Eruth Genrs no Gnok, Fows at no Human Shrine, Seeks neither Place nor Applause: She only Joks u Fenring.

VOL. XXX. (FORN C. BUNDY, SUITOR AND)

CHICAGO, MARCH 19, 1881.

1 8050 Le ADVANCE.

NO.3

nine. I am inclined to believe that if they were written to order in a private room of random, rally as many of them would be identified as now. There may be a demand for just such things, but in my opinson they as a compared to the compa

Hist, chap. 7) Euseblus and Sozomen test-ify to the same effect. Also Socrates schol-asticus. 8t. Gregory, another bisbop, say: "They quarrel and fight and run into schimas," etc., "and possess an indescribable thirst for contention and rule," etc. Mosh-ein represents the bishops of that contary, at a being given to "arrogance, incurry, at yours too, aumenous to precision." (Eccles.)

ophy of Education. BY M. A. CLANCY.

MATTER-Matter, Mind, Morriss-Recembly, Preedom, Oct-dupply, Demand Adjustmen dess, Language, , Yroth, Beauty

consisted in two questions, with their answers as follows:

1. What is Man's A. No matter.

2. What is Man's A. Now matter.

2. What is Man's A. Now to clad.

2. What is Marker A. Now to clad.

Passing by the humorous aspect of this system of philosophy, if we should follow its logter of the state of the state of the system of philosophy, if we should be placed without its pair of ordinary investigation. With no our raspection, it would be sensewhat difficult to tay the foundations broad and deep. But are we really in that position? Have we not are we really in that position? Have we not an equal reason and ground for sill realton as a fairmention as affirmation as affirmation as affirmation as affirmation as affirmation and negation view? Let us examine the point a little more closely.

It is tolorably clear that the fact of the extending the prior fact of the existence of an observing mind. A long as we do not question.

them to cottom. The which they are consonous connected can throw the smallest obsentity on the criteria by which they are to be identified as to many different phenomens of mind. He was not to the consoner the control of the contro

of the contract of the contrac

and prot

control and its energy with its enthrelinent these are (a) the possible qualities and processes arising from race, clinicals, sac. sac. sizep, consultant, passions, do: (i) feeling, the conselvent and the conselvent and the conselvent and the conselvent like of hashing, these for the most part remaining obscure and in the form of more impulses; (ii) without most lawgraver, the conselvent like of hashing, these for the most part remaining obscure and its the form of more impulses; (ii) without most lawgraver, most law that the conselvent in the conselvent like the conselvent like

opariment, is the science of mind as subject; considers the subject to finish as subject; considers the subjective factor of knowledge of investigates its forms. It treats (a) of scoretical mind as some-perception, repre-nentation and pure thought; (b) of the emotion-settivity of mind; (d) of the practical activi-vity. Other control of the practical activi-

ive mind includes the world of and the organized institutions he family 3 (b) civil society; (c)

Notes by the Way.

DY 8. BIGGLOW.

The real effective force of the society or sacocitation here is simply the difference of the nateonistic forces unequally yoked together, whereas it should be the sum of the on a platform where they feel the restraint of souther sout really antagonistic element with equal rights and claiming equal time and tree. sincy must ant, under any circumstances, anything to wound the sensitive feelings of other party; for two parties there are and r will be. When Spiritualism and cold Maleism are banded together, seek to disguise we may end show a pleasing exterior, the remains, that these sporares ty good natured pleasant speakers feet very sensitive and sometimes give verse. iteriation never the control of the

growing out of this generally secret and wiley fee to all parity and spirituality. This is not the only cause or source of division, but I am fully satisfied that it is the root of the crit in most cases, though not always apparent upon

the only cause or source of direction, but I am fully antisted that it is the root of the cell in the state of the cell in public meetings and spankers and meltium public meetings and spankers and meltium public meetings and spankers of the cell in public meetings and spankers of the cell in public meetings and spankers with the cell in the cell in

siderialization with the incomme stage of the control of the contr on if we make the beginning these interested above the piane of almost confident and the second of the piane of the piane

Spirituality and Spiritualis

BY C. W. STRWART.

