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Truth fears no dash, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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WHISPERS FROM SUMMER LAND.
In memory of Mr. James Goodwin, whose spirit left the ether on April 24th, 1877, this inscription is respectfully inscribed to his surviving wife by Mrs. E. G. Hooper.

A voice comes softly whispering me,
Sweet with the music of the spheres
That lie across transition's sea—
The boundary of this plane of tears;
A voice with all the earnest tones
Love's faithful memory retains,
But which has softer, sweeter grown
By mingling with angelic strains.

It bids thee in the name of love
No longer deem his gain thy loss,
But seeking him in realms above,
No longer linger by the cross.
He pleads with thee to keep thy mind
So calm, that he can mirror there
The heavenly truths his own doth find,
That all his joys thy heart may share.

He bids thee feel the blessed truth
That he is true as much to-day,
As though his soul's immortal youth
Was robed in worn and weary clay;
To reach across the stream of time,
And grasp his love-extended hand,
Learning to claim his pleasure thine,
And dwell with him in spirit-land.

He pledges thee, the first to be
To hasten to the mortal shore,
And hear thee o'er transition's sea,
When'er thy earthly life is o'er,
And lead thee to a home more fair
Than e'er or poet ever divined
Of cloudless joy, and beauty rare,
While shadow'd by the human mind.

As thou wouldst not reject his prayer
For any hour thy life could give,
Could he still breathe the lower air
And in the mortal body live;
Lest to the pleadings of his love,
And while he seeks thy side again,
Still let his fond protection prove
Thy strength while on the earthly plane.

Faith e'er moment grow the clouds
That hide the angel world from thee—
Linger the mist-wail that enshrouds
The kingdom of immortal bliss.
Then, sister, wipe those tears away
That dim thy spirit's inner sight,
And warm thee in the golden ray
Of changeless love's divinet light.
Baltimore, June 1877.

THE SUICIDE.
A Chicago Lady Visits the Spirit-world—
Sees Rafferty the Murderer, and Those
Who Have Committed Suicide.

AN ARGUMENT AGAINST THE CRIME OF SUICIDE.

As the suicidal mania is becoming more prevalent every day, it naturally engages thought and conversation in its channel. Whilst the act of taking one's own life is asserted by some to require courage (and justifiable under certain circumstances), it is by others condemned as a cowardly one. There appeared a few weeks ago, in the Sunday edition of the *Chicago Times*, a long article in defense of suicide, a poor, sick and friendless young girl, who ended her life by means of a pistol ball; the article was indeed ably written, and good so far as it went.

What induces persons to commit suicide? A man having failed in business and lost his money, believes that his all and everything that makes life desirable, is irreparably lost; he becomes so depressed in spirit that he can not calmly reason with himself; all seems dark and gloomy around him, and not one bright path appears open to him upon which he may again walk quietly on in life; he can not muster sufficient courage to face the blasts and cares of existence and commence business anew; he has no longer a desire for life, and wants to end it. Perhaps he has a family—a wife and little ones—depending upon his exertions for their sustenance, but in his depressed condition of mind he thinks not of them; he deserts them; he resorts to the poison-cup or the pistolball to end his life, and leaves his helpless family without a protector, exposed to the storms and hardships of this cold world, dependent, perhaps, upon the sympathies and charities of strangers.

Not long since, a fond and loving husband having lost his wife by death, was so thoroughly grief-stricken that he preferred death to life, and committing suicide, left his infant child to the care of strangers.

For the young girl alluded to in the *Times*'s article, life at the time lost all its charms; sick, without friends or money, life was a burthen; having nothing or no one to live for, believed that her life was her own to dispose of as she pleased, and none of her fellow creatures would lose anything or suffer thereby.

But if just at the time when the bankrupt was weighed down with despair, the fond husband overwhelmed with grief, the poor girl sick in body and mind and tired of life, some ministering angel in the form of some kind friend had approached them, and spoken a few kind words of cheer and encouragement, telling them that there is an end to the darkest night, that bright morning must surely come, thus dispelling despair and grief, telling them that the suicidal act would not end their life—only cause a change, that we must struggle through this checkered earth life for a definite purpose, the would-be suicide might be diverted from his purpose till the attack of mental dependency had worn off, and all would be well again. But unfortunately these ministering angels, these friends are not always

on hand to save these unfortunate victims of an over-sensitive, weakened or temporarily deranged mind.

But since suicide does not end life, only producing a change in the nature of it, the question arises, is that change a desirable one?

Shakespeare certainly had an idea of a life hereafter, when in Hamlet's soliloquy on suicide, he said:—

"But that the dread of something after death—
The undiscovered country, from whose bourne
No traveler returns,—puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of."

To-day, however, "that country" is discovered, in part at least—and travelers do return from its bourne; therefore let us see whether we can get a glimpse of the condition of those who have gone to "that country" as suicides.

During my investigations among the stars, several spirits of persons who had entered the Spirit-world by suicide, were met with.

Lately my medium for these investigations has been Miss May Shaw of this city, whose spirit, leaving the material body, is enabled to travel far into space among the stars, there to see, hear and feel all that may be around as distinctly as if she were in the physical body, and during this time retains sufficient control of her physical organs of speech to converse with me, relating her experiences as she goes along, and also retaining those experiences perfectly in her memory. In other words, the traveling spirit communicates through the mediumship of its own physical organism.

Usually attended by a band of spirits selected for the occasion to act as assistants, guides or instructors, as the case may require, Miss May would start upon her excursion while I would direct her.

At one of these seances was present a young man, whose wife had committed suicide; the spirit of the young wife frequently visited her husband and on this occasion, at my request, took my medium with her to her spirit home. As a spirit home, it was indeed one of the most uninviting places ever visited, even the spirit preferring the earth, the very place she at first desired to get away from, and voluntarily gave vent to the expression, "Oh, if I could only return to earth life again, how different I would act, for I now see what an error I have made."

One evening as May was gathering her excursion party, a negro—Jim—entered upon the scene, and insisted on joining them. May at first objected, but as I thought good might come out of Africa, I interceded for Jim, and he was allowed to follow—no he would not follow, but negro like he pretended to be commander of the party, and would always go in advance; his drool mistakes and impish, laughable ways, though disgusting, may, caused considerable amusement to the other members of the party.

When the excursionists had prepared to return to earth, I requested Jim to take the party to his own home in the Spirit-world, which he cordially agreed to do. And now he was indeed what he had so much coveted to be—the leader of the party.

Arriving at Jim's place of abode, they found themselves in a spot certainly more inviting than the place previously mentioned, and as May described it, I thought that Jim had a very pleasant home.

The spirits there were rather dark—undeveloped, but decidedly not of the lowest order; they were occupying themselves variously, in conversation, games, learning, etc.

One spirit there attracted the attention of May; his appearance was brighter than that of the others, and did not seem to belong there permanently, being only a visitor. The spirit seeing May, advanced toward her, saying: "I knew you some years ago when I was lecturing at Terre Haute; I met you and your mother there; you were then but a child. On asking for his name he gave it as Dr. P. B. Randolph. Asking how he came to the Spirit-world, May said, he holds something in his hand which he says is poison and points to his mouth. That was his first thought; he now holds a revolver in his hand, pointing it to his temple; that was his second thought.

The readers of the *JOURNAL* will recollect the suicide of Dr. Randolph by shooting himself. May thought he did not look perfectly happy, I therefore asked him, if it were possible, would he like to return to earth, there to live out the balance of his natural life? The Doctor covered his face with his hands, indicating that the subject was not agreeable to him; but one of his companions answered for him, saying, "Oh yes, gladly would he return were it possible." The Doctor has since become one of our party of excursionists.

Upon another excursion, May having visited only bright and beautiful spirit-homes, where she had been enjoying with the ever hospitable inhabitants the pleasures of those delightful realms, Lily, one of her guides, proposed to take her to a place, which by its contrast to the others, would be instructive.

The new place was anything but pleasant; it was dark and dreary compared to where she had been previously, and the beautiful, delicate and fragrant flowers May had gathered in bright places here wilted; even they could not retain their beauty and vitality in such an oppressive atmosphere. The spirits—for it was a spirit home—were dark, and sinister expressions were on the coun-

tenances of many. May could not understand why her guide had taken her to such a dismal place, and it was only with difficulty I could induce her to remain. Soon, at a little distance off from where May remained, the spirit Kate had gathered around her a company of these dark spirits, who with eyes and mouth wide open with astonishment, were intently listening to the lessons and truths their bright little teacher had to tell them, of brighter and happier homes above towards which they must all strive.

Among the several spirits that attracted May's attention, was one having a rope around his neck. Upon being questioned by May, he stated that he once lived upon the earth and came from the same city that May did; upon being questioned as to the cause of his being in the Spirit-world, the cause of the rope around his neck, he became more reticent, but finally admitted that he had taken the life of a fellow man and been hanged therefor; this having taken place as he said "after the fire." Asking his name he said it was Rafferty. Rafferty was hanged for resisting and killing officer O'Meara in 1872.

May, not wishing to remain longer in a place with such unpleasant inhabitants, had prepared to return home when she met a young man, a stranger, who gave his name as Frank; his appearance suggested the idea that he was not the voluntary resident of that dark and low sphere, for he was brighter than the others May had seen, but a heavy load—a dark spot on his mind seemed to weigh him down. Asking him why he was in such a place, he showed to May a coarse white powder, stating that it was arsenic; then pointed to his mouth; he had swallowed the poison—committed suicide. May asked, "Do all suicides go to a place like this?" He answered, "Yes, for a while they must all go to such a place as this until they can work themselves up higher; bright spirits visit and teach us, which enable us to advance more rapidly than we could alone." Receiving from May one of the beautiful flowers she had brought from a bright home, which, although partly wilted, were still much prettier than those of his own place, he thanked her and departed, leaving May in a not very cheerful condition of mind from what she had seen.

Here was the apparently otherwise bright spirit doomed for a time to abide in close proximity to the abode of dark criminals.

These will, perhaps, suffice to show the condition of the suicide on the other side of the river, in that new life upon which he entered by violence, and unprepared—for the spirit of a person contemplating suicide is illly prepared to enter upon spirit-life.

Truly, to try to escape the troubles of this life by committing suicide, is, to use a common phrase, "like jumping from the frying pan into the fire."

DR. WOLDRICH.
Chicago, Ill.

Statuolence and Clairvoyance.
BY WM. B. FAHNESTOCK, M. D.

Although the derivation of the word statuolence and its uses have often been given, there are still some who desire an explanation. We, therefore, again state, that the term Statuolence is derived from two Latin words, viz: status a state or condition, and volo, will, or a condition from the will of the subject and is a state in which cures are most easily, pleasantly and permanently effected; for when in this condition, the will of the subject has perfect control of the nervous system, and by an act of their own will, feeling and even sensation can be entirely suspended for an indefinite period, consequently all diseases of a nervous, inflammatory or painful nature can be arrested at once, and if the affected parts are kept in an insensible state until the inflammatory condition of the parts have subsided, the cure will be effected independent of the will.

