Office of this Paper.

Banner of Light. Boston. Canta. Boston Investigator, Utica, N. Y 10 Olive Branch, U The Spiritualist and Journal

of Psychological Science, Lond . 8

WHO IS UNACQUAINTED WITH THE CEOCRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line rune from Chicago to Council Binffs and Omaha, peasing through Jollet, Oitawa, La Salle, Geneseo, Moline, Rock Island, Davenport, West "Liberty, Iowa City, Marengo, Brooklyn, Grinnell, and Des Molnes, (the capitol of lowa) with branches from Burean Junction to Feoria; Witton Junction to Muscatine, Washington, Fairfield, Eldon, Belking, Centreville, Princeton, Trenton, Galistin, Cameron, Leavenworth and Archison: Washington to Signature, Cokalcosa and Enoxylle; Keckuk to Farmington, Bonaparte, Bentonsport, Independent, Eldon, Ottamwa, Eddyriile, Oskalcosa, Pella, Monroe, and Des Molnes; Des Molnes, to indianola and Winterset; Aliantie to Audibon and Avoca to Harian. This is positively the only flaitroed which owns, controls and operates a through line between Chicago and Rames.

This Company own and control their Sleeping Cars, which are infector to mone, and give you a double berth; between Chicago and Council Bings, Leavenworth, or Atchison for Two Dollars and Bings, Leavenmonth Dining and Reakastant Cars that accompany all through Express Trains. You get an entire meal, as good as is served in any first cleas total, for seventy-five onta; or you can order what you like, and pay for what you get.

Approximate the fact that a majority of the people prefer separate spartments for different purposes, and the Pallace Haller Ing Califf for Earling purposes, and the Pallace Binding Califf for Earling purposes. One other great leature of Pallace Califf for Earling purposes. Case other great leature of

our Palace Cars is a SMOKING SALOON where you can enjoy your "Havana" at all hours of the day.

Magnificent from Bridges span the Mississippi and Missouri rivers at all points crossed by this line, and transfers are avoided at Council Bluib, Leavenworth and Atchison, connections being made in Union depots.

transfers are avoided at Council Bluts, Leavenworth and Atchison, connections being made in Union depots.

THE PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LINE ARE AS FOLIOWS ATCHEOLOGY, with all diverging lines for the East and South.

At ENGLEWOOD, with the Lake Shore & Michigen Sonthern and Pittsburg. Ft. Wayne & Chicago R. Eds. At Washington Heights, with Pittsburg. Cincinnati & St. Louis R. R.

At Pagella, with Pillinois Central R. R.

At Pagella, with P. P. & J. P. L. & D.; I. R. & W.; III. Midhand; and T. P. & W. Railroads.

At ROCK ISLAND, with Western Union R. B. and Rock Island & Peoris Railroads.

At DAVENPORT, with the Davenport & North-Western B. R.

At West Liberty, with the Burlington, Cedar Rapids & Northern R. R.

At ORTHANDEL, with Central R. R. of lows.

At Columnis Junction, with Burlington, Cedar Rapids & Northern R. R.

At ONAHA, with R. & Mo. R. R. R. (In Neb) At Columnis Junction, with Burlington, Cedar Rapids & Northern R. R.

At OFTERWA, with Central R. R. of lows; St. Louis, Kail City & Northern and C. R. & Q. R. Rds. At Reders, with Toledo, Peoris and Warsaw; Wadesh, and St. Louis, Eschala & N. W. R. Rds. At Archison, with Atchison, Topala & Sama Fe, Atchison & Netherley, with K. P. 22d K. Cu. R. Rds. At Leavenworte, with K. P. 22d K. Cu. R. Rds. At Leavenworte, with K. P. 22d K. Cu. R. Rds. At Leavenworte, with K. P. 22d K. Cu. R. Rds. At Leavenworte, with K. P. 22d K. Cu. R. Rds. At Leavenworte, with K. P. 22d K. Cu. R. Rds.

PALACE CARS are you through to PROBEA, DES MOINES, COUNCIL HAUFTS, ATCHEROR and LEAVEN WORLD IN the "Creat Mosk Inland Rento," are sold by all Theire Agents in the United States and Canada.

For information not obtainable at your home ticket office, address,

E.ST. JOHN. A. KIMBALL.

Gen'l Thi, and Pass'ar Ast., Chlongo, 111.

Zhusicians...

THE MAGNETIC TREATMENT. CEND SECENTS TO DR. ANDREW STONE. TROY W. T. and obtain a large, highly Blustrated book on the system of Vitalizing Trestment

Psychological Practice of MEDICINE

MEDICINE,

Madical Deagnosis, Send lock of palient's hoir, age, see and One Deliar. Patients coming under meaning, told be credited with this Dollar on their first monthly Payment. Different patients, separate latters.