Man's growth is measured by the expansive powers of the minds and heart acting in uniformatic powers of the minds and heart acting in uniform the minds and heart acting in uniform the minds of the minds and the minds and the minds are perfect individual, all the powers must be equally rounded out. Take for example then the powers must be equally rounded out. Take for example then the powers must be equally rounded out. Take for example the physical body; if one minds are not to the minds and the propertions, although the other might have deable the ordinary strength, and so with the eye or the ear. It is only when there is a proportional development that symmetrical hand in the physical tops that a symmetrical hand in the physical tops are not as years and the properties a top the control of the physical tops are not as much as a first than the physical tops are not as a much as a first physical power of the power

aprimalism either in its phenomenal or phit osophical departments, addresses itself mere-ty to the intellect, and the manner in which it affects the individual, depends very much up-on the peculiar character of such individual, To one, it will appear to be merely

lightstings of Monas Sinal had upon the ig-morant Hebres.

While is a 'bird slass gitted with greater powers of amplied, it will appear as the den-powers of amplied, it will appear as the den-death, and its all, it will simply be a matter of the head and not of the heart, a fact upon which the latellect may feed, while the sool remains hungs, caked up by the history of the human reso, that mer's acts are not regulated by what they believe, and the reason off it is that there is no necessary connection between be-Principles are the instigators of warty-and bellef must be transfermed into living princi-ple before it can become effective in shaping the conduct of the believe; and when heate flue gold of truth is obtained, that truth will take hold on the hearts of men and become the mainsarpan of a higher endeavor. In the application of this we may see that truth to be obtained, sufficiently approached.

ancient Spiritualism. There are ounces was are good and true, who have no belief in a future aristone, yet base their spirituality on the nobility of man in this world. And we also see those who believe in both ancient and modern Spiritualism, and who, jedged by Assituate of spiritualism.

each other for wast of room; but the soul is as eigran; as God, and broad as it is eternal. As on the beason of the ocean there is room for the ship of every clime, so on the rounded orb of the soul there is room for all that is besu-tiful and true.

Chicago, Ili.

The Magnetic Hand.

The Magnetic Hand.

Constant reference in basile in the Bible to head ga a symbol of power. There are, at least, fitteen hundred references to the hand, and many other references to "touch," "handled the state of the state of

Woman and the Household.

The two have grown up so divinely together, Flower within flower, from seed within see. That only the wisest of mos can say whether His teing or mine was first shapest and decine the help the first being of the his help is secrated itse. We were linked each to each. I am bound in him to the help to the help to the help the help to the help the

n him, kens, I languish; without me he dies, life of his life; he is limb of my limb.

Twin babes from one cradle, I tottored about with him.
Chased the bright butterflies, singing a boy with Still, as a man, I am borne in and out with him.

Sup with him, sleep with him, suffer; exjo

Faithful companion, me long be has carried Unseen in his bosom, a lamp to his feet; More near than a bridegroom, to him I am

If my beam be withdrawn, he is senseless

I blind,
I am eight to his vision, I hear with his cars,
ie the marvellous brain, i the masterin mind,
I hangh with his laugh, and weep with his leto well, that the ignorant deem us but one;
They see but one chape, they name se one nar
pilant accomplice, what deeds we have done.
Thus banded logether for glory and shame!

The dear seasours cannot see the control of the con

Then, tenderly, lovingly, over these hovering, I shall look down on these empty and clove Pale mould of my being; thou visible cover! Wherefrom my invisible raiment is woven Though sad be the passage, no pain shall

one service of the state of the service of the serv

we need to study the control of the

Brooklyn, March 1881. Dn. G. BLORDE

and half moreoco.

This literary Comstock fode that has just seen put upon change, advertises its ores with none brass than gold, and like many, another levels and gold, and like many, another in a great deal of iron pyrites or "foots" as a great deal of iron pyrites or "foots" old, even if one who sets out to examine it oes not find lead on his eyilde shefore he gots one of find lead on his eyilde shefore he gots one of find lead on his eyilde shefore he gots of the control of the gold of the set of the poly in how too his ook as a sort of by-play in how too his ook as a sort of by-play in how that he

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Rug Patterns.



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An Iowa Methodist Reveals his Bigotry.

In Clinton, Iowa, is published the Method-tif Epicopol Victor, in which appeared, a month or so since, as editorial on Spiritual-ian which we give in full. Surely the edi-tor should thank us for this, yet his article will only show our intelligent readers how bigotry will lead a man to 'lie for the glory of God' in that a insteenth century, as the great church historian, Mosbeim, said was a jastifiable outsom affects hundred years ago. Here is the said editoria'; 'We sto the following is a recent lengt the firends,

are to appear duoutly in strange, or un-continuous services properation; one on two, as evidenced by the expression of the continuous services of the expression of many continuous services of the expression of remental influences.