The functions of the senses and faculties acting independent of the will, also sometimes cure diseases; this is effected by their reaching out and observing the surroundings of the individual, even independent of his consciousness.

This is often the case with children, although very young, and as they are exceedingly sensitive and many of them clear-minded at birth, manipulations or unguarded conversations before them, often give them impressions or ideas which induce hope, faith, or a belief that something is being done for their relief. In this way cures have sometimes been effected which have erroneously been ascribed to a magnetic influence, when they really and truly were the result of the clear-minded powers of the child, which brought about the necessary condition of the mind or statuolence of the body to effect them.

Statuolence, or the somnambulic state is a natural condition, and many persons fall into it unconsciously, while some are almost always partially or wholly in the state, although to a casual observer they appear to be in a natural condition.

This state can also be induced by instructions, and when persons are perfectly in the condition, they are clear-minded in all their faculties and senses, and consequently can read the mind of any one if so disposed; but if they are not acquainted with the true nature of the state or their powers while in it, they may be imposed upon, and unconsciously induced to ape or act out all the nonsense that the so-called operator or others can invent for them.

These idiotic displays have been dignified by the euphonious appellation of "psychological experiments," and are as useless as they are improper, and ridiculous as they are injurious. They can, however, only be effected in those who do not understand the true nature of their powers. If, therefore, subjects were taught the truth, this trifling with useful capabilities, which were intended for better purposes, would be prevented, and by a proper direction of the same, much good might be effected, and more human suffering prevented.

It is well-known that faith, fright, fear, joy, grief, and extraordinary excitement, prayer, travel, amusements and pleasant associations, etc., have all in their turn effected cures, and they do so, simply, by abstracting the mind from the diseased condition of the body.

The statuolent condition does this more effectually in every respect, and is, therefore, not only the most certain, but also the most pleasant and permanent way of effecting cures—and as a true knowledge of the condition presents inestimable blessings to future generations as well as to the present, it should be embraced as the greatest boon that has ever been conferred upon suffering humanity.

CLAIRVOYANCE.

It is a matter of surprise, after so much has been written upon the subject of clairvoyance, that so many who profess to be clairvoyant or clear-minded know so little in regard to its true nature or the difference between clairvoyance as generally understood and the power of mind-reading.

Clairvoyance, or seeing without the aid of the external eye, and mind-reading is the same power, and the only difference between them is the thing or object looked at. In the one case the attention of the clairvoyant is directed (whether from desire or otherwise) to things existing in the external world—and in the other to things not tangible, viz: to thoughts or ideas, etc.

That clairvoyants can see the one or the other does not change its nature or the capabilities of the clairvoyant.

All good clairvoyants profess the power of seeing the one or reading the other, and it does not matter whether the thing seen or the idea looked at in the mind be real or imaginary—they can see the one or read the other with equal facility, if the mind be properly directed to them. But because they can see things or read ideas that are imaginary, does not prove that they cannot truly see things or ideas which are real.

These qualities are simply powers in the individual, and are independent of spirits or men, especially if the statuolent has a true knowledge of his powers.

It has nothing to do with "animal magnetism" or any other nonentity, and depends entirely upon the will of the subject, to do the one or the other, all imaginary ideas to the contrary notwithstanding.

Lancaster, Pa.

A Characteristic and Interesting Letter from Rev. John Pierpont.

MR. EDITOR:—When in earth-life, Rev. John Pierpont was well acquainted with a lady living in N. H., who is now upwards of seventy years of age, in feeble health, and daily and joyously anticipating the change which shall enable her to join her friends in spirit-life. The husband and other spirit friends of this lady are in the habit of writing to her twice a month, through a medium residing in Chicago. Father Pierpont often joins them in these communications. I send you a copy of the last of his greeting to his "old friend."

S. B. P.

MY DEAR OLD FRIEND:—The sweet voices of myriads of angels from the supernal spheres are constantly sending their music in thrilling tones of exquisite melody, all over your land, inviting you all to so prepare yourselves on earth, that you may enjoy the homes they are fitting up for you here, far away from the din and warfare of your earth sphere. Yes, dear sister, "there is rest for the weary." Bless God for that! I think I hear you exclaim,

"There are no tears shed, dear old friend, in these higher planes, and even in the lower grades of spirit-life, only tears of sorrow for lost opportunities are seen to flow."

True, sometimes, when we come back to your earth, and see, in the hearts of earth's children, the shadows which rest upon the spirit where longings for a better life and the sad graves of good resolutions, lie, then we weep. These graves are the only ones where angels weep, and these are the only tears we shed; but even then, the sorrow is but a passing one; it is not allowed to intrude its dark memory even into our bright spirit homes. There, all is brightness, goodness and purity.

I find, dear friend, things in my heavenly home, much as I expected to find them. The glimpses I had of this life, were, with one exception, correct ones. All the difference is; that no conception the earth child can form, while enveloped in the clayey tenement, can do justice to the ineffable brightness and beauty of our surroundings here; and just think of it, old friend; death, which the children of earth so dread, is the portal to this blissful state.

To those who improve their opportunities for doing good to humanity, and cultivate within them the spiritual part of their natures, the transition is always both sweet and pleasant. Yes—

Scarce knowing if we wake or sleep;
Scarce asking where we are;
We feel all trouble sink away,
All sorrow and all care.

Dear loving angels watch us still;
They press more closely to our side;
And as we leave the stream of time,
They gently help and guide.

You close your eyes, you shut your ears,
Wrapped in a trance of bliss,
And gently clasped in loving arms,
You leave your world—for *HEAVEN*.

Tully One for Flint.

MR. EDITOR:—I hold that whenever a person has the sunlight of truth showered upon him, it is his duty to let it flow on and shed its beneficent rays on the darkened paths of humanity; believing this, I am induced to write of that most wonderful test medium, that persecuted man, R. W. Flint, 58 Clinton Place, New York City. On the 1st of last April, I sent a sealed letter to him to be answered by the spirits through his mediumship; the letter was written to my wife who died as the term is, in 1852, in May. I took every precaution to guard it from being tampered with, and am sure it was not; even had it been, it could have made no difference, as you will see by what follows. I did not use the name of my wife at all; this is the way I wrote: "My dear wife A." asking her many questions in writing, then making a dash, thus— and holding my pen on the dash, requested her to answer several mental questions, one of which was for her to sign her name in full, that I might realize for certainty it was her that I was communing with. She not only signed her name in full thus: "From your loving wife, Anna S. Stout," but she answered each mental question in full, and even mentioned names of spirit friends as being with her, who had been in the spirit land ten or twelve years before she ever saw me, and of whom she had no knowledge in earth-life. She also cautioned me in regard to several things that were troubling me, and of which I made no mention by pen or voice. She told me of things that were to take place, and counseled me in regard thereto. I will here state that R. W. Flint and I are total strangers. I never heard of him until I saw his advertisement in the glorious RELIGIO-PHILOSOPHICAL JOURNAL. Yours for truth,
E. J. STOUT.
Memphis, Tenn.

Religious Revival and Intolerance.

MR. EDITOR:—The orthodox leaders have put forth unusual efforts the past year to enlarge the membership of the church, and to preserve their own waning influence with the masses. Convinced, apparently, of the uselessness of attempting to make converts by addressing the intellect, they have relied chiefly upon their ability to "get up" religious excitements, in which, as every intelligent observer knows, the converts are made by exciting the feelings, appealing to the hopes and fears, and availing the superstitious tendencies of human nature. And it is undeniable that their efforts in this direction have resulted in considerable accession to the churches, the past few months. They are not very proud of the intellectual quality of their converts, but they swell the number of the church; and this additional numerical strength gives the leaders increased importance and influence, which they are quick to realize and to use in the interest of their profession and faith, and, of course, against every form and phase of liberal thought.

Coincidentally with the revival of the orthodox religion, in several places in which I have been the past year, I have observed a revival of the old spirit of proscription and persecution manifested in various ways, and among them, almost invariably, in the increased intolerance and insolence of the clergy in their harangues on "Infidelity." And in some places they have induced public opinion, or the city or town councils to the extent of causing ordinances to be passed or enforced against harmless acts and amusements on Sunday, which had been indulged in previously without interference. In the professed interests of righteousness, under the narrow and fanatical influence of these excitements, local laws and regulations have been made in some places that remind one of the palmy days of New England Puritanism. If the "revivalists" and their co-workers and sympathizers had the power, there is no doubt whatever that they would revive the ecclesiastical and political despotism of the past, and make every one conform to the requirements of the church. Great prominence is given to the incidental good which comes from these movements, but their bad influence, one of the aspects of which only is here mentioned, is lost sight of even by some liberals.

Since orthodoxy has been defeated in its contest with science; since it no longer hopes to make converts from the ranks of the intellectual and cultivated class, we may reasonably expect that it will seek to prolong its existence and perpetuate its power by gaining adherents from the great mass of ignorant, superstitious men and women that constitute the majority in every land. This is the element to which it now appeals, to which its methods are adapted, and from which additions to the church are now made.

The only hope that these disgraceful exhibitions of superstition will ultimately disappear, is in the spread of science, the diffusion of education and the growth of liberal thought.

Respectfully,
B. F. UNDERWOOD.
Thorndike, Mass.

STURGIS ANNUAL CONVENTION.

Grand Success of Another Anniversary Meeting—A "Miracle" Performed before Hundreds of Witnesses.

The anniversary of the dedication of the Sturgis Free or Spiritual Church is always a time of rejoicing, and Spiritualists far and near, look forward with pleasure to the three days' meeting which is sure to be held some time in the middle of June, so it was not thought necessary to advertise the nineteenth return of this happy reunion very extensively. It having been supposed by the executive of the Sturgis Harmonical Society (very correctly as the sequel proved) that so many as the people expected the return of mid-summer with its June roses and grateful fragrance, so surely would they expect the return of the Sturgis June meeting with all its sweet awakening of early memories, its happy meetings of long separated friends, its strengthening of the ligament which binds heart to heart, and soul to soul, with the tenderness of unselfish affection intensified by the peaceful benedictions of the blessed.

On Friday forenoon the people began to arrive from abroad via railway trains, carriages and lumber-wagons, and by noon quite a good number of strange faces were to be seen on our streets; so many arriving thus early, lead us to expect that our meeting would be the largest we ever held, and we have no doubt it was, and the manifestations of spirit power during the entire of the two days ending Sunday night (17) was really most startling and wonderful.

FRIDAY P. M.—The chair was occupied by Hon. J. G. Wait, President of the Sturgis Society, who, in a few appropriate remarks, welcomed the visitors to Sturgis Free Church, and invited them all to take part in the conference which was about to be inaugurated; many took part, and Rev. A. J. Fishback addressed the meeting, but the office of the Secretary not having been filled until late in the evening, no notes of the proceedings were taken.