Hemedice and freatment for one month, by mail, Four Dollars. Foor and sques specific by mail, 50 cts; to Agents, pr. dozen, Three Bollars.

Development of Mediumship, Examination, send lock of nair, age, sex and 2 postage stamps, One Dollar. Our Pamphlet, bevelopment, its Theory and Practice, fity comiss. Psychologized or magnetized paper for Development, One Dollar. Special letters of counsel on Development, one Dollar. Amusis for the development of any special phase of mediumship, One Bollar. Time is very valuable; we solicit business only as advertised

Terms Cash and no deviation from this rule.

Address. F. VOGL, Baxter Springs.

Cherokee Co., Kansas.

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WHILL-ENGWH Psychometrist and Chairvoyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and 'unre events, telling what kind of a medium you can develop note if any. What business or profession you are best calculated for, to be successful in life. Any vice and counsel in business matters, also, savice in reference to marriage; the adaptation of one to the other, and, whether you are in a pruper condition for marriage; hints and savice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of discasses, and correct discussed with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not enset a cure.

BELIENEATEONES.

TERMS:—Brief Delineation, \$1.00. Full and Complete Delineation \$1.00. December 1.00.

Tanne: Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis Disease, \$1.00. Diagnosis and Prescription, \$2.00. Complete Delineation with Desprosis and Prescription, \$5.00. Address A. B. Shyrkaron, 219 Grand Ave., Milwanice, Wis.

ELECTRICITY."

The application of this wonderful element as a remedial sgent is not new, but the Combination of the Galvano and Electro Farradic Currents as we get in Dr. PHATTS improved ELECTRICAL CHARLES new, and is being appreciated daily at the

OPERATING ROOMS

H. H. JACKSON, M. D. MEDICAL ELECTRICIAN. 89 Randolph Street. SPECIAL AGENT FOR THE CHAIR.

Call and see it. Correspondence solicited, from the profes-tion. Consultation free. Also Electro-Magnetic treatment by Mrs. Dr. Jackson Hours, 9:50 A. M. to 12:30 P. M. Twenty years' experience Written diagnosis from lock of hair on receipt of price, \$2.

Clairvoyant Healer.

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

Address, Box 70, Geneva Lake, Wisconsin. NO PAY!! Dr. KEAN,

173 South Clark St., Chicago, may be consulted, per-of charge, on all chronic or nervous diseases. Dr. J. Kraw is the only physician in the city who warrants curse or no pay. Finest illustrated book extant: 555 pages, heautifully bound; prescriptions for all diseases. Price \$4:, postpaid.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twolve o'clock, at the Tuird Unitarian Church, corner Monroe and Laffin streets. All are invited.

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

DEATH.

in the Light of the Harmonial Philosophy, By MARY F. DAVIS. A whole volume of Philosophical Truth is can-densed into this little pamphiet. densed into this little painphiet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful, a firm foundation and a clear sky.

Price, postage paid, 15c. per copy. Eight copies for \$1. In handsome cloth binding, 36c.

*For sale, wholessie and retail, by the RELIGIO-PHILOSPHICAL PUBLISHING HOUSE, Chicago.

Modern Spiritualism

PLANCHETTE

THE DESPAIR OF SCIENCE, By EPES SARGENT.

NEW EDITION.

What the Critics say: A neat 12mo., volume of more than 400 pages, with an ample index. The book stands so much alone in its superiority that we do not heatate to characterize it as the only honest history of Spiritualism. A surprising history it is, and well told.—PAlladelphia Press.

The most decided opponents of the new Spiritualistic movement may read it with satisfaction for its copions and incid statement of facts, the force of its reasonings, and the moderation and trathfulness of its spirit.—N. Y. Tribuns.

At last we have a thoroughly good book about Spiritualism; the best sitested and most striking facts, the most interesting arguments, theories, and opinions. The writer is concise and rapid, carryingus forward from point to point without wearying me anywhere.—Cascago Tribuns.

Planchette; or. The Despair of Science: being a full account of Modern Spiritualism, its phenomens, and the various theories regarding it. Price, \$1.25, neatly bound in cloth. Mailed post-paid by the Publishers.

BY THE SAME AUTHOR The Proof Palpable of Immortality; being an account of the Materialization Phenomens, Independent Writing, etc. Price 75 cents. * For sale; wholesale and retail, by the Religio Philosoph-leal Philishing House, Chicago.

NEW WORK.