The Heraid is a daily, journal in Clinton, which had reported the "Spiritualist lec-ture," and has since published a keen re-riew, by a correspondent, of the Visitor's

view, by a correspondent, of the Vettor's article.

The claims of the lecturer, which this is norsut blyot, who professes to be a Christian minister, says are "made up out of the whole clob," have been thoroughly substantiated by the investigations and statements of Professor Hare, Judge Edmunds, William Lloyd Garrisco, Joshua R. Giddings and Epos Bargent, in this country; and by Professors A. R. Wallace, Crokkes, Zollner, Ficht, Butterf and other eminent persons acrose the Atlantic, as well as by a heat of equally competent, but less widely known mon and women.

Wallace has just been [granted a year]

m men and women.

Illace has just been 'granted a yearly
on of three thousand dollars by Queen
ria for his great scientific services,
s a leading and recognized authority d is a le leading and rec co, yet he says:

set or positive dishelist."
This statement is made in a work filled with facts and experiments carefully prosouted for years, and which test and community the mature opinion. The imprudent setlat of the Visitor asserts without proof h here to the for years, and a this matere opinion. The limp a this matere opinion. The limp are that of the Yestor asserts without process aballow conclusions. He is a servar should be compatible logicity while thou process English in aims to serve truth, and that makes ide difference. The better you serve! to sectarization the worse you serve! a sectarization the worse you serve!

careful training), become reasonable and decently beneat. He is "lum

studence, the statement that Spiritualism borrows its phenomena in part from jugglery and in part from meamerism. Bellachint, Hermidin and Maskelyne, the most eminest magleians or experts in jugglery to Eurone, declare they cannot explain or lachini, Hermann and masseyic, too mose emineat magicians or experts in Jugglery in Europe, declare they cannot, explain or counterfeit many of these phenomens. If this plous editor knows this he plays a cratty game of keeping dark, if he does not he is a 'blind leader of the blind,' and a host of good Methodists may fall into the ditch with hins. As for borrowing from memmrism, his ignorance is too dense to see that the second of the second of the second of the presence, are varied manifestations of many interior or spiritual powers. Spiritualists also to be horsed, to ghalfy accept trutt wherever found, Christian or Pagan. It would be a great help to this nerrow-minded at man if if would do the same. He need not go only fit he own church to get light that spedd shife bitm sebanned of his course. He would that great scholar and devout Methodist in Wesley's day, Adam Olark, saying its stitleters the such a section as and charge as the section as and charge, as in the section as and charge, as it is the section as and charge, as it is the section as and charge as the section as the section as and charge as a section as and charge as a section as and charge as a section as a

He www.

vont Methodiat in Wessey a

Cliarke, saying:

"I believe these is a toristic world in which vari
use notive of spirits live and act, and that any of these

controlled the spirits in the search of the search

that spir controlled the search of the search

Let him read John Wesley's writings,

and he would find that great Methodiat

ploneer declaring his builet in appartitions

"follows:

and he would find that great Methodist phones declaring his basies in apparitions as follows:

so follows:

"In the property of the property o the vile deprayity of Reverends Averysand McCroskys in our land to-day. We do not say that such deprayity proves the Chris-tian church and ministry all bad. We recognize exce gnise excellence there, as elsewhere. We to not covet this task, but have no fear of fair compa not allow. This edit

not allow.

This editor is not of sufficient consequence
to warrant, for himself alogis, these bried
comments, but he represents a bigoted class
fortunately growing "annall by degrees and
beautifully less," as light gains and chactigrows, and so we take up his case for the
common good.

The Evolutionist, at Topeka, Kansas, quotes from an eminent German Protestant, Rev. Dr. Christileb, and thinks that "the Father-land is evidently on the very threshold of the most important reformation ever un dertaken even in the land of Martin Luth er. Dr. Christileb says:

dertaken even in the land of Martin Lutner.

The Charities says:

Wherever you go, whether into the lecture-room of the learned professor, or the council chamber of the municipal, or the the mechanic, or into whatever piece of public or social resert, everywhere, you hear the same tain, that the old rath has become the same tain, that the old rath has become the same tain, that the old rath has become represented to believe in it may more.