EVENING.—Elder Stewart spoke in conference with many others. Mr. Fishback said, "Truth saves a man; there is but one way of entrance into the kingdom of heaven; that is by spiritual development and illumination. No good thing shall be withheld from those who are spiritually enlightened. Unless we can elevate men and women our Spiritualism is naught." Mr. Fishmore, of Indiana, declared himself a Spiritualist; "The religion of a past day can not save my soul." Mr. — of Orland, Ind., "If we do right we shall receive our reward. I don't believe in any old scapegoats." After an interval of ten minutes and song by the choir, Mrs. J. R. Proctor, of Coldwater, was influenced, and some ten or twelve persons saw and felt on her hand a peculiar kind of oil of the consistency of thick cream, and when taken off and cooled, of a white color; it was furnished by invisible means and was seen to increase and accumulate on the palm of her hand.

Elder Stewart lectured from the text, "Art thou a master in Israel and knowest not these things." "The word immortal is superfluous; strange ideas are a part of nature. Nature is diversity in unity. The belief in special call to teach proceeds from egotism. Age is no recommendation for a religion. If Spiritualism possesses no practical utility, it is no good." The President of the Presbyterian Society in Chicago refused to believe in infant damnation; he is supported in this by many; there is another creed gone to the wall. Spirits produce ponderable bodies from imperceptible air, they inspire in every department, our speaking and writing. The religions of this past age are of our right to investigate." He (Mr. S.) believes in organization; some lecturers who oppose it are inconsistent, for they often inquire whether there is any money in the treasury, and tell us they are "hard up."

Mr. Fishback remarked: "The question is what are we working for here? The first truth of the primitive Christians, was, the soul is immortal. The second that they are all ministering spirits sent by God to minister to us."

SATURDAY A. M. CONFERENCE.—Elder Stewart spoke of the consolations of Spiritualism, and called for experiences. Mrs. Brown, of Coldwater, described spirits present. Mr. Brown, of Orland, said, "All true Spiritualists believe in the fatherhood of God and brotherhood of man, and that God's tender mercies are over all his works." Mr. B.— is old, he feels his time is short, but trusts in the ability of God to sustain his creatures through all their experiences.

Mr. Fishback lectured: "Jesus of Nazareth revealed modern Spiritualism; that simply and only; he lived for it, and died for it eighteen hundred years ago. People should not fight their friends; if they want to fight, let them fight their enemies. Jesus was above all in gentleness and submission to the divine will." Mr. F.— believes in materialization; that George Washington has thus appeared, and he believes that Jesus will appear in his own person. "All that is in religion is to be good and do good. Why should we quarrel about religion, why should any one be afraid of Jesus? Jesus won't hurt you. Some people are afraid Jesus will come to enslave. My friends, Jesus will never come to hurt any one. Dr. Watson, at a recent convention, gave away the money subscribed for him, some \$75.00. They wanted to erect a hall and Watson subscribed \$1,000. This is the character of those men who seek to advance spiritual Christianity. We want a down-pouring of the spirit of God upon us, that is what we came here for; that is baptism. But we must also have the Lord's supper. What is that? It is to have a long table well filled where the poor and maimed and blind can eat. Don't be afraid of the Spirit-world; that is all right, but it is we who are not all right. But we will have a great spiritualistic organization which will make us free; it will aim to make us good and help us to do good." Mr. Fishback said his work has been for Spiritualism, and not to fill his pocket. He hopes this great national organization will soon be inaugurated in Washington.

SATURDAY A. M. CONFERENCE.—Mrs. Proctor's mediumship was tested by the audience, and the testers seemed abundantly satisfied of the reality of the phenomenon of the healing oil. Elder Stewart spoke of the wonders being performed. The Secretary proposed that a committee on resolutions be appointed; agreed to, and a committee of three were appointed, consisting of Thomas Harding, A. J. Fishback and Elder Stewart. Mr. Gardner spoke and manifested great zeal in exhorting the people to earnestness in the work of building up the cause. "We have," said Mr. Gardner, "a demonstration of the coming of Christ with ten thousand of his angels. We have manifestation upon manifestation. What more can we want?" He was loudly applauded.

Mr. Joseph P. Whiting, of Milford, was then entranced, and uttered an exceedingly beautiful benediction, under the control of Red Jacket.

NOTES.—I deeply regret my inability to report in full these beautifully poetic addresses; it would seem as though "Sagoyewatha" had lost none of his eloquence though at the disadvantage of having to speak through an instrument.—T. H.

Mr. Whiting's lecture: "We come not to demand a recompense for the wrong inflicted on our race by the pale faces, but we come to bless and council the pale faces who are still dwelling in the wigwams of earth. Look to your red friends who plant for you fadeless flowers around the wigwams not made with hands, where you will yet accept the whisperings of eternal love as imparted by the red man." Here the control changed: "He, the great spiritual leader invisible to you, bears his banner of the cross above you. Dogmas, creeds and superstitions have fallen away like a spotted garment from his shoulders. He asks you to pray by deeds that your prayers may be heard. What is it that gives death a welcome? It is the presence of your loved ones. Everything is touched by the fingers of inspiration." Red Jacket returns and speaks: "Use your influence to bring comfort to the wigwam of the poor Indian. We come not with the tomahawk and the scalping-knife, but we bring our spiritual cup of joy. The blanket of Sagoyewatha is not too small to wrap the bosom of his pale face brother."

Mrs. Wood, of Middlebury, sang one of her improvised poems and confirmed in the style peculiar to her control what had been said, some of her hits were true to the life, and her rhyme quite appropriate and musical; the whole audience arose to their feet in token of respect for the source from whence her inspiration came, a sense of deep reverence sank upon the audience.

SATURDAY P. M. CONFERENCE.—Mr. Whiting related his experience; he had been bigoted against Spiritualism, but the spirit of his mother convinced him and saved him from drunkenness and also cured him of the use of tobacco, and to this day he can not convey a particle of tobacco to his mouth, to chew it. Mr. Fishback followed, referred to the case of Edward Denslow, of South Bend, Ind. He had been an absolute drunkard, and one day the glass was dashed from his hand, and though he tried all in his power to drink, he was never again permitted to raise it to his lips. He, E. D., was also cured of the use of tobacco, and put under a regular course of hygienic treatment, and to this day he is only permitted to eat corn mush and milk while at home; this has been continued for years, and he has become a healing medium, and has a curative establishment near South Bend; his hitherto weak and emaciated body has become strong. The writer is also aware of the truth of this case of Denslow's.

"I don't expect," said Mr. Fishback, "to be president of the United States, or even a justice of the peace, but I do expect to set in a heavenly mansion better than the White House. Who is here that is the murderer of time? Oh! how terrible it is to do wrong. Be not dead-beats, through life; be men and women; give freely to a good cause; don't say, 'I am going to church and will put a penny in my pocket for the contribution box'; don't be mean; put in a dollar and help on the cause of humanity."

SUNDAY A. M. CONFERENCE.—Mrs. Dr. Hulbert told of many blessings Spiritualism had conferred on her; language can not express the great advantage it has been to her, she said, in the formation and comparative perfection of her character. Mrs. Proctor was again entranced, and an abundance of that spirit oil came on her hand; many were anointed with it. The writer having provided himself with a phial, the unconscious medium took it from his hand, and poured some of this strange oil into it, which he reserved. Mrs. Wood again sang an appropriate song, and under control, some of the stanzas of which were so amusing that the audience laughed heartily, and hilarity and good humor prevailed through the densely packed audience.

Mr. Fishback lectured on "Cause and Effect." "Great minds have agreed that all things are governed by law. Pops says, 'Great first cause least understood.' Our great cause produces all things. Results can not rise higher than their causes. We know not what is before us; what we shall hereafter attain to, we know not. The train is on the track and the conductor has cried 'all aboard,' and each one has his duty to perform. God, Jehovah, Force, First Cause and hundreds of words have been used to express this idea." The speaker denied that Spiritualists are Atheists. Spiritualism attacks and vanquishes infidelity. It plunges the knife into every ulcer. Mr. Ingersoll attacks false Gods; the speaker believes in attacking false things; he is in sympathy with those who attack error. What we need most of all is a new God, one who will not get angry with his children. "My friends," said the speaker, "if we stop giving each other hell, we will find very little hell anywhere else. Let Ingersoll destroy the false Gods, but let him not stop there, let him go on farther, go up higher." Mr. Gardner, of Sturgis, again addressed the people, pleaded for organization with a high degree of earnestness and pathos; the magnetism of his address reached the hearts and awakened the emotions of the audience, and he was loudly applauded.

After a song by the choir, Mr. Whiting was controlled and uttered an invocation to "The great architect of the universal structure, Soul of all things, Spirit of eternal entity; may the words of thy servant who will address us this morning fall upon the ears of his hearers, like dew-drops upon buds of promise. As the sunlight falls upon the opening flower to perfect and beautify, may thy inspiration electricity and expand the souls of thy children."

SUNDAY P. M. CONFERENCE.—During the conference, Mrs. Proctor, of Coldwater, was again so palpably controlled that the chairman gave an opportunity to those in the audience who wished to see and test the oil miracle, to pass round in single file, each to see for him or herself, the extended hand in passing, and a continued stream of people flowed on, passing the medium and observing with wondering eyes, the palm of her hand overflowing with that creamy oil, which, though many as they passed, dipped their fingers in it and carried off some, yet the quantity was not diminished. When the last of these hundreds had passed and taken their seats again, this consumed nearly the entire time allotted to the conference so large a mass of people desired to satisfy their curiosity. Mr. Whiting spoke under control of Emma Lee. "To the Father Divine, who gives us the light to discern." "Gather up the clusters of thy vine, thou infinite I AM." This was a gentle, peace-giving and beautiful petition.

Mr. Whiting then lectured, under the control of Red Jacket: "Our wigwam stood by the side of yonder stream, that stream, burdened with the impurities of its bed, flows onward still, its tainted waters often dark and earth-like, hurry to the ocean in never-ceasing flow, but the wigwam is not there. The stream flows on and on and yet

the ocean asks for more. More that it may cleanse impurities and wash away imperfections; and so ye, drop touching drop, pass onward in continued flow to the ocean of eternity. We return again and would clothe you in the white robes of peace. The past shall be forgotten; forgive as you are forgiven. We wash away our sins with our tears. Trust us, fear us not, the sting of the adder is not here, it is gone. May the canoes of your earthly lives float on in peace, until you paddle across to that other stream on whose banks the green leaves never wither. The poor red man of the forest awaits your coming, his hand is stretched out to help you on your journey forward through experience to progress. Our wigwam is seen no more. The pale face comes and the poor Indian lies low before him. His brothers follow; they possess the heritage of the children of the forest. But who are the brothers of the red man? The forest leaves once sparkled in the summer sun and danced merrily in the breeze; but the biting frost nipped them in their verdure, the winter winds severed the ligaments which held them; they lie withered beneath the white man's feet. The forest leaves are the brothers of the red man. Oh! be merciful to the few yet trembling on their native boughs; shield them from the withering frosts of scorn. Soon the winter winds will sweep them from your pathway." Mrs. Wood sang a fitting conclusion to this pathetic discourse, after which spirits and spirit scenes were described by several mediums in the audience. The report of committee on resolutions was accepted and committee discharged. All the preambles and resolutions read by the chairman of that committee were adopted, there being but one dissenting voice.