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

ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS: List of Works bearing on the Subject,

Perchagraphy in the Past: Guldenatuble—Crookes. Personal Experiences in Private, and with Public Psychics. General Corroboraties Zeidence. 1.—That Attended by the Senson:

1.—Of Sight—Evidence of Mr. E. T. Bennett, a Malyarn Reporter, Mr. James Burna, Mr. H. D. Jencken. 2.—Of Hagring—Evidence of Mr. Berlennt Cox, Mr. Geo. King, Mr. Hendelgh Wedgewood, Canon Mouls, Barnass Vox Vay, G. H. Adabead, W. P. Adabead, E. H. Valler, J. L. O'Sal-livan, Epes Sargent, James O'Sargent, John Wesserbes, H. E. Storer, G. A. Greenlost, Public Committee with Watkins. II.—From the Writing of Languages unknown to the Psychle:

Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade): Dutch, German, French, Sasnish, Portnuese (Slade): Russian—Evidence of Madame Blavatsky (Wathins): Romalo—Evidence of T. T. Timayenis (Watkins): Cal-III .-- From Special Tests which Proctage Presions Proper

ation of the Writing: chion of the Writing:

Psychics and Conjuners Contracted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Elake, Don. Sqi; Evidence of Rev. J. Fass Hopps, W. H. Harrison, and J. Sanasan (Slade); Writing within Shates securely screwed toucher—Evidence of Mrs. Andrews and J. Massit; Datasian of Words at the Time of the Experiment—Evidence of A. E. Wallace, F. H.G. S., Hosself a Wallywood, J. P.; Sev. Thamas Colley, W. Oxier, George Wyld, H. D., Mas Elaktharpy; Wallace, Adahasi Shateseet of Circumstances mades which Experiments with P. W. Monek were conducted at Ecopher; William on Glass Consens.

Evidence of W. M. Herrison. Matter of The Spittment Sunrangery of Photo Reproduct. Deducations, Explanations, and Transpire. The Hanny of the Form; the Marks of Convenies. C. Carter Blake, Due Set, and Course Uselin, U. S.

Ringlish edition, shoth, 165 pp. Price, \$1.76, pessage 10 celes.

*, True cale. Tholesale and reads, by the Rennero-Suss. 6.
OPRICIAL PURINGERS SHOTH, Change.

Spiritual Answers to Intellectual Questions.

BY A. J. DAVIS.

Human nature asks questions from all departments of its organization. Physical questions arise from bodily sensations, such as heat, cold, hunger, thirst, weakness, heaviness, wants, passions, appetites. Intellecttions, such as ignorance, curiosity, inquisitiveness, desire to know, ambition, pride, power. Affectional questions emanate from the sensations of the various loves—filial, fraternal, parental, conjugat and self-loveand the variety and number of the ques-tions will exactly balance with the number and variety of the sensations of which these loves are susceptible. Spiritual questions apring like white-winged doves from the sensations awakened in the beautiful recesses of the superior faculties.

Now, it often happens that a person capable of both putting and understanding a profound intellectual question, is incapable profound intellectual question, is incapable of perceiving and comprehending a spiritual answer; because of his inharmonial development—giving him, perhaps, a superior intellectual grasp and power, while he may be blank and stone-blind in the spiritual faculties. This rule is equally and invariably applicable to all other parts of human nature. Nothing can be more unsatisfying, for example, than an intellectual answer to a question which took its rise from among the spiritual faculties. Questions signify the fleeting wants, or the deep-seated desires, or the absolute necessities, seated desires, or the absolute necessities, of that portion of the human organization from which they emanated. Much of the bitter animosities, and senseless quibbles, and cruel persecutions in the sad tragedies of human history, is attributable to this one cause, namely: to misunderstandings arising from the fact that questions were saked by one set of faculties and answered (perhaps, correctly) by another set of facul-ties, in which the questioners were undeveloped, and therefore deficient.

The intellect requires argument, illustration, facts; the spiritual faculties only need clear affirmation and virtue (or truth.) If you would make progress in the ways of and wholeness (or holiness), you de learn to discriminate between the sources of questions and the sources of their answers. When the old Roman official put to the spiritual Nazarene the intellectual question, "What is truth?" he was not answered intellectually, because the divine young reformer well understood that the intellect is not capable of comprehending the truths of the immortal spirit, which speaks, and hears, and sees only from the coronal portions of the human mind, so that the old saying that "spiritual things are spiritually discerned," is as true as ever; and not less so is the ancient record of "everything after its kind."

Among a swarm of questions buzzing in letters received during the past year, I find the following:

What is clairvoyance? Ans.: The sight of the internal eye, which is opened on the removal or subjection of the bodily organs; which can be accomplished either by death or by the pro-

found magnetic slumber. How do spirits converse?

ANS.: Vocal discourse is an invention B Irom t e motions and emotions of the inmost. For these there are no possible sounds, no written language.

Do spirits breathe? Ans.: Flux and influx, or respiration and pulsation, are modes of life in the spirit.