I will be the control of the control of the council of t

Germany:
And the results of this widespread unbelief are everywhere apparant. No new
charge of the property of the conparanter, Only for persons in not do one restanting. Only for persons in not do one restanting, only for persons in the conis said taking the whole of Protestant Germany, ever go to church, and is the captain
and, the contempt of the conreligious is contempt of the contempt of the
corpe, in spileof the was it is exiting and
great ability of adme of them, are ulterly
unable to sixth the spreading deing.

This body of Hindoo Theists and free religious thinkers and worshipers, have issued a Year Book, with its list of societies and pracehrs, as we learn from our neighbors of the Unity, and this list gives one hundred and littly organizations with memberships of from three to three bundred. This remarkable movement has very little connection with the missionaries, but it is a growth of free thought among the educated native classes, who are not satisfied with efficie paganism, and not in sympathy with the sociarian dogmatism these missionaries caech as Christianity.

pathy with the sociation degmatism these missionaries teach as Christianity. Spiritualism is fleding its way into the Brahma Somas, and Keshub Chunder Sen. one of their ablest preachers, is an a rowed Spiritualist. This we state to make the kies of their constant where complete, for the senset of Unity and of our readers.

An exchange given an account of a curions case at Reading, Pa, where a man,
John Gyunshen, has remained unonoscious
for about five weeks. Gyunnben arrived in
Lehigh Gountly a stranger about five weeks
ago, He saked for refreehment, was served, and said for it, and subsequently took a
seat and foil into a done. Fan effort was
made to awaken into, but ha could not be
arroused. He was sinken and pitched around
ance was summoned. The physicians failed to arouse him, and, as his bone is unknown, he was taken to the Alms House.
Since then he has not uttered a word or
given any sign of life except a salight yawn.
He lies stretched on his back on a low oot.
Small dose or liquid fault have been pour-Since then he has not uttered a word or given any sign of life except a salight yawn. He lies stretched on his back on a low oct. Small does not liquid fluid have been pourced down his throat, but there has been an apparent. He desse scondition of the stomach. Hundreds of persons have visited the strange patients and the case is receiving notice from the local press. The doctor says it is the most wonderful case he has over heard or read of. Many of the modifical restorating determined to apply a guivanto battery to the man, and a special apparatus was procured. The statery was present to the state of the press. The statery was pressed and the state of the sta

Rev. J. Morgan Smith writes thus to a local religious paper upon a subject whi has been agitating Unicago ministers

poes rangular paper upon a suoject when has been agitating Orleago ministers of late:

Dr. We have rigorously denies religious deDr. We have reconstructed to the person of Orrist than to the bergical propositions. There is a new sense of unity among Christianas. Hencevolence in giving and practical work carry un beyond any otherage. Looking at the kopeful signs, our rainbow has

We thans the doctor for plaing a cheereful strain. Statistics of non-attendance on church and granes over "spathy" have become irritating. The lost thing we like to "Often, when we hear of the weakness of our modern Christian amiability in comparison with ancelen polemic staiwartism, we devoutly exclusin, Let us have still forget Bishop Wilson's couples our be Orristian priestbood:

Couponed all of swestbess thair sight.

Compounded all of sweetness is their might," As those who are sent to treat and not to fight

As these who are sent to treat and not degal.

But there is a change in the type of our
bristlanity, if we cannot allow a declention. Coange is not declenation. It may be
made anne. Allow that we drop our there
opical clubs, cease from sectarianism, symathize warmly rather than will tremement
maky, and become plain, practical, calm,
oced-matured, neeful and "autional Christian". shall we not be making a will tregued, and the shall we not be making a practical, calm, shall we not be making a point on the ritualists, the catchiers, the legicians, the controversiatists and the revivalists of the fact the shall we not be making a point on the ritualists, the catchiers, the legicians, the controversiatists and the revivalists of the fact the shall we not shall be controversiatists and the revivalists of the fact that the shall we not shall will be compared to the control of the shall we not shall will be a wholeness about us that will please the Christians of 160 sod much as Jonathan Chwarfe and Parasey please many Christians of the compared to the shall be coming the shall be shal

Now we see things that way. We like the coming Christian as he begins to set in to figure before us. It does not offend the coming Oriettan as he begins to set in-to fours before us. It does not offend us even if churches are temporarily thinned and more "crase" on the other must go." Even a certain "hardness" of tone in the religious press and pupit is a relief from the mistempered withdess of a spasmodic Oriettanty. Nature will assert hereeft in every change. Grace will bloom in em-type of good character.