SUNDAY EVENING.—After conference, Elder Stewart lectured, "All faculties belong to the soul." He does not believe in phrenology. "Life germs belong to the soul. Man is a compound of life germs; these constitute man physically. The form and the power are connected. Life, to me, is God. When I worship, I worship the great principles of power and intelligence. If we ask a man to help us, that is prayer; when we ask a spirit to help us that is prayer. I have studied the old religions until my heart was weary. In Spiritualism the more we give, the more we get." Mr. Stewart says he hopes he will live to complete his engagement with the State Society; as a missionary, he intends to do his work, and if he has before his year is up, he will at least have done his duty to God, humanity and the society.

The Secretary regrets that he was not present to report more of Elder Stewart's excellent and scientific lecture, but the absence was unavoidable; he hopes Mr. S. will accept his apology.

After a song by the choir, Mr. Fishback delivered the closing lecture. "Every conceivable error has been taught under the name of religion, yet religion is so simple that a way-faring man, though a fool, can not err therein." Men have worshiped every form in nature, and look through nature up to nature's God; you are all seeking truth; now to be carnally minded, is death; to be spiritually minded, is life. "Fighters are on the plane of the natural man; lovers are on the plane of the spiritual. The great teacher, when asked, 'Who are the greatest?' called a little child and said, 'Whoever will humble himself as this little child.' A true Spiritualist humbles himself, like a child; all true Spiritualists are humble and loving; such was Swedenborg; such was Channing; such was Adam Clarke; such are true Spiritualists everywhere, each in his degree, until we get up to God himself, the great centre and source of all love and wisdom. I care little for science; I don't care to solve all the problems of the universe, but I want to be good; I want you to be good and do good. Oh! that you may be bright. Love is deathless as immortality. The little child winds its arms around the neck of a bloated, besotted father. Goodness is always loving; love is goodness. The spirits are loving; like them, be good; and when you are passing away, you will not need to say, 'Good night,' for your spirit friends will assemble around your dying bed, and with a cheering, smiling welcome, they will greet you with a bright 'good morning.'" At the conclusion of this fine exhortation, the chairman, in an effective speech, bade the people "good-by" and expressed a hope that "we shall meet again, in June, 1878." Exhorted them to faithfulness in the discharge of every duty, and hoped that the blessing of God and his angels would rest upon each and every one, whether we remain here, or whether we go hence to mingle with the departed in the conventions of the Spirit-world. He then directed the choir to sing the closing song, when the Secretary, on the impulse of the moment, requested permission to say "just one word," and spoke somewhat as follows: "My friends, this is, I think, the nineteenth anniversary of the building of this house, erected to humanity, and dedicated to freedom of speech; our chairman (Hon. J. G. Wait) was mainly instrumental in its erection. He has been, I believe, President of the Sturgis Harmonical Society since its establishment to the present moment; and though he has met with much opposition, he has ever been faithful to the trust reposed in him. Spiritualism in Sturgis has become under his leadership a credit to this town, and to the whole surrounding country. Let us, therefore, pass a vote of thanks to our worthy chairman; perhaps, we shall never have the opportunity again. Some, perhaps many of us, will fall before another year rolls round. Let us pass this little compliment by a standing vote."

On the question being put by the Secretary, the vast assembly rose to a man and to a woman, and to testify the intensity of their sincerity, remained standing in solemn silence, until requested to resume their seats. A song was then sung, an eloquent benediction uttered, and this pentecostal time came to an end. The people reluctantly separated in hopes of meeting again one year hence.

THOMAS HARDING, Sec'y. Sturgis, Mich.

"TURNING THE TABLES."—A Buddhist missionary has arrived in New York from China, in the person of Wong Chin Foo, a learned pundit and a fluent and eloquent orator in the English tongue, who proposes to show it is all stuff to talk about the Chinese as idolaters and heathen. He says:—"I challenge any man to say that he ever heard a Chinese man, woman, or child, take the name of Almighty God in vain, unless it was in the English language after he had become demoralized." The Buddhist religion had all the ten commandments of Moses long before Moses existed, and the golden rule of Jesus was spoken and taught by Confucius 350 years before Jesus was born.—Boston Investigator.

MRS. ANNIE STEWART.

Materializing Seances at Torre Haute, Ind.

BY HENRY LACROIX.

(Continued from last week.)

PRIVATE SEANCE OF 23D OF MAY.

Catherine, at this her third appearance, wore a new dress, which gave her a less girlish look than before, and was probably intended to suit the new conditions of her expanding nature, which have ushered her at the portals of Hymen—waiting there as she does—for a sanction. She did not at first speak, but after kissing us, with both arms around our neck, as if to coax something out of us, she walked about the room for sometime in a fairy-like fashion, finally landing on a seat next to us. Preparatory to that she put a bouquet in her bosom, and a large white flower in her hair, and partook also of some candy. As the pretty girl stood before her father beckoned with those emblems of her age, we felt proud of her, and could not but admire the "show" she made. Heaven and earth, by the possibility and evolution of each family, scenes, become indeed "nearly related," as we are theoretically taught in youth, and further more proves a fact that glares at us most intently through the shining and bright eyes of our dear ones, who come to us (under proper conditions) face to face with certain issues which must be solved by us in a practical way. The ties of affection between the parents on earth and the children in "heaven," and the obligations these entail, *vice versa*, cannot be snapped by statutory or ecclesiastical decisions and codes in either sphere; nor can any one legitimately claim parental authority over a child in the Spirit-world when her or his father, on earth, is open to the influx and wishes to gather her or him under his protecting wing and guiding away. These thoughts forced themselves on our fatherly brain, as we were warmed up into new life by the presence and caresses of the dear girl, our child, who seemed to feel that we held, by right, her destiny in our hand. Her tongue acquired some active power, when we said that speech on her part might prevail on us to allow her to send her lover to us through the cabinet, and we then held together a short conversation. Before retiring she took some more candy, but returned soon from the cabinet for some more.

Minnie informed us from the cabinet that Catherine not having found any suitable motto to give us, among the first lot, had returned for a new supply. Shortly after the amanuensis of our daughter handed us through the alarcd door a motto, which she added was the only one that our daughter had been able to find in any way apropos. She was then able to read in the dark cabinet! That is another point among many others for the investigation of skeptics, or denounciators.

Leon was next ushered out and played some of his pranks as usual. He first attended to his bill duty, and then bounded over to the music box, proceeded after to execute gyratic steps in a waltz dance, which exercise seemed to inspire his palate with thoughts and wants quite familiar to all human beings—viz: He felt attracted to the candy box, and with our permission, plunged his two hands into the succulent French sweets—his hands growing large for the operation. He talked in a lively way, fumbled about the room, eating away his candy, smacking, and as he came near us we measured his height, which extended to the pit of our upraised arm. It seemed to please him to hear that we found him tall for his age. A second provision of candy preceded his exit to the cabinet where we could hear him using his teeth. A minute had scarcely elapsed after his withdrawal when happening to look on the table where the candy box was, lo, what should we see, but emptiness there, the lid of the box alone could be seen, and our hat which was underneath the table had also disappeared. As we were thundering somewhat at our boy's impudence and misdeed, knowing well that he alone had done the act, Minnie laughing heartily said that he had returned "invisible" to do it—but he was dividing with his brothers and sisters generously. This appeared our rising feelings of discontent, and we requested that he should place our hat on the high top of the cabinet, where we found it at the close of the sitting. But our request had hardly been fully uttered when we noticed that the candy-box was now in its right place, but upon examination we found it quite empty. Minnie, as if watching our action, immediately burst into a roar of laughter at our wry face, before we had had time to ejaculate our surprise.

Catherine's lover, the distinct form of a young man answering by signs, etc., to that pretentious honor—of captivator of our daughter's affection, shook us by the hand and tried to make himself agreeable—by keeping his tongue to himself—a prodigy which he was enabled to carry through during our interview admirably well. It must be acknowledged, however, that many men's tongues get more or less paralyzed in the awful at times, presence of a wouldbe father-in-law. But *pleasantly apart*, laying jokes aside, this being the first direct and tangible call of our daughter's lover, he could not be expected to make a very creditable appearance. We learned from him notwithstanding in the mute-like way on one part and verbally on ours, that he was born in Montreal, of French-Canadian parents who were deceased, and that he had passed over the line of materiality at the age of eight, nineteen years since.

Marie Louise, with her sweet face and a loving arm around our neck sent us with a kiss flying to the regions of bliss. We talked together for some time at the half-open door of the cabinet, over many subjects of interest to us; she, proving by her sayings that she knew full well about our day before thoughts, doings and the spirit occurrences that had taken place in our room the night previous. That last particular test swelled our heart so much so, as to oblige us to dissipate the feeling over her charming lips. She then walked out of the cabinet, and off the platform to speak with thankfulness to the medium's husband and Mr. Price, the photographer, (whom we had admitted at the sitting) for their share in producing her photograph and those of her sisters and brothers. How considerate! dear one. A bouquet presented by us, went to her bosom, and with it our endearing love she escaped from our sight in the cabinet. Delphine G's second appearance was still less successful than the day before, and we felt grieved that a spirit of her excellence, so *distinguish*, in every way, should find at this circle conditions so unfavorable for a tangible manifestation of her great beauty and accomplishments. Her perfect material reproduction on a negative obtained the day before, however, reconciles her and us to the above mentioned two failures. At the evening circle a number of passing skeptics of a disturbing kind found

their way in the seance room, and after a while their surface feelings and arguing acrimony began to manifest themselves in a degree sufficient to make the sitting unpleasant and jarring to the others, and to the spirits themselves in a measure. The consequences of it was that the seance was not as good as usual. A new (to us) spirit, however, came out on the platform; it was Minnie's daughter, Octavia, and she made a very fair "show" in her Indian dress. Some minutes before the large platform flooring in front of the cabinet was violently lifted and shaken—it being done, as said, by negro Bill who, as before told, materialized some of his wool. Our sweet Marie Celeste, announced herself to us before filing an appearance, by entering within our own avenue or magnetic sphere, where she and the other dear ones can sport more freely and thoroughly—and sure enough there she was—the shadow of herself—in poor flesh and bones, just as we miserable beings are built up. Verification! verification! thy power is immense, and thy rule so gentle and grand, as to fill us with astonishment and gratitude. Our "singing fairy" thrilled her sweet notes for awhile at the half-open door, in our full open ears, to the discontent and jealousy of the new comers, who would *at once* have for themselves a like manifestation, without undergoing any preliminary steps. She opened the doors after to show the medium, and stood before the audience in full view. We introduced her by name as a matter of course. At our request, she then disappeared—*downward*—through the flooring, holding on very tightly to our hand, even after her head had completely settled out of sight, our two hands coming and resting with a sound on the floor.