What is the Resurrection? Ans.: The rising of the spirit above the body. This experience is certain at death: but, to the spiritually pure, this exaltation may occur during the terrestrial journey. How do spirits out?

ANS.: They eat and drink not with teeth and throat, but by inhalation, respiration and absorption; as you hear the soul of music and feel the beauty of the beautiful. Is memory immortal?

Ans.: The recollection of physical sensations is perishable; imperishable memories are changes that occurred in the progress

What is the Summer-land?

ANS.: The heaven where springtime and harvest-abundance are perpetual. It encircles and outshines an immensity of inhabited worlds; each of which is a spiritual vestibule to the infinite temple "not made with hands." What is the earth?

Ans.: An earth is a planet where the immortal essence of spirit first permanently receives the "image and likeness" of the Infinite Parents.

What is truth? ANS.: Truth is the immutable and eternal integrity of the Infinite Parents. He who lives and speaks in harmony with this integrity, lives and speaks in unity with the unchangeable will and love of God.

Who are the Infinite Parents?

Ans.: The infinite wisdom is called "God," and the infinite love is called "Na-What, then, is matter?

Ans.: Material substance is the outmost and slowest expression or condition of What is spirit?

ANS.: Spirit is the name we give to the highest and most sublime expression or condition of substance. What is life?

Ans.: When the immortal essence begins to clothe itself with the first forms of animation, we call it, "life." What is love?

Ans.: Love is the perfect flower of life. It is superior to life because it is conscious of its own consciousness. Can love control itself? ANS: Yes; because wisdom is the per-

fect fewer of love. Whatever is conscious of itself is capable of self-government. How does a spirit appear? ANS.: Invariably a spirit appears in the

human form, but with a face and in habili-ments exactly indicative of the condition and state of the affections. Can a spirit deceive? Ans.: A true and pure spirit cannot. But the fine arts, as well as the magical arts

of psychological psychometry, are practiced by certain intellectual spirits upon their

nusceptible fellows on earth.

Is spirit intercourse beneficial?

Ann.: Yes, when it is maintained upon a pure, unselfish basis. Nothing can be more productive of injury when it is sought for the promotion of worldly advantages.

The penalty may be tardy in coming, but it is more to full more the evil door. is sure to fall upon the evil door.

What is selfishness? Ana.: That which promotes your per-sonal power and welfare at the expense of the rightful possessions of your fellows: Is it selfish to seek development? Are: No; for an improvement of your

condition is a benefit conferred upon man-

kind; and, especially, it is a kindness be-stowed upon all who associate or have dealings with you.

Who are true Spiritualists?

Ans.: They who seek first the kingdom of truth that is in the spirit. Who are the materialists in Spiritual

Ans.: They who seek the wonderful demonstrations, which performing spirits and their mediums are fond of exhibiting.

Do you oppose these demonstrations? Ans.: No; that is when they are sought as proofs of a natural human life after Do people seek them for any other pur

Ans. Yes; thousands of persons who

were long since delivered from all doubt concerning immortality, continue these materializing circles as a sort of religious What is the penalty? Ans.: These spiritualistic triflers are

punished, at last, by encountering deceptions and perplexing tricks enough to cause them to lose all their delightful faith. In the end, therefore, all their so-styled "positive knowledge" concerning immortality, slips away like the quicksand that was under the control of the der the great house by the sea.

How shall we become spiritual? Ans.: By seeking wisdom concerning eternal principles; and by living in harmo ny with such principles.

What are eternal principles?

Ans.: Truth, Love, Justice, Beauty, Liberty, Growth—these are principles and the fruition of principles, which would overcome all evil and fill the world with joy, peace, happiness.

A Communication from Colon (Aspinwall)

To the Editor of the Religio-Philosophical Journal. Since my letter of April 28th, events have occurred which will naturally direct public attention more than ever to this isthmus. The opening of the inter-oceanic canal at this point seems to be decided upon, according to telegraphic news just received from Paris, and we may therefore congratulate ourselves upon the prospect of great things in the near future. These more important affairs will, perhaps not lessen the interest of your numerous readers in my attempts to give some idea of the government and people of this place.