February 26th we published a ation from Thos. S. Tice, of B ooklyn, N. incontrovertible evidence that who claimed to be a medium, it consummate fraud. Mr. Milablishes The Psychometric Cigouatticularly active and carnest in the claime of Court Y., giving in Goernelia, w ine mediumany, and it is difficult to teal when the matter in dispute would have been definitely settled so that the public would not have been in doubt, had not Guernella himself lifted the very thin veil of gause from his tricks, deceptions and faischooda, and admitted that he is a self-ton-victed impacts. He is no servence followed.

Copyrighting God's Word.

Apropos of that splendid eatire on mod-era Christianity, the copyrighting of "God's Word," as they call it, "The only declaration of God's will that he ever made," the New era Christianity, the copyrighting of "ded's Word," as they call it, "The only declaration of God's will that he giver made," the New York Observer, on its religious aide, asysthat hot words are used in the London "religious" papers on the subject, and that "the upshot of this discoseston may be the discover; that there is no law by which the universities have any exclusive right. to prioting of the authorized or old version. They have a prescriptive right, which has been sustained by the highest courts, and they will have an undisputed copyright of the late revision by confract with those who made it!" Gontract with those who made it!" Gontract with those who made it!" Gontract with those who made it! Gontract with those who made it!" Gontract with these who made it!" Gontract with these who made it!" Gontract with these who made it!" Gontract with the with those who made it!" Gontract with the make "then. It was not the contract of the make "then. It was not the contract of the make "then. It was not the contract of the power of the piece where the contract with the second of the power of the piece was not been with all their hearts. This is how he beads of the new version—forestails it!

9. In how pany many his week hall safe!

19. Was it was the week the week of the safe was the week the week of the safe was the week of the

calconard, one account in come are accounted to the second of the second an earnest, practical way, a shrewd business man grossed in your affairs, a morning, noon and night to be sharp at a bargain, not injustice. All this is sary, but it is ill to stop u neas consume our though

Next B

B. F. Underwood

fire. He will, however, build on the si of the hotel or elsewhere a flanti-

e a Sanitarium. rd Station, Ind., is Liane, Franklin Co., Dr. Carman, of Banar emparatellar temporarily stopping at Lis Kansas. He has performe

Is Darwin Right? or the Origin of Man, by William Denton. It is ecientific, plain, eloquest and convincing, and sheds light upon man's origin. Price \$1,00, postage, in cents. For sale at this office.

as Darwan rugars or the Origin of Man, by William Deston. It is escentific, plain plays with the property of the Proposition of

Miss Bird in her interesting work on Ja-pan says, that when the Japanese learn to read the English lenguage, the first works they desire to read are rationalistic and

theistic publications.

"Principles of Nature" by Maria M. King,
vois.—\$175 such, or \$5,00 for \$vois.—\$0-beg a concise exposition of the Law of Uni-reveal Development, of Origin of Systems,
inna, Planeta,ete, also an exposition of the
ipiritual Universe. For sale at this office.

Alred R. Wallaco, the eminent naturaling a cor versal D Suns, Pi mder of the fundament Alfred S. Wannes, with the first, propounder of the fundamental principle of the Darwinian theory, an out-spoken and devoted Spiritualist, has received a peasion of \$5,000, a pear from Queen Victoria, as a recognition of his eminent services in the cause of science.

services in the cause of science.

Mr. E. W. Wallis, of England, contemplates visiting America in September next, and is desirous of making engagements to incurre for the fail and winter months. Mr. Wallis is said to be a time speaker and to bear a good granulation.

Augustus Day, 78 Bagg St., Deiroit, Mich., keeps for sale or circulation, works on Spiritualism by the most eminent authors Spiritualism by the most eminent authors. He will be at the Spiritual and Liberal Convection at Filot, with a large assortment of books. He will also receive subscription vention at Filnt, with a large ass of books. He will also receive sub-for the JOURNAL. He is doing a go for the cause.

for the Journal. He is doing a good work for the cause.

Mrs. Maude. Lord has been holding a series of dances in this city, at the residence of a prominent setties of the South stdagand we seem that the manifestations have been the setting of the setting of the setting of the setting and the setting and the setting and recognized by those present. We hope to be able to give a fuller account of these dances at some feature time.

Chaffes Foster is at present stopping in New Ociona. The Bodily Floopures says: "He has in this city a host of friends, and visitors without number daily calling in to best the strange power he claims. There is hardly a centre of thought which he has not oristed in his extensive travels about the world. He may as well be called a citizen of this city since he has decided to make this his winter home, with incleation of returning to it every sutumn."