At the public evening seance held on the 24th, Belle was the first to come out and she did so, as usual, with much effect over some skeptics present. For instance, not satisfied with walking away from the cabinet, whose doors she hung wide open before so doing, and getting meanwhile the medium to ring a bell, she resorted this time to a novel way of proving the presence of two in as well as without the cabinet. Proceeding back to the sanctum, she got the medium to get off her chair and stand close alongside of her, the two speaking alternately, and slapping, quite loudly, one another's faces. Before retiring she bid us good-by. George then came, spoke with several in the audience, walked away to the rear room, returned and stood awhile in the door of the cabinet, eating candy. This young spirit has peculiar traits of character which he does not hide in the least in any of his apparitions as a tangible "ghost," he feels quite independent and will do only what pleases him. He also bid us adieu with a shake of the head. Soon after the platform was violently moved up and down and sideways by Bill, who announces himself in that way. The following spirit that came was the ex-partner of Mr. Price, photographer, who was present. This spirit appeared for the purpose of giving his medium and friend some instructions; he invited us up and shook hands with us, saying that he would be happy to further our wishes in producing the likes of our dear boys—which were yet forthcoming—through his means of some of our hair left for that object.

Eleven of our children had filled a good tangible appearance at this circle during our two weeks stay. The *twain*, (Henry Auguste), could not be materialized, and therefore we cannot speak of him. Others, as stated, added to that number—and several of our children took advantage of their ability at materializing by making repeated calls.

Marie Louise announced by Minnie, then came in her bridal dress. She appeared at the door of the *sanctum*, as told in the same habitments she had worn before several times. This, our last interview, could not be long as we had to reach soon the train, on our way home. We pressed our lips to hers with a hearty force, feeling a tumultuous rolling of our outward being at the idea that we might not see her again—at least tangibly, any more—giving away thereby to the material laws governing us. Her disappearance, in a minute or so, was being sounded in our ears in heavy ominous tollings that carried distress to our heart, as if death was again coming to snatch her from our arms. We held on to her hand with almost unquenchable feelings of sorrow, realizing all the pangs of parting in our swelling breast. The darling, with her wanted air, calmly sweet, and much self-possession, held us up from falling into the vortex which our sentiments were creating all around us, by taking on power and strength, and imparting it to us. But here we stop—and as we look up and find and feel the head of our darling on our right shoulder, smiling on us so sweetly—why, we come to pleasant thoughts and convictions, and would almost wipe away the above words. This closing interview, during which we spoke much together of the photographs obtained that day, getting from our darling several points of new information about them, was fraught with an immense importance and interest to us. We had brought with us three of the negatives (out of seventeen) which she took in hand, held up one after another, to the gaslight, scrutinizing them closely, and returned them to us with a smile and explanatory remarks. Oh! skeptics we pity you from the bottom of our soul, of your being deprived of such like overpowering evidence of truth, love and immortality. Why, this summing up interview, at which our darling appeared attired in snowy robes, for the purpose of carrying to others the fragrant of our heart and mind is too great and grand to be incompassed in any wordy description? We asked her if she could dematerialize a box of candy brought by us and distribute its contents among her brothers and sisters, to which she replied—"she could and would do so." On our extended lips she took there the fullness of our sentiments for herself and the other dear ones, and the curtain fell, and the door closed over our darling and our short-sighted eyes could see no more her beauteous form.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS. PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE SPIRITS OF IRVING, WILKS, BRONTË, LIGHTER, TELLER, BRYAN, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS. Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clairvoyant, whose trance state and use of the bow intensely illuminating nature. The sale of this extraordinary work is constant and steady. Price, \$1.50, postage 10c. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

BOOK REVIEWS.

THE TRUTH SEEKER COLLECTION OF FORMS, HYMNS AND DEVOTIONS, original and selected. For the use of Liberals. D. M. Bennett, Liberal and Scientific Publishing House, 331 1/2 St. N. Y. Price 50 cts. Postage free. Chicago: For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

This is the cheapest publication yet issued from the cheap press of the publisher, and we pronounce it the best. It is also one of the most needed, and long demanded. It might have been more condensed, but such criticism is invidious, when the whole is offered cheaper than most publications of half the size, and the reader can select from the vast amount of matter presented, that which most pleases. Mr. Bennett says truly in the preface:

"A work of this kind has long been needed in the liberal ranks, and it is hoped the Truth Seeker Collection will meet the approbation of liberalists of all classes and grades, or, at least, that all will find much in it that will prove of interest and use. It is desirable that liberalists should effect organizations wherever they have numbers sufficient to justify it. It is hoped that the instructions and forms under this head will be all that are necessary."

It well presents the advantages of organization; gives forms for effecting the same. Then follows several pages of Invocations. The editor justifies their insertion by saying that while it is not supposed they will effect a change in any being outside of the universe, or upon the universe itself, "they may have a salutary influence upon the person who utters them sincerely, and upon the audience who listen to them. Many persons are in favor of them," and for this reason they are inserted. These forms are way-marks to the complete casting aside of prayer to outside powers.

Then follow Marriage Services; Naming of Infants; Funeral Services; Obituary Notices; Liberal Hymns; Spiritualistic Hymns and large Selections for Recitations. Every speaker in the ranks has felt the need of just such a book, and it is to be hoped the zeal of the publisher will be responded to by a large and continuous sale.

HEREDITY, OR RESPONSIBILITY IN PAR- ENAGE. By Rev. S. H. Platt, A. M. 12mo, paper, 10 cents. S. R. Wells & Company, Publishers, 757 Broadway, New York.

This interesting essay on the duties of husbands and fathers, prepared from a series of sermons by an eminent clergyman of Brooklyn, meets one of the wants of the day. Our people generally need sound instruction with reference to the conditions upon which mental and physical health depend; and from what better source may it be obtained than from the lips of a learned and earnest minister.

Constituting No. 2 of the "Science Tracts," published by a house whose zeal and activity in the cause of popular reform has been unquestioned, pure in tone and simple in treatment, this pamphlet should have a wide circulation, and a thoughtful reading by the married and single. The price—ten cents—commends it alone.

THE RADICAL REVIEW for May. Contents: The Two Traditions, Eccelesiastic and Scientific, by W. F. Potter; To Benedict Spinoza, by B. W. Ball; Practical Socialism in Germany, by C. W. Ernst; Theodore Parker as Religious Reformer, Wesson; The Discoverer, by E. C. Steadman; System of Ecological Contradictions, Proudhon; The Influence of Physical Conditions in the Genesis of Species, Joel A. Allen; Our Finances, by Lysander Spooner; Current Literature; Chips from my study, Sidney H. Morse. This new quarterly, under the editorship of Benj. R. Tucker, gives great promise of a prosperous career. It stands in the van of the army of progress, religious, social and scientific. In its prospectus it says: "The Review finds its reason *Plato* in the want that has been long felt in America among thinking and progressive people, of some adequate literary vehicle for the carriage and diffusion of the most radical thought of our time." Published at New Bedford, Mass., at \$5 per annum.

THE HOLLOW GLOBE.

Letter From Prof. Lyon.

MR. EDITOR:—I learn from your paper of the 29d June that our great question is disposed of finally, and that we need waste no more of our precious time in its investigation. Who would have thought that a subject upon which we have received so much instruction from the spirit abodes, from persons whom we relied upon as being competent to teach, and over which we have poured our own poor brains for so many years, could have been settled and placed beyond the necessity of any further controversy in one short sentence, to-wit: "The statements of Prof. Lyon are wholly untrue."

I had vainly, it appears, indulged in the idea that in order to demonstrate the facts of our theory, it would be necessary to fit out ships and provide them with all the appliances for a tedious, unpleasant voyage upon the Pacific, and through Behring's Strait, and through the great icy Barrier that has hitherto impeded the progress of the most daring navigator, and finally to make a complete exploration of the Polar region before this question could be finally disposed of and receive a quietus. But it appears I was mistaken; there is no necessity of any such expensive preparation, any such hazardous expedition; all that is necessary in order to get down to the very bottom of this subject is for some to propound a question to the control speaking through Mrs. Cora V. Richmond, and this, and I suppose any other great question, can be set at rest in a few short words.

We might judge from this that the person referred to is about the only medium through whom we can obtain truthful communications, and that her controlling spirit, whoever he may be, is about the only individual resident in the spirit realms who is capable of telling the truth.

I wish to say that the individual sometimes called Prof. Lyon, never claimed to be a scientist at all; much less an eminent one; he never claimed to be anything but a plain unassuming citizen, and some of his friends have chosen to call him Professor, I suppose, because he has written the work entitled the Hollow Globe.

All the information he ever received upon this subject, has been through the mediumship of M. L. Sherman, but for this mediumship such a thought would probably never have entered his head.

Now this matter resolves itself into a simple question of mediumistic veracity. The control through Mrs. Richmond does not offer a single reason why the earth is not hollow or why there may not be a fine

country there adapted to the habitation of man; he simply says the statements given through Dr. Sherman are wholly untrue, thus disposing of the whole question in the most summary manner.

As an individual, then, I have no controversy with the medium Mrs. Richmond, for I have no reason to suppose that she ever devoted an hour to the investigation of the subject, and as I can not reach the party that speaks through her, I must permit Dr. Sherman's controlling spirits to light it out with him as they see proper; but this question seems to become of interest to the mass of Spiritualists entirely aside from the merits of the theory of a hollow-world. Here are two mediums who have been such almost from the very dawnings of these demonstrations, and when asked a simple question concerning an important fact, that it would seem to us in earth-life, every well informed spirit should be familiar with, they unhesitatingly make statements diametrically opposed to each other. This is no light to coven matter, but it is one medium of great powers with a successful experience of over a quarter of a century, pitted right square against another with equal pretensions, and whose life from childhood has been devoted to mediumship.

"Who shall decide when doctors disagree?" Yet I think there is a solution to this apparently difficult problem, and probably at some time we shall fully understand that there is no medium who is capable of answering questions intelligently upon every variety of subjects, and when we expect there is a grand depository of every species of knowledge right behind the mediums that can be poured through their organisms like water through a tunnel in one continuous everlasting stream, we are simply laboring under a grave mistake. Confine Mrs. Cora L. V. Richmond to her legitimate range of subjects, and you will probably obtain answers to your inquiries which will at least approximate the truth, but take her out of her proper sphere and you will get nothing reliable.

The revelations concerning the interior structure of the earth were not for her; if the keys which were to unlock this mighty mystery and give it to the world had been in her organism, instead of Dr. Sherman's, she would have stood in his place and he never would have been heard from in connection with this matter.

It was given to Christopher Columbus to reveal to the inhabitants of Spain and Portugal, that there was another continent upon the other side of the globe, and all Europe did not produce another man at that day who could have accomplished what he did, and most probably as is usual, when such theories are advanced, a very large majority of the people considered them entirely fallacious, and perhaps looked upon him as partially demented; but somehow it proved that there was a great truth hidden away in his organism, and time and the proper course of human events demonstrated the fact, as it undoubtedly will in this case.