When the building of the Panama rail road was begun, the municipal control of the place was in the hands of the railroad company. According to tradition it would have been easy at that early day, to establish a free community, after the model of the German free cities, or of the English settlements in China, with a government of its own, vested in officers appointed by the company. But the opportunity of so doing was not taken advantage of. In every respect this omission has been a matter of regret. Under American or foreign control, there is little doubt but the conditions of life would have been vastly more agreeable than they have been, or are ever likely to be, under native rule, As it is we are supplied by the State Government of Panama with a head official called a Prefect, who corresponds in the main with the mayor of a Northern town. Under him is the Alcalde, who has immediate charge of the police regulations, and sits as a police magistrate. There are, besides his court, those of the of the intellect. Speech is spiritual only | Money Judge, who tries small cases of debt, and of the Superior Judge, before whom comes civil and criminal cases of jury trial and of appeal. It is the stereotyped municipal government of all Spanish America, origin-ally imported from Spain. I shall not criticise it. Most things in this wicked world are faulty, and, perhaps, what we positively cannot cure, it may be the wisest thing to quietly endure. I will, however, venture the remark that Justice, the blind goddess with the even scales, is not altogether a familiar symbol. But considering the with the even scales, is not altogether a familiar symbol. But, considering the character of the people, their primitive ideas and lack of training, the wonder is that there is so little crime. In the first place, the foreign white element, in a population of about 1500, does not exceed 200. The large balance is made up of the native official class, who are almost antically of mixed. ficial class, who are almost entirely of mixed origin, of native common people and of Jamaicans. A majority of the whites are employed by the railroad and steamship companies, and, as a rule, are people of respectability. Several have their families here and have comfortable homes. The whites who are engaged in business outside the companies are merchants and property owners of general good standing and re-

But the common people, or working classes, who go to make up the bulk of the population—how will it be possible to convey a correct impression to the Northern mind of their characteristics and modes of life? The men are nearly all employed as day laborers, at wages from ninety cents to a dollar and twenty-five cents per day, while the women are nominally supposed to keep house. They live in tenements, many of which have twenty or thirty rooms, built in the plainest, and character ways. the plainest and cheapest manner. The great desideratum in a climate like this, where rain falls two-thirds of the year, is a good roof: and so long as that is furnished with plenty of light and ventilation, the tenant is not hard to please. As might be expected there is little or no quiet, where people are so huddled together. There is almost continual clamor. The Jamaicans, in particular, are perhaps the noisiest of all people; while any person who has once heard their peculiar nasal drawl, will never forget it. The women have strident, harsh voices, with which they seem to be forever upbraiding some one, even when not indulging in their inordinate fits of anger; while the men, although perhaps not quite so bad, are still addicted sadly to endless wrangling and loud, boisterous talk. The natives are far less noisy, although at times they keep up a constant chatter in their patois Spanish. It is to be remarked that the Jamaicans, being from an English island, speak what is called English, but which is difficult for the unfamiliar to understand. I shall never forget a new-comer, who, after listening to two Jamaica men wrangling, turned away with the remark that he must learn Spanish, he not having understood a word of their loud talk, and having supposed it to be the language of the country.

The domestic arrangements of all the lower classes are primitive, not to say bar-baric. Marriage is an institution little known among them, free-love being carried out to its bold bad extremes. In fact a deplorable state of demoralization and depravity exists among the entire colored population, with some honorable exceptions. A man and woman will live together as long as it suits both or either, and then part with as great indifference to each other's future as though they had never come together. Even children, of which there are sure to be a good supply generally, make no apparent difference in the freedom of separation. The mother, in most cases, will

assume the care of her offspring, with or without any further recognition or aid from the father, and without any particular ado. The little ones will get on somehow, in a climate where clothing is unnecessary, and food, such as it is, abundant. Did not the great Humboldt say that the prolific banana was the bane and curse of the tropics? He meant, of course, that it was the ever present means of satisfying hunger, and therefore the fatal bar to that exertion which underlies all progress. No one can starve in a realm where all the year round, not alone the delicious and highly nutritive banana and its sister fruit, the plantsin, but also scores of other truits are to be had for the smallest amount of care. Therefore mothers of fatherless children take it easy, and generally manage, when not too old and ugly, to bless posterity with more upon the same generous terms.

This laxity of family ties, and consequent

immorality among the mass of the inhabitants, gives the place a most unenviable reputation for depravity. And when the free sale and use of intoxicating liquids, together with licensed gambling in public are added, the almost inevitable conclusion must be that Colon, or Aspinwall, is a hopelessly degraded city. It would perhaps argue obliquity of moral vision to even plead its cause in any respect. Popee's oft quoted lines occur to me, as they doubtless would to the reader, did he or she know Aspinwall as intimately; but while we may be constrained, from necessity, to "endure" and even to "pity," yet I trust the upright soul could never be brought so low as to "embrace." True it is that constant familiarity may blunt the keen edge of horror, in regard to any vice, but the truly virtuous and loyal spirit can never remain long oblivious to the claims of goodness, or forgetful of the real beauty of true holiness. Therefore, even amid poisonous exhalations of all kinds, surrounded by an atmosphere of material, mental and spiritual malaria, there still will be "Comforting curtains-knit of Fancy's yarn," to hang between us and the most unpromising picture of human experience. There is always the hope of the possible in what Mr. Richard Grant White calls "the long by and by." Most men are, after all, optimists enough to believe in the future. The Colon of to-day may not always remain the small edition of total depravity it now appears, for the spirit of improvement is abroad in the world—the spirit of progress and of human elevation. The time having arrived when the attention of civilized humanity will be directed hither, on account of the stupendous project of opening the great canal, while the prosecution of that gigantic enterprise may not at once tend to improve our morals, we trust it may through the introduction of a beneficent spirit of enterprise and of material im-provement, open the way for the advent of that wider and more elevating Religion of Humanity, among the inspired apostles of which are to be found such men as A. J. Davis, R. W. Emerson, O. B. Frothingham, and many others, and which the post, Tennyson sang so grandiy in "In Memoriam:"