W. Harry Fowell, the slate writing menium of Philadelphia, writes that he has met with grand success at Toledo, Norwalk, Milan, and Oberlin, and will visit those places again. He will also visit Birralingham and Collins; will be at Exat Liverpool, (his, March 21st. He will make engagements to visit places between Cleveland and Pittlaturg. Address him at Cleveland and Pittlaturg.

land, Ohio.

There is a Society of Moralists at H anni. bal, Mo. The specific object of the organization is set forth as follows:

To promote social intercourse among its members; to render assistance and comfort the control of the

Dr. W. J. Atkinson, of Clarksburg, Mo., destens to supply a free reading room in that town with books. He writes:

I am unable to purchase the books required, therefore ask all publishers and authors who feel able and generous, to prise. I think if any Sitate in the union needs to have its citizens educated in liberal ideas, it is this. When I read the direction of the control o

D. E. Smith, of Community, N. Y. writes

D. E. Smith, of Community, N. Y. writes as follows:

In answer to urgent calls from Lentral Illinois, have arranged to get there with Mr.

H. France, leaving here about March 20th Mr. France is a materialitie; medium of wonderful power, and holds all his séances under strictly test conditions. He is just the under strictly test conditions. He is just the willing to investigate. If there are any Spiritualists in other portions of the West who are surrounded by skepites wishing to investigate and get the truth of this no-mentions question of materialization, left Nr. C. Blauwell, Reports Lift, and test Co. Nr. C. Blauwell, Reports Lift, and test Co. R. C. Blauwell, Neponset, Lift, and test Co. R. C. Blauwell, Neponset, Lift, and test Co. R. C. Blauwell Neponset,

conditions will be sent them.

E. Gerry Brown, a prominent spiritualist, and a very careful and critical observer
of the spiritual phenomena, writes as follows from Hoston, Mass.:

I had a very satisfactory silting with Mrs.
Simpson and admire her very much. Her
sitting with myself and wife was to us
the most convincing manifestation that
exhibition of force and I am in feed thankful that the unseen should have given me
such o'tdence. I blink I was the only one
had but they give the first of the flower and cortainyy I warm! you cannot be the most and the

"What is the Matter with the Clergy?"

"What is the Matter with the Clergy?"

Is the question asked by the New York Tribune, and answered as follows. Good, plain, friendly critician it is:
"Why are the pows of almost every de-nomination filled with women and children, while their husbands and fathers, though professing a sincere fiably in Christianity, have fallen out of this-bysit of going regularly to chorsh!" Ji-Ti not altogether because they down are very and the chorsh they have fallen out the hybrid way by Maminton.' Being men, they meet every day important issues, great facts, ideas, political or otherwise, of moment to themselves and the world. They are socuetomed to grapple with them in a vigorous, practical way. The pows of a clergyman who knows how to bring religious truths to his heaven in this way are not empty. It is a mistake to say that way are not empty. It is a mistake to say that way are not empty. It is a mistake to say that way are not empty. It is a mistake to say that way are not entirely to because they are straid to have their souls latel bare such their sims made terrible to them. Nothing interests a min. what he can are not be used to business more week and totally ignorant of the which they live-their knowledges tempitations, tastes, passions, or we have been considered to the constitution of the constitut

A VISIT'TO DR SLADE, THE MEDIUM.

essages Written on Slates on the Side Turnet Towards the Table—A Spirit that did not Spell his own Name Cor-rectly—A Spirit's Hand that took Liber-

Slate-writing, it may be said in advance, for the benefit of those not familiar with what the Spiritualists call photo-more in the state of the spiritualists call photo-more, is twent two slates, or on the lower surface of a single slate held down upon a table. Slate, which is spiritually slate the lower surface of a single slate held down upon a table. Slate, who has practiced it for over tem years and is widely known in Europe as well as in this country. He was arrested self-act, who has practiced it. For over tem years and is widely known in Europe as well as in this country. He was arrested he produced the manifestations by sleight-of-fixed and by a bit of pencil strick under London magietrate Slade went. to Russia, where he was patronized by the Grand Dule Consiliative, and to the principal Germ. Dule Consiliative, and to the principal Germ.

a London edition and an American rehamogith wonderful binar described in
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hold must have passed through the solid
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hamogith of th Last week a company of gentlemen met at the Palnier House to confer in regard to some disconsensions of the tenth annimites of our city in the astronoments of the tenth annimites of our city in the astronomen of 1871. The decided feeling of the assemblinge was in favor of starting a plan for afree Public Library, to cost at least 8500,000 Truly a noble method of illustrating the immortal and coquering power of wise intelligence and resolute will—the qualities which made a new and fairer city springing up from the ables of the great free—an appreciation of the need of mental and spiritual culture for our lasting and true/great-

Now said the Doctor, addressing the visitor. "If there is any friend you want to the land, so If there is any friend you want to the table, so I can't see it."