I need not say that we have vastly more facts, and more of analogies in nature, to bring to bear in support of our theory than had Columbus when he presented his case to the Queen of Spain, or with his feeble flotilla he left the straits of Gibraltar, but most likely this medium thinks very differently. She has, probably, arrived at some well settled opinions upon the subject, and fully concluded that this newer system of cosmology is entirely unsound and untrue. Such being the case, she becomes entirely positive in this matter, and no spirit control can use her organism to give expression to opinions diametrically opposed to those he finds written upon her inner tablets.

There is not, in my opinion, spirit force sufficient in the celestial spheres of this planet to bring out a similar reply to that query, through the organism of Dr. M. L. Sherman, although he may be brought under the profoundest trance. His convictions upon this subject are well defined and settled, and there is a positive element in his most interior selfhood which would sternly resist the utterance of any sentiment not in harmony with what he considers truthful.

It is conceded, I believe, by a majority of those who have had the best opportunities of judging concerning this matter, that about seventy-five per cent. of all these so-called spirit communications, may be found in the organisms of the mediums, and this is more particularly the case where the mediums have been continually acquiring knowledge and forming opinions upon a great variety of subjects. The intelligence who controls is compelled to take the instrument as he finds it, and in order to convey his own thoughts in their purity, the mentality of the medium should be entirely negative, or void of any opinions whatever; on the contrary, if he finds a matured intellect and firmly established convictions, they are insurmountable obstructions in the way of conveying adverse views.

It is probable that seventy-five, and perhaps ninety-five per cent. of that audience together with the medium, and possibly the controlling spirits are fully convinced that the Hollow Globe is an arrant humbug—and so the reply to the question, as given met with a response in their souls and it was a truth to them. And if the reply had been essentially different to them it would have been a humbug also and an untruth.

I have had the privilege of listening to a very great number of lectures through the organism of Dr. M. L. Sherman while under spirit control at a time when he had no opinion concerning the physical structure of our globe, either in favor or adverse to the sentiment enunciated in the Hollow Globe. I conclude he had no more knowledge of the matter than I had, and that was none at all, and I have given in that work a condensed synopsis of, perhaps, 150 lectures given through him under those circumstances; the whole subject was presented in the light of reason, sound philosophy and common sense, and I was compelled to accept it as, at least, an approximation to truth.

It will be remembered that this delegation of invisibles who controlled the Doctor, never spoke authoritatively but always substantiated their views by what I considered sound argument. A portion of those arguments I have endeavored to present in the work that has been for some years before the public. This article has spun itself out alarmingly already and might do so almost indefinitely, and we close by simply remarking that our confidence is quite unshaken in the truth of the general statements found in the Hollow Globe, and we advise every inquirer to carefully peruse its pages.

Adrian, Mich.
If what we called miracles are effects of higher and unknown laws, then they are not miracles in any sense of the word.—Hudson Tuttle.

Items of Interest—Gems of Wit and Wisdom.

The willingness of the martyr does not prove his cause, only his zeal; and that is just as vehement for error as for truth.

Miracle is not possible. An event may occur by the action of unknown laws, and seem miraculous. It is not, however, a miracle is a transgression or suspension of a law of Nature by God, to compass a particular end. The laws of nature must be expressions of the will and purpose of God. He must be perfect without shadow of turning. Law is the expression of his perfection. To transgress or suspend them, God must annul part of his own being, which is impossible.

There is to be a hard struggle in England over the compulsory vaccination law. The Liverpool Argus says that a Mr. Frido, a leader in the anti-vaccination party, weary of the fines imposed, has been sent to prison and hard labor. It adds: "This kind of thing can not last," and it should not. The good of vaccination is far from certain, and the evils that flow therefrom are often terrible to contemplate.

GRAZED BY THE REVIVAL.
Revival excitement has been too much for the brain of Luther Newton, a middle-aged and careful farmer, and leader in the religious awakenings at Phillipston this spring. Among other insane freaks, he pinned his father to the ground till the old gentleman forgave his enemies; commanded an express train to stand still, being, he said, "smothered off the track by the Lord," just as the irreligious engine was about to crush him; and annointed his wife from head to foot with butter as a religious duty.—Springfield Republican.

It is certain that nine-tenths of the freaks of the insane grow out of their early religious culture.

The Davenport brothers netted \$5,000 from ten performances in Adelaide, Australia. They denied any relation of their manifestations to Spiritualism, referring them to natural causes and practice! What will they say to the spiritualist public when they return? Shall we believe them?

MY OWN BOOK-WORLD is magnetic, living, inspiring. My books must be choice, to me; such as help to lift and enlarge and inspire my soul; to answer its inward questions; to intensify its thoughts. When a quiet hour comes, if I wish to read, I enter my book-world and sit

"With some joy-teeming volume in my hand—
A peopled planet, opulent and grand!"
Then I enter my thought-world and commune with my spirit, and come back to the outer life of action and duty refreshed for my work.—Giles B. Stebbins.

"I wish I was a pudding, mamma."
"Why?" "Because I should have lots of sugar put into me."

The literature of epitaphs is most amusing:
Here rests my wife, Maria Bell,
The sweetest of her sex.
I never loved a dear gazelle,
But I handed in his checks.

This stone is sacred to Horace Mann,
Who came out from morn till the set of sun.
One day he did eat till he fairly bust,
Ashes to ashes, dust to dust.

Beneath this stone sleeps Martha Briggs,
Who was blest with more heart than brain,
She lighted a kerosene lamp at the stove,
And physicians were in vain.

Man is a microcosm, akin to all realms of matter and spirit, of substance, thought and ideas. Quaint old George Herbert well says:
Herbs gladly cure our flesh, because
They find acquaintance there.

Delusions and frauds are local; Spiritualism is world-wide and universal.—Ibid.

Beware of this Moody and Sankey revival of dogmatism, bigotry and sectarian folly.—Ibid.

A quaint old minister once said, "Now, brethren, I propose to throw this hymn book at the man who used profane language yesterday." He made the necessary gesture, as though he would hurl the book, and, curiously enough, every man in the congregation ducked his head.

The age of speculation has gone by. The age of investigation has begun. The philosophies of the past have at last culminated in a system which, while it retains the name philosophy, is in truth science.

The number of pilgrims who assembled last year at Mecca, is stated to have been 140,000. Of these, 40,000 were conveyed by sea, and the remainder by caravans across the continent.

James O. Woodruff proposes to organize a "Scientific Expedition around the World." Eighty students can be accommodated, and the cost of the two years' trip will be about \$5,000 each.

A positive test of death has long been a desideratum, and is now supplied by the electric current. If it does not cause muscular contraction, death is assured. So long will the muscles contract under the electric stimulus.

The Milwaukee Theologians have arranged for a concerted assault on the recent conclusions of scientists. This is a bad move on their part, as it will set their hearers to thinking, and the salvation of the clergy and their doctrines is the ignorance and drowsy listlessness of the laity.

The origin of Christianity is involved in so much obscurity, that the most distinguished Fathers of the Primitive Church explicitly declared that it had existed from time immemorial.—Alberger.

They were lengthened by sorrow, and subdued by care;
Their griefs were too many, their joys were too rare;
Yet now that their shadows are on us no more,
Let us welcome the prospect that brightens before.
Lopez, Surgeon.

No man can be written down except by himself.
More dignity and self-respect are wanted among a large proportion of Spiritualists; we ought one and all to look upon the charges into our ranks of a scientific man who by misrepresenting truth, abuses authority reposed in him by the uneducated public, as a thorough disgrace to Spiritualism. He ought rather to be refused access to all spirit circles on the ground that he is not an honest man, and should be plainly told that he is morally unfit to be recognized as having anything to do with Spiritualism.—The Spiritualist, London.

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Mediumship.

A correspondent in the English Mechanic insists that musical sounds stimulate the growth of plants. He refers to an instance where his assertion is fully sustained. In Portugal, in a desolate waste where no vegetation had previously appeared, he erected a small conservatory in which to cultivate flowers of various kinds.

Music in its brilliant effects upon surrounding objects, may be placed side by side with that angelic influence which, through the potency of inspiration, gives expression to gems of thought, sentiments that flash forth beauty and thrill the soul with the grandeur of their conception.

Mediums are sometimes attuned for a certain class of manifestations. They are in harmony with a certain order of influences, and when a person or spirit outside of that circle or order approaches them, the mediums feel uneasy, are absolutely repelled, and often to the casual observer seem to be unaccountably mean.

Take for example the sea-shell—what makes it sing? A philosopher who has investigated the subject well, says in the Boston Watchman, "that when the sea-shell is held up to the ear, there is a peculiar vibratory noise which the children assure each other is the roar of the sea, however distant they may be from it. Philosophically

investigated the peculiar sound thus recognized is a phenomenon that has puzzled scholars for a long time. The experiment is easily made by simply pressing a spiral shell over the cerebra of either ear, the sound is very much like that of a far-off catarract. Now, what causes it? Every muscle in the body is always in a state of tension. Some are more on the stretch than others, and particularly those of the finger.

There is an analogy between the manifestations as given through the instrumentality of the sea shell, and spirit control. Spirits do not utter an audible sound, when controlling a medium; they do not express a thought and have the medium utter it; they do not rhyme off their sweet verses in the ear of the medium to be repeated; we say emphatically that mediumship has no such basis on which to rest.

There is a great variety of mediumship—trance, inspirational, psychometric, physical, etc., with various subdivisions. No two blades of grass, out of the infinite number that exist, are exactly alike; and we need not expect to find two mediums out of the few hundreds before the public, who are alike in any two particulars.

Mediums may be regarded as the bridge between the two worlds—the golden span that unites the two shores, and as such they should be tenderly guarded and cared for. They can not endure discord or antagonism, for they are placed in harmony with the higher intelligences, hence adverse criticisms, temporal misfortunes, personal and family troubles, sweep against their finely attuned organism, and they suffer—suffer untold pains and anguish.

Mediums are such by virtue of their physical organizations; and all of them emit a peculiarly illuminated aura, by which the spirits can determine at once the particular phase of their mediumship, and as that aura becomes more brilliant, so does the mediumship improve in like proportion.

Of course, in a single article we could not give the philosophy of mediumship. The temperaments, the brain and the nervous system, all play their part in the wonderful instrument, and they only who can see with the eyes of intuition, understand its nature in all of its multitudinous details, and it would require a series of at least fifty articles to tell all we know about the wonders of mediumship, and the strange manifestations of the human mind under spirit control.

A Good Test.

A spirit, fully materialized, presented himself at Bastian and Taylor's seance one evening lately, holding a flower in his hand. The same spirit had told his father, Mr. Moore, at Mrs. Hollis' circle, that if he would visit Mr. Bastian at a time indicated, he would materialize and hold a flower in his hand.

A Christian Paper Against Spiritualists.