"I can but trust that good shall fall At last—far off—at last to all, And every winter change to spring. J. R.

Colon (Aspinwall), May 30, 1879.

Facts and Principles.

To the Editor of the Religio-Philosophical Journal: In a recent communication in your Journa recent communication in your 300 it.

NAL from the estimable A. J. Davis, I find
the following sentence: "The spiritual philosophy builds upon facts which are temporary; while the Harmonial Philosophy
builds upon principles which are eternal,
and of which facts are but the evanescent outcroppings." The capitals are Mr. Davis's,

not mine. Let us see how this sentence will stand the test of logical analysis. What do we understand by a fact? Strictly speaking a fact is that which is accomplished or done; more widely; that which is known as existing, or as having existed. Events and phenomena which may be colligated by induction, are facts. Carlyle calls a fact "a divine

disclosure." In what sense, then, can facts be said to be merely temporary, in contradistinction to that which is eternal? The principle that the whole is greater than a part,—is it not co-eternal with the fact itself, in the Divine Reason? How can the fact be called "the evanescent outcropping" of the principle? For a class of facts, like the birth of a child, there may not be a pre-eternity, but there is certainly a post-eternity. A fact once oc-curring is a fact always; and it is no more a "temporary outcropping" than is the solar system, or the partiality of the magnetized

needle for the North Pole. The assertion lacks precision, and we fail to see in what one respect Mr. Davis has a right to claim for his principles a duration which does not equally belong to the facts which prove them to be principles, and not mere possibilities. If in Spiritualism reside as a basis all the facts, capable of scientific verification, which the Harmonial Philosophy can give us, why may not the same prin-ciples be deduced from the same facts; and why, in the name of reason, should the facts (constantly occurring, as through all the ages they have occurred) be stigmatized as a "temporary outcropping"? Truly we do not see it; and we respectfully ask that Mr. Davis will take an early opportunity to explain his exact mouning in the sentence now so obscurely oracular.

Spiritualism, so far as relates to morals and religion, is a thoroughly eclectic aystem. It assimilates all essential truth, whether it come from Buddha, Christ, Mahomet, Swedenborg, A. J. Davis, or Mrs. Richmond. There is nothing of light in the Harmonial Philosophy, which it does not assently as Philosophy which it does not eagerly accept. It is universal and not special in the sweep of its sympathies, but it wears the label of no man and of no man's system.

This attempt to draw the line between Spiritualism and the Harmonial Philosophy, as if the latter were more spiritual than the former, must always prove abortive. The larger, the higher, and the senior must al-ways include the subordinate and the derived. If there is snything of truth in the Harmonial Philosophy not included in Spiritualism by the very nature of its psychophysiological anthropology, I would like to know what it is.

Mr. Davis talks of substituting the phrase "reformed Spiritualism" for the Harmonial "reformed Spiritualism" for the Harmonial Philosophy. A very idle suggestion, it seems to me. Spiritualism is not a thing of cliques, sects, and factions. It has been in the world ever since the world began. Its representatives are not those who regard its phenomena as mere curiosities, and get from it no ignoration for good. These are the unprogressive minds that would remain stationary under any form of religion. Its true representatives, those who stamp on it the essentials of all great systems of morals and of religion, are such men as Plutarch, Christ, Augustine, Swedenborg, Wesley, and Wal-

"A reformed Spiritualism!" And who.

we would like to know, were ever qualified to create an unreformed Spiritualism? Probably at this time, in the whole world, there are some ten millions of persons who have been more or less impressed by the phenomena of Spiritualism, clairvoyance, etc. Among these are all grades of mind and all dagrees of spiritual agrees and light. degrees of spiritual earnestness and light some who go and witness phenomens, and are impressed by them very much as they would be by one of Barnum's shows; some who have been already so debased by sensudism that even spiritual facts cannot drag them out of the alough in which they find their pleasure; some who give what thought they can, from the pressing cares of life, to the great subject, and seriously wish they had leisure to study it as it deserves to be some, again, who take in the great facts, interpret them aright, and seek and get spiritual light and life with every succeeding day. These last are the real representatives of Modern Spiritualism; and to credit the turpitudes and impurities of those, whose Spiritualism has not yet had force enough to lift them into a life of moral earnestness and purity,—to attribute such to the spirit-ual philosophy, and to make it out that they are a consequence of its teachings, is about as wise as it would be to make swindling trustees and bank-presidents represents tives of Christianity.