The reporter wrete rather illegibly "Angusus Steels," and rubbed the name out. Then he placed the slate on top of the table with a bit of speak under it. and put like with a bit of speak under it. and put like with a bit of speak under it. and put like you will be a steel to be placed the slate on top of the table with a bit of speak under the placed the slate. After a while the scratching costed, and bare came three raises," and the Doctor. (Modiums always speak of their "courtor" in the placed now become, and the placed now person.)

The recorrer turned the slate over and

the Diccirc (Mediums mumber, though they recenter) in the plural number, though they recenter in the plural number, though they recented in the plural number of the property and profess to be but one person.)

The reporter turned the shale over and the plural number of a future legible hand, with a message asserting that the phenomenon was a proof of a future life. The signature was A. Bicel—the final relation only the initial of the first name being written. It seemed a little goes that the spiral should shaw forgotten. The reporter than tried various experiments with the slates, selecting fresh ones from the pile and putting them under and upon the table in different positions. Writshes the doctor's hands touched them. Final the plant position of the same of the same position of the same plant is not the same of the same plant to the same plant to the same plant to the same plant to the same plant the same plant to the same plant to the same plant the same plant to the same plant the same plant

There was a wariety of dishlerie of this serve as as the lifting of the table a foot, and tumbling the chairs about. No efforts with hands, feed or eyes could discover any the foot legs of the value is four legs and the foot legs of the value is four legs and the discourse and the foot legs of the value is for legs and the discourse and the second time reporter and placking at his his trousers. Setting his left hand on the two areas and the discourse and discourse and the discourse and discourse and the discour Applyersary Celebration in Brooklyn,

on the carpet, and the locator a new membership in more was now over. After examining the table and satisfying himself, and a continuous the table and satisfying himself, and analysis of the reporter left the place, rather flustered and analysis that he could not find an explanation to account for the phepomena. In the reception rooms it he foot of the stairs sat Sindr's satisfant, a stoot, eiderly main, who has long been the companion of main, who has long been the companion of main, who has long been the companion of the stairs at Sindr's satisfant, a stoot, eiderly main, who has long been the companion of the stairs. The reporter came away thinking that the show, though an expensive one, was worth the money.

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or pathway through life's thorny ways, bere bleeding feet must often tread— or rugged steeps, through darkest days shining star balk overbead— glestn of Resson's purest ray, light us o'er the rugged way.

ben pussions dark sweep o'er the s trwbelming us in thickest gloon— to mighty billows o'er us roll, id herrid forms our thoughts assue as Resson's calm refulgent light, ines out upon our pathway bright

on atorms of trouble dark and direction has blotted from our sky, hope is dead—and all deelro life has ended—with a sigh, and all deelro life has end plate and plate hope and peace return sgala.

O'er mountain crags—through vallers of Through forest chade or sonny vale, Or where the creions of cradini sweep, Laves described in traili-There Heaston star, the light of heaven To light our path is kindly gives.

hen mists of supersittion's night, shroud us like a vale of gloom, d all seems lost—in utter fright o feel upraised the hand of doom— en Resson's mild benignant mises, pears with gladness on the scene.

gh summer's heat and winter's to ah all the strife and toll of your, dery youth, to gray beard old— gh sunsy smiles, or briny tears— il Reason's aweet and halmy breatle ooth our way through life and de

wasting fever's scorching breath, supt our souls with wos and pain, na balance life has hung-unding beath come hack again—Reason's isou plining our spirite halfs, sees and joy our spirite halfs.

When weary years have come and gone, And raven locks have turned to abow, And earthly hopes are fading fast, And Timo's stern voice has bld us go— Then Resson life the well between, And shiring spheres of life are seen.

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Moody is a success in revivals because among other reasons, he never taxes the intellectual ca-secity of his heavers.

truly love.

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