It is indeed sad to see a floundering Christian take up his cudgel and boldly walk forth to assail Spiritualists, forgetful of the fact that he himself lives in a glass house, and that the so-called Orthodox churches have been in the past invariably opposed to progress and the enlightenment of mankind.

The Texas Christian, published at McKinney, Texas, presents to us the culmination of malicious lies, in its attack upon Spiritualism, and if it be true, as the Bible states, that no liar can enter the kingdom of heaven, these who dish up articles against our angel-born philosophy in that paper, will never see its "golden paved streets," and "diamond studded walls."

"All advanced Spiritualists—though few may have the courage to confess it, repudiate marriage in its legal sense, and believe in the doctrine of effluvia."

No statement could be more false—it is an absolute lie from beginning to end. The late lamented editor of this paper, boldly opposed every movement that was tinged with free-love, and under the mighty influence exerted by the JOURNAL, the obnoxious doctrine passed away like a pestilential breath, leaving a pure atmosphere around Spiritualism through which the angels can come without having their fair garments soiled.

Again, the Texas Christian says, that the Bible condemns Spiritualism. Rev. H. W. Thomas, D. D., pastor of the M. E. Church, at Anora, Ill., in his sermons as published in the JOURNAL, distinctly denies that position. He boldly demonstrates that it sustains Spiritualism in all its phases.

Our college graduates seem to think a diploma is a guarantee against the results of indolence and a release from their duty to society. A boy imagines that the degree of M. D. will take him through this world and almost land him in heaven.

The editor of the above named paper betrays a knowledge of physicians, which is mournful to contemplate.

A Heathen Prayer.

The Calcutta organ of one of the Hindoo religions thus puts up its prayer in reference to the war in Turkey: "The battle cry has been heard, O God! and hostile nations have already confronted each other, and begun the fierce work of destruction and bloodshed.

This prayer evinces ages of Spiritual culture and advanced knowledge of the true Christian principle, which should put to the blush Bishop Cox, (whose bloodthirsty prayer we printed in a late issue,) and the whole Orthodox world; whose managers are yearly wringing millions from their followers ostensibly to convert these very heathen who offer such perfect prayers as the above.

Thousands of Them.

Notwithstanding the terrible ordeal through which this paper has passed during the past few months, trials that ought to appeal to every subscriber who is in arrears with irresistible force, there are still thousands of subscribers who have given no sign of life, have neither paid up nor indicated an intention to do so.

The Michigan Southern and Lake Shore Railroad.

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Major Thomas Gales Forster.

This name is known to millions of Spiritualists in America, and its owner is loved and respected by thousands who are so fortunate as to have his personal acquaintance. Maj. Forster is one of the oldest and most successful lecturers in the Spiritualistic ranks. The work he has done and the good he has accomplished, have been of incalculable benefit to mankind.

Mrs. MARY M. D. SHERMAN, of Adrian, Mich., is an accomplished Psychometrist. Her delineations are spoken of as being universally correct. Many friends in this city recollect her genial face and amiable disposition, and would be glad to have her return to Chicago.

The Spiritual Scientist has suspended publication for the present. Mr. Brown, its able editor, will renew its publication September 27th, enlarged and otherwise improved.

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

THOMAS COOK speaks very discouragingly of the results of his missionary labors in Minnesota. We know there are thousands of earnest Spiritualists in that State, who it seems to us should support a missionary handsomely, provided he is what they want, and if he is not, then they should kindly ask him to seek a more congenial field, and bestir themselves to find some one who will fill their standard.

STARTLING FACTS in Modern Spiritualism is the title of one of the most valuable records of spirit phenomena ever published. We have a constant steady sale for the work. Mrs. Hollis the celebrated medium was the one employed by Dr. Wolfe in elaborating the material for this work.

We call attention to a notice in another column, of a Grove Meeting to be held at Bradley Lake, Ohio, on the 8th inst. Our correspondent states that the meeting of the same place on the 24th ult. was largely attended, and ably addressed by D. M. King, Esq., of Mantua, and Dr. I. B. Mahan, of Ravenna.

JAPANESE PROVERBS.—If you hate any one, let him live. Regard an old man as thy father. We can not build a bridge to the clouds. The world is just as a person's heart makes it. The tongue three inches long can kill a man six feet high.

"The country is full of young men with diplomas from Harvard, Yale, Dartmouth, Williams, and institutions of like character, who don't know enough to keep themselves from the almshouse, and the education that can't teach a young man to do this is no better than no education."

Why refer in so strong terms to the doctors? They are not so much to blame after all, as the people who tolerate their attempts at monopoly. We may expect by the time another Legislature shall meet, the lawyers will ask for a law to protect them from somebody whom they will not admit to have either ability or power to harm the profession, and the preachers may ask that laymen be restricted to furnishing the means by which their profession shall be perpetuated.

MARSHAL P. WILDER says he has been forty-five years trying to believe in the doctrine of acclimatization, and after spending much time and money in importing plants and trying to adapt them to our climate, he has come to the full conclusion that the acclimatization of plants in places not suited to them naturally is a chimera of the imagination.

Mrs. H. Morse may be addressed at South Bend, Ind., though she has engagements to lecture as follows: Buchanan, Mich., June 30th and July 1st; Port Huron, Mich., July 7th and 8th; Valparaiso, Ind., July 14th and 15th; Van Wert, Ohio, 18th and 19th; Delphos, Ohio, 20th, 21st and 22d; Maple Grove, Mich., 27th, 28th and 29th; South Haven, Mich., August 4th and 5th; Belvidere, Ill., August 24th, 25th and 26th.

THE friends of Mrs. Cora L. V. Tappan gave a social entertainment and testimonial to this wonderful instrument of spirit's use, at the hall occupied by the First Society, on last Sabbath, on the evening of June 27th, which was attended not only by the elite of Chicago spiritualistic society, but numerous admiring friends, who still cling to the form of orthodox belief.

WHILE we would gladly oblige all, we can not open our columns to any controversy of a personal nature—this in explanation of

Voices from the People.

A Prayer for Strength. Oh, spirit friends, who ever hovering near, Note all my actions, every coward fear...

Grant me assistance every day and hour; Imbue me with brave invincible power; To fight the battle with the wrongs of man...

Thus may these firmly welded links, Uphold the soul of him who nobly thinks; And as his reason ponders well the scheme...

Anna Dickinson as a Medium. The Philadelphia Times asserts that Miss Dickinson is a medium and made her debut as a speaker...

Before us a garden of young flowers springs, About us a silvery hawthorn hung; And beneath us, glad with eternal song...

Anna Dickinson as a Medium. The Philadelphia Times asserts that Miss Dickinson is a medium and made her debut as a speaker...

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A DREAM. "He only said, I am weary; I would that I were dead." I thought that I dwelt in those silent bowers...

Before us a garden of young flowers springs, About us a silvery hawthorn hung; And beneath us, glad with eternal song...

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The Bank of Heaven Unable to Meet Demands Against It. The New York Tribune gives a statement of the mortgages on the metropolis...

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Ohio, South Haven, Trent St. Clair, Saginaw, Genoa, Detroit, etc. Most of these gatherings will be given in public...

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Count de Bulet pays Firman, the medium in Paris, 12,000 francs a year. Leymarie, formerly the editor of the Revue Spirite de Paris, is coming to America.

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Advertisement for Ayer's Cathartic Pills, featuring the Ayer logo and text describing its benefits for various ailments like constipation and indigestion.

Advertisement for 'The Positive and Negative Powders' by Mrs. Spence, detailing its effectiveness for various ailments and providing contact information for the publisher.

Advertisement for 'The Magnetic Treatment' by Dr. Witheford, including details about the treatment and contact information for the publisher.

DARWINIANISM, ETC.

Mrs. Cora L. V. Richmond Answers Important Questions at Grow's Hall, Sunday, June 17th, 1877.

Reprinted from the RELIGIO-PHILOSOPHICAL JOURNAL.

Question:—Will the controls give their opinion of the Darwinian theory?

Answer:—The theory of evolution is not wholly the invention of Darwin. Certain statements of it, and the culmination thereof, had their origin in his brain, but long since the elder Darwin, the careful German thinkers, scientists in the French Academy, and in the more advanced schools of science, have entertained advanced views on the subject. The theory of gradual development from the early stage of organic life up to a higher, has been long since making perceptible progress. Indeed, what, with the discoveries of geology and gradual development of the natural physical sciences, would have been realized unless this progress in nature had been acknowledged. And whether one species was ever eliminated from another, or whether nature holds strictly to the original type, is the contest between the two schools.

The branch of science of which Mr. Darwin is the culmination, holds to the theory that one species or type may be evolved from another by long changes, of what Mr. Spencer calls differentiation; that this differentiation results in the organization of an entirely new species; that no two fish or birds, or human being are exactly alike, and from them is gradually unfolded a new type by this differentiation. It is believed that links are found sufficiently indicative of a change of the physical structure in higher and lower species, to prove distinct transformation can ultimately take place, and no necessarily exists in nature, either of germs or types, or special creative impulses.

Mr. Huxley, Spencer, Tyndall, and a large body of scientific men favor this theory. The French and German schools are a few who favor it in the same manner. In America the number of scientific minds are about equally divided.

The other theory teaches the law of gradual advance and progression, but that in every type there must be a distinct common origin corresponding to the type—either of the primordial cell germs or such other distinct creative powers, as shall prominently unfold the type that follows. The great discussion lies between these two schools, and while science has so far advanced as to discover the necessity of the primordial cell, and then abandons that necessity by admitting that protoplasmic property exists, which is not an element of the cell or tissue; first showing that science makes the discovery that all life ultimates from the primordial cell, and then abandons that theory by proving that it exists outside of the primordial cell.

For our part, we consider both these theories are approximately true; none can deny this who witness the gradual improvement in types; who see the gradual unfolding from the lower to a higher. But that Darwin or any of his contemporaries have succeeded in establishing the theory of the transformation of one type into another, we must emphatically deny. There is approximate evidence in the resemblance between man and the lower mammals, and this approximate resemblance may extend as far as the reptile, we freely admit, but that interblending types have been discovered that successfully account for the difference in a single type of nature, we shall deny until Mr. Darwin has more successfully proved it.

The evolutionists claim more than Mr. Darwin does. They jump over the abyss he recognizes, and supply the same with their fertile imagination; and yet when he is carefully pinned down, he admits that some specific creative power was necessary in some of the orders. The evolutionists on the contrary, declare that no creation is necessary, but that all types were evolved.

Prof. Agassiz was of the opinion that nature is strictly jealous of her primordial types, and that no one species or form of existence transferred into another, can either perpetuate its kind or remain long as a type or species. If by blending, two types are united to form another or third type, there exists no creative power or permanent function in that for perpetuation; that all primary types of nature are strictly preserved. The destruction of some is to give place to those that follow after.