Mr. Davis quotes from one of his English sympathizers who "deplores this running after externalties," etc.; by which he simply means that he wishes that all persons who become acquainted with the spiritual phenomena would become Spiritualists of the high and progressive type;—all which is certainly very desirable. But we must take human nature as we find it. The large majority are now, and must long continue to be, insensible to the high and far-reaching truths involved in spiritual phenomens. But even their case is not hopeless. A day of awakening may come. A man may be very impenetrable to a truth in his thirtieth year, and find light and life in it in his fortieth. His acquaintance with the "external ities" may bear no fruit at forty, and be the very life of his life at fifty. So let us not be discouraged, nor take that pessimistic view of our facts, which Mr. Davis would seem to entertain, and regard them as merely "temporary outeroppings." Nay, they are divine disclosures, and as such should be welcomed and studied.

Spiritualism, pure and simple, has in it all of true and good that the Harmonial Philosophy (which I take it is merely a name for the ethical speculations of Mr. A. J. Davis) can possibly offer; for it introduces us to the study of man in his whole complex and psycho-physiological nature. It makes anthropology a science, and its demonstra tions become for us lessons of morality, religion, and full of all uplifting influences. It teaches us that to live in conformity with divine laws, which are the laws of our eternal well-being, here and hereafter, should be the great object of our striving. What more than this can the Harmonial, or any other, philosophy give us?

APOLLONIUS.

Continued from First Page.

the phenomena and capabilities of the human mind, it came like a clap of thunder in a clear sky; aye, it was thunder that has been heard all over the globe. For thirty years the orthodox creed-bound believers have been crying out, "Ol stop that knocking at the door." The persistent rap says: Let me in.

About twenty-three years ago, I went one hundred and fifty miles, to New York City, to see Mrs. Brown, one of the original "Fox girls." I think an incident at that scance worth relating. There were six persons in all, sitting around a table in a bright, sunny room-Mrs. B. at my left and a gentleman at my right, far enough from me for another sitter. The opportunity for questioning the spirits proceeded around to the left, leaving me the last one in the circle. There had been scores of questions asked mentally and otherwise for an hour or more, when it came the turn of the gentleman at my

right.
QUESTION BY MRS. B.—Will the spirits communicate with the gentleman?

A.-Rap, rap, rap. MRS. B.—That is a call for the alphabet. The sentence was being taken, "My—dear -son-did-you [here the gentleman pushed his chair a little back from the table and looked under it, then turning to me with intense surprise in his .countenance, said "Did you touch me, sir?" "No sir," I replied]—feel—my—touch?" said Mrs. B., completing her sentence. The gentleman said he felt a hand grasp his leg as tangibly as he ever felt anything in his life. The phenom-enon was repeated. Then it came my turn to question. Suffice it for the present to say

I was satisfied.

Q.—Satisfied with what?

A.—Satisfied that the rappings were not imagination, nor electricity, nor made by Mrs. Brown, or by any visible person in the room or on the premises.

Q.—But you don't know who it was.

A.—No not yet, but personyels we have

A.—No, not yet; but negatively we have found out what it was not. Q.—In what way is your experience to

benefit me? A.—That depends upon yourself. What I shall endeavor to do before I get through, is to furnish you with such evidence that had the facts been presented to your understanding as it has been to mine, you would declare, as I do, that I know spirit inter-

A. S. A.

Interesting Pamphlets.

course to be a fact.

J. Burns, 15, Southampton Row, W. C., London, has issued the following pamphlets, which will be read with deep interest: "Miss Wood in Derbyshire; experiments demonstrating the fact that spirits can ap-pear in the physical form, illustrated with plans and etchings."

"Visibility Invisible and Invisibility Visible. A New Year's Story founded on fact. By Chandos Leigh Hunt."

"Spiritualism as a Destructive and Constructive System, a lecture delivered at Doughty Hall, London. By John Tyerman."
"A Beply to Dr. Andrew Wilson's Attack on Phrenology. By C. Donovan."

G. P. Putnam's Sons, New York, have issued the following, which will prove a source of pleasure to many: "The Astallants of Christianity, a lecture

by O. B. Frothingham.

Moore's Universal Assistant and Complete Mechanic, containing over one million Industrial Facts, from the household to the manufactory, with five hundred engravings. For sale at this office; price \$2.50.

How to Magnetise, gives important information on a vital subject to all Spiritualists Every one should read it. Price 25 cents.