We have said for our own part that we believe each theory to be partly true, but to adhere to either in their entirety, is equivalent to believing a falsehood. What is desirable in science, is to find a theory admitting that which seems to be true, and be ready to wait for what shall reveal itself. No scientific method can arrive at absolute truth. Every new discovery of yesterday is in the form only of relative truth, and until distinctly established, must be one largely of speculation; and only when all the facts in creation are known of any given world, can the entire philosophy thereof be clearly expressed. Science should not cling to any theory that requires the binding of facts to sustain it. But these facts are so and so, and from which each human being can draw his own conclusion. It is quite important that every step attained in knowledge should be carefully recorded, and that each step in advance may be carefully sustained.

But which theory is the most correct? Huxley's theory was the sheerest nonsense and sophistry. He goes out of his way to

prove that which does not exist. When people learn to distinguish between the speculation of a savan and actual revelation of science, then Huxley, Tyndall, Darwin, and others will take their proper place as simple leaders or specialists, and only be recognized as such. But as to revealing from a single phase of nature as presented to them the final theory of creation—it is not given to any one man of science, since they have not yet compassed the whole scope of creative power. But it is true that those types of animal life intelligently preserved, are more perfect and are better adapted to the use of man. Of those types of life not preserved, and therefore within which there is no intelligent power that is beneficial to man, have greatly deteriorated. Now, had it been that man should have chosen the lion, the leopard, or the bear for his beast of burden, and accordingly adapted them to his peculiar needs, there is no evidence in the Darwinian theory or any other, that they would not finally have been adapted to some of the wants of man, and greatly improved. The horse, dog, sheep, goat and cow, yielding products which man requires, have been most valuable animals; this comes from the survival of the fittest—those considered by man as best adapted to his requirements. While the camel has special qualities which fit it for a beast of burden, if you had not seen the desert, you would have no knowledge of the survival of that animal as the fittest. In all other departments of nature, where usefulness may be shown, man has no consciousness of it, for the simple reason he has no knowledge of it. It is necessity which brings him in contact with it, and intelligence which gives indications of certain capacities, in the fitness of every department of the animal kingdom for its special use. If humanity recognize any law in nature, or control, which can in any way produce this which the theory of science declares true, then another effect of the theory may be added by those aware of the higher principles controlling the universe.

Only half the truth concerning creation is embodied in any of the scientific schools. There is no absolute evidence that the different species have been evolved from one type. The single line between the peach and apple is never crossed. The single line between the type to which man belongs and the lower orders of any special creations, has never been defined as having been crossed. That there should be a resemblance between nature and her different departments, is certain; that you can trace all artists by his peculiar color and tone of picture, but that this picture or that are the same because the same hand made them, is ridiculous to suppose. Because the lower order of mammal gives prophecy of a higher, is no indication that man was developed from them, but rather that the mind behind them is beginning to prepare the world for a higher type, and that this will continue until finally the highest type of which the previous were a prophecy, is unfolded. If three, five or ten special creations are necessary, as well admit a hundred, or a thousand, or more; that would be no more impossible.

As nature has resources to which she adheres with strict fidelity, it is as reasonable to suppose that these special developments are invention of the universe, as that man's creative genius, in the fabrication of different things, is evidence of mind, but not evolved by him. So this intelligence behind nature is a principle which science looks to in order to make her system complete; presupposing no intelligent creation, she goes out of her way to make nature do things which nature has no intelligence in doing. She goes out of her way to establish law without any law maker. She affirms that every thing gives indication of purpose is here, but no controller. Finally she admits seeing the order of unfoldment in creation, which is more impossible than the order which admits an intelligent acting substance and gradual animating with its own spirit an intelligent life.

But the next highest order is as much a separate birth of spirit-power, as the birth which animates human life, or law which, out of chaos, creates order, which men themselves produce in all cities, in commerce, in trade, and in government. Man in his method is an exact expression of Deity. Men prepare for the building of the temple by the use of stone, brick and marble, and cutting down forests, intelligently shaping the temple beforehand, but at no one step of its growth, can it be declared that its gradual completion was not under the direction of mind. So this Temple of Nature—the divine intelligence prepares the way for the culmination of life upon earth by intermediate steps which do not grow out of each other, but which are the results of some primary law or divine impulse. As there was said to be six days for creation, and as science declares there are many epochs, it is not unreasonable to suppose that this earth, under the impulse of creative power, evolved either the functions or the germs of different species, one becoming extinct and others following.

The earth may contain the germs of bodies that you little dream of, just as the human life of man holds the germ of spirit not born, but which is unfolded by it. We can well believe with those who entertain the idea that the soul of man is the legitimate result of all that man must be. No kind of Spiritualism or religion, or thought developed therefrom, can make the spirit of man a product of the body. We can readily see that Spiritual impulses that animate matter cannot be created by earth, no more than Spiritual impulses of men

can be created by the body; organization represents a step of growth, but not spirit itself. The organization of man is the result of different steps of growth by which nature, with special impulses of creation, has made organic life out of inorganic substance. As man's spirit becomes more and more unfolded in him, so matter becomes more perfect and refined. No more can the spirit of man exist without the spirit germ, than can nature exist without the spirit of that life which caused intelligent shape.

The spirit of man did not emanate from the ape, monkey or any special form of life beneath him. The ape, the monkey and chimpanzee, and various orders supposed to be intermediate links, are merely the result of impulses of nature toward perfection. But the body of man is for the spirit of man.

Until the evolutions of Spirit-life, be as carefully studied as material life, there must be no technical philosophy that will obscure the subtle operations of nature. Religion holds aloof from this question; sets her Deity of creation, afar off as a worker of miracles, but unapproachable by man. Science holds aloof from creation void of intelligence; gives expression to law with purpose, and until these two are willing to be united in a common philosophy of spirit-life, which forms the sphere of spirit existence, admitting the gradual unfoldment of substances toward spirit until both are blended and merged in the epitome of creation, which is man, confusion of thoughts must prevail. As from the heights revealed by Swedenborg, when souls imperfect, with calm contemplation, and with no earthly knowledge, wait for a time when outwardly they shall have birth, and the spirit germs, like seeds of flowers holds in their keeping the wonderful possibilities of future life, so from the infinity of souls, each one unfolded come to earthly life, revealing their special power, and go back to spirit-life with greater possibilities—so up from dust, from monad, duad, triad, and molecule, and as organized form passes through every process of organized life, the elements that compass their bodies are formed; but never before, until human impulses seized these atoms, did they resemble human beings that pervades them. Though babies as yet in the perfection of life, humanity shall go on, the earth developing more and more, until men a little lower than the angels—their form fully revealing that perfection which at last shall abide in the spirit, thereby lifting the earth for the abode of angels and perfect souls.

Question:—The line of demarcation between man and the lower order of animals?

Answer:—Is it necessary there should be a line of demarcation, where no line of contention? If he were like the lower order of animals, he would be one. It is not necessary because a resemblance in some qualities, to define the difference in others. The intelligence connecting all forms, tree, flower or animal, is in a given line, and has one, two, or three attributes, just as atoms, monads, etc., according to attraction. The intelligence of man is a complete sphere; has unfolded attributes, which, when awakened represent the whole of intelligence, fits as in one department of nature; consequently if you could see the germ of man's intelligence, the germs pervading nature or higher orders of animals, you would see the horse and dog, and those animals that manifest the greatest intelligence, are developed in appointed lines toward man, but not the case with lower animals; so while the dog is faithful and while the elephant manifests sagacity, and the horse exhibits certain traits when in contact with man, it has become evident that where that intelligence is developed to any great degree, it is developed by contact with man. Should any one species ever be removed from contact with him, it cannot go on improving; but on the contrary deteriorates.

Question:—Spirits and animals; the action of the former upon the latter.

Answer:—Spirits impress animals. They sometimes act upon dogs; they are not possessed of them in any sense of absolute control. Birds are also very sensitive and susceptible; so are horses alike nervous. They are easily affected by magnetic or spiritual influences. In many instances animals have been made intercessors between the spirit-world and man.

Question:—Is there the same difference of opinion in spirit-life as here, in reference to evolution.

Answer:—Yes, undoubtedly. We never claim to give any thing but our individual opinion. The band of twelve who control this medium are taught in the sphere of spirit life in which they dwell. If you will carefully consider you will find that there is a similarity of opinion among all who inhabit the same grade of spirit-life.

Question:—Is the question of Evolution discussed there?

Answer:—Yes, it is discussed. The principal or method of instruction is like that of Socrates and Christ; the teacher is recognized by his admitted superior knowledge and practical ability. The method of instruction is by unfoldment, by presentation of ideas by the teacher as the mind of others is prepared to receive them.

Question:—Will not the spirit develop better in its earthly organism.

Answer:—Yes, other things being equal. Persons prone to physical excesses, to the inordinate exercise of the passions, their organism is broken down before spiritual things are considered. But under the pres-

ent development of the world the highest spiritual truths come from those who have a delicate physical structure—not because that is actually the best, but because where perfect physical health exists, there are too many temptations to live on the passionate plane of life. The time will come when it will be possible for human beings to possess health without abusing the same.

Question:—If the propagation of the human race be the object of the union of the sexes, ought not that union be based upon the laws or science of Nature? Is not, then, the present marital relation of modern civilization, with all its incongruities and inharmonies, the wrongs of woman, and her dependence upon man for support, unnatural and contrary to the favorable production and development of a healthy and happy humanity? If so, what should be the order for the union of the sexes and at what times and seasons should that union be consummated?

Answer:—The subject of marriage, like all other subjects pertaining to mankind, is a question of growth. The marriage laws of present civilization, are simply a projection of the present state of that civilization. You may depend upon it that those who find in the present marriage relations of the world no happiness, would find it in no other system. Since the condition under which human beings are brought together, are physical or otherwise, they must partake of the state of society in which they are living. Marriage among the early nations, and of the Orient was polygamy, and still is, and as that is supposed to be the proper order of the Mosaic dispensation, under that form of marriage, physical life and law was augmented and perpetuated to the great degradation of women. And when you remember it was a degrading age, and law had its origin in physical conditions, and that under physical law the proper and best place for woman was in the position in which she was found; that must necessarily have been so, because she had not the corresponding physical strength, and when you consider that when a nation became civilized, like the Grecians and Romans, woman was placed side by side with man, and when you remember that the Christian law of monogamic marriage is considered the highest and best because most equally developed, you will see after all that intelligence behind humanity governs these things, according to the needs of the race; and just so soon as humanity shall in any special degree unfold to any thing that is approximately perfect, that perfection will manifest itself in marriage, in social life, in intellectual life, and in the religious department of one's being. Nothing arbitrary in the present marriage that is not capable of being governed by man or woman, aside from laws, not relics of ancient barbarism. But the marriage between man and woman, the monogamic marriage, the one nature has recognized as spiritual as well as physical, proper and regular, will be the highest advance to-day. The education of the young equally in the laws of spiritual and physical health, the education of men and women equally, that should be the constant aim. In marriage the intent is for the perfection of individuals in this life. The perpetuation of the species is the fruition of marriage. Marriage is the perfection of individual life, the crowning glory of human existence, that which if perfect makes man equal with the angels; if not approximately perfect, degrades.

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