The Bangs Sisters, mediums for physical manifestations, are now located at 23; Walnut street.

B. F. Underwood passed through Chicago on Tuesday on his way to Wisconsin. He speaks at River Falls, Wis., 25th to 30th; at Arcadia, Wis., July 1st, 2nd and 3rd; at St. Charles, Minn., 5th and 6th. He remains West lecturing about a month.

Prof. Agassiz, the eminent naturalist, be.. lieved that animals had souls. There is not a single instance of his having been injured by any serpent or beast, however poison. ous or ferocious, though much of his life was passed in the company of animals. It is asserted that they have no language, but he found no difficulty in conversing with them, and they seemed to understand him well. The neigh of a horse to him was a more friendly neigh than any ever heard by a hostler or a jockey. He carried serpents in his hat and in his pockets with a grand unconcern, and dropped them sometimes even in his bedroom, so that his wife was frequently troubled by finding them coiled up in her boots.

BENSON'S CAPCINE POROUS PLASTER.

A WONDERFUL REMEDY.

There is no comparison between it and the common slow acting porous plasters. It is in every way superior to all other external remadies including liniments and the so-called electrical appliances. It contains new medicinal elements which in combination with rubber, possess the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For Laufe Back, Rheumatism, Female Weakness, Stubborn and Neglected Colds and Coughs, diseased Kidneys, Whooping cough, affections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Perous Plaster, and take no other? Sold by al Druggists. Price 25 cents. Sent on receipt o price, by Seabury & Johnson, 21 Platt Street, New York, 261417

\$777 A YEAR and expenses to agents. Outfit Free. Address P. O. VICKERY, Augusta, Maine.

\$10 to \$1000 Invested in Wall St. Stocks makes for tunes every month. Book sent free explaining everything. Address BAXTER & CO., Bankers, 17 Wall St., N. Y. 25 11 27 10

306 a week in your own town. Terms and \$5 outfit free 26 11 28 10 Address H. HALLETT & Co., Portland, Maine,

AGENTS READ THIS We will pay Agents a Salary of \$100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean what we say. Sample free. Address SHERMAN & CO., Marshall, Mich.

FREE CIFT! Acopy of my MedSense Hook will be sent to any person afflicted with Consumption, Bronchitis, Asthms, Bore Throat, or Massi
Catarrh. It is elegantly printed and illustrated; Iti pages
12mo, 1879. It has been the means of saving many valuable
ilves. Send name and post-office address, with six cents postage for malling. The book is invaluable to persons smirring
with any disease of the Nose, Throat or Lungs. Address
Dr. N. H. WOLFE, Cincinnati, Ohio.

15 State the paper in which you saw this advertisement.
28 9 20

erayes' pat, rubber target bur.

\$1.50, delivered, free of cost, throughout the U.S. on receipt of price; or, sent by expense, not prepaid, for \$1.00. Clube of six supplied with times at a low rate. JOHN WILKINSON, Sole Man'l'e, 77 State St., Chicago. Send also stamp for my elegant New Catalogue of Sectoli Saws, Latthes, Archiery, Easte Enil, &.c. lave she hat good is market, and all at manufacturers price. I am publisher of Hope's and Wares Designe, and sole importer of the genuine "Wilkington Saw Blades."

26-148-17

THREE PLANS OF SALVATION Proved by Selections from the New Testament withou Comment; also, Selections from the same Work on Several Important Subjects.

A better knowledge of the real teachings of the New Test-ament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures. Price. 19 conts; postage free.

* For sale wholessle and retail by the Publishers: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. MODRE'S "UNIVERSAL ASSISTANT

MODRES "UNIVERSAL ASSISTANT MACHINESS "UNIVERSAL ASSISTANT STANDERS "UNIVERSAL ASSISTANT STANDERS "ENGINESS PROCESS." Trade Secreta, Edition, contains over 1,000,000 Industrial Edition, contains over 1,000,000 Industrial Edition, 200,000 Jenna for Charles and Standers Median Machiness (1988). The Contained Machiness and Contained Standers and Contained Machiness (1988). The Contained Machiness (1988) and Contained Machiness (1988). The Contained Machiness (1988) and Wood Workers, Manufacturers, &c., Gives full details about Lumbering, Sawmills, Flaning Mills, Saw Full details about Lumbering, Sawmills, Flaning Mills, Saw Full details about Lumbering, Sawmills, Flaning Mills, Saw Full details and Wood Workers, Manufacturers, &c., Gives full details about Lumbering, Sawmills, Flaning Mills, Saw Full details for Owner, Action of Makerials; Sassocium of Timber (12 ways), Legging, Coatof Supplies, Stream-driving, Lumber (19 wasser), Lumb

BELIEVO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. 85