

Ernth Rears no Ansk, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

VOL XXII. JNO. C. BUNDY, EDITOR.

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A Dirge-

ET WM. W. SFOCKWELL.

Walte, wake the eadly solemn strein; Our heard's deep grief reveal; A colomn dirge will best express The sorrow that we feel. We mourn for one whose hand varought well-One true at honor's shrine. With aims pure as an angel's love In virtue's home divine.

Words feebly tell how deep we feel Affliction's crushing blow, Which changed the tide of joyous hopes And filled fond hearts with woo. We mourn for one who had at heart The good of all mankind, Who sought, from superstition's power, The freedom of the mind.

He heard misfortune's sad appeal-As fears mistortane's ead appeal-Affliction's earnest reall, And had a friendly word of cheer, And charity for all. A soul unfettered by a creed, He walked in science' light, And trusting in the noble deed He dared to do the right.

He saw old superstition's slaves In orror's beaten track, And spread abroad the light of truth To kindly win them back. To know with them back. To know our of the second right, To heaven born peace and right, To pure religion's holy ways-To freedom's perfect light,

The hand that wrought so well is still; Our hearts are sad indeed, And sympathy is doubly now The angel of our need. Our friend—the friend of man is gone; His, place is vacant here, But with the dearones gone before He's found life's brighter sphere.

Then wake one sweetly joyous strain, Dispel all grief awhile, And thinking of celeatial life Wreathe time with joy's sweet smile, knowledge. This is far more truthful in fact than it is complimentary to the reli-gious world, not excepting a somewhat numerous and very conspicuous class of Spiritualists. Our views on this subject are so much more rational than those of the evangelical churches that we are quite will-ing Mr. Beecher should preach the same to ing Mr. Beecher should preach the same to his congregation—with or without license— and he is doing this work in a way that merits our cordial recognition.

Let us follow his lead for a moment. The truth is, there is nothing essentially divine in the capacity to produce phenomena that excite popular curiosity and fill the super-stitious crowd with emotions of wonder. It is not the simple exhibition of power, or the element of force, that marks the presence of the divine in the natural. On the contrary, we especially recognize the God-nature in the beneficent uses for which power is employed or exercised. The pres-ence of that diffuses light and blessing everywhere is most essentially divine, though its manifestations are as familiar as the daily surphing and as givent as the the daily sunshine, and as silent as the nightly dews.

But the juvenile mind is so limited in its scope that it can neither perceive essential principles nor comprehend a rational phil-osophy. It rests its convictions on some arbitrary authority. It must have the ver-batim, "thus saith the Lord:" the bull from the Vatican; the decree of an ecclesiastical council; the *insistima verba* of some prophet the valual; the decree of an ecclestastical council; the *ipsissima verba* of some prophet or apostle; a revelation from a departed spirit, or the arbitrary *dictum* of some other master. Never self-centered, it naturally enough is always searching for something to lean against or rest on. It feeds a sickly foith or mirroles' read on imaginary and faith on miracles, real or imaginary, and goes out daily for new confirmation. It is always on the look-out for an exhibition. It runs after some juggler or a mere showman, with the same enthusiasm that the average boy of ten years "puts a feather in his cap and follows a bass drum.

Of this childish type are those simpleninded neople w wonders or narrating them before gaping crowds. Their interest in what they see ents to be measured by their inability to either comprehend the subject illustrated. or to turn their discoveries to any practical account. It would never do to thus vulgarize spiritual things. Besides, the attempt to be useful would greatly limit their opportunities for observation. If we may interpret the spirit of their prayer and the import of the ery that comes up from this people, it is-"Stop your spiritual go-cart! give us a seance and unload your great arcana; extinguish the lights and let us be-hold the last materialized semblance of some saint or sinner!" There are several such people who solemnly claim the dignity of being *investigators of Spiritualism*? They are ready to go to any place and pay their own expenses, if they must—go some-where to see something; go at once—well, no matter where. They would hardly hesi-tate to account a free page to pardition in the tate to accept a free pass to perdition in the vain hope of discovering some new and more startling phase of the phenomena peculiar to that region. I wish I had already reached the ne plus ultra of this weakness and folly; but I have not. Perhaps I had better go for it while the subject is fresh in my mind. We have some very clever people (I use the adjective in the English sense) who seem disposed to run away from the realms of reason and this matter-of-fact world, even to the "Ghost Land!" of the Chevalier de desirable than the old-fashtoned Calvanistic hell, where Milton's majestic devil damns people in 'a way to command respect. The Lord save us from be-lieving in a hell peopled by the sly, slip-pery, and slimy devils of the elementary denomination of "Art Magic." If we are to have a hell let it be an institution of some character, and under the management of a responsible proprietor. The ancient Diabous and his principal angels-ambitious in spirit and sublime even in their fall-always inspire a measure of respect. But these elementary spirits without souls; these "grotesque lineaments of goblins;" these "forms of sylphs" from "cold, un-earthly realms" of malformation and spiritual abortion; and all "the horrible rudi-ments of imperfect being" all the long catalogue of infernal elements and hideous forms of fragmentary deviltry revealed in the nightmare vision of the new "Ghost Land," only awaken an irrepressible feeling of disgust in the natural mind. It is sad, indeed, to think that so many human forms are so poorly tenanted that all frightful spectres, and every silly spook may take instant possession, bind the tenant at will, and then turn the whole house upside down. This is the painful experi-ence of those feeble souls who are wanting in inward resources, and have no settled principles to regulate the outward life. If it be true that Nature abhors a vacuum, we may rest assured that the unoccupied soul will become the dwelling-place of grotesque and dismal phantoms, of every wandering sprite and elementary goblin that can be conjured up by the disordered imagination, or evoked from the land of shadows. It is the vacant house that is suspected of being the vacant house that is suspected of being haunted. When the spirits have gone out and from such a man he feels an oppressive ioneliness and his very soul is empty. The vold must be filled, and so he wanders about after other spirits, without much regard either to their earthly antecedents, their aneither more and other cuslities, or their specific moral and other qualities, or their

probable destination. A venerable Spirit-ualist by the name of Matthew describes such a man in significant language as follows:

"When the unclean spirit is gone out of a man, he walketh through dry places, seek-ing rest, and indeth none. Then he saith, I will return into my house from whence I come out; and when he is come he findeth it empty, swept and garuished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."--Matt. 12:43,45.

or that man is worst than the first. — Matt. 12: 43, 45. We by no means undervalue mediumship, though we have grave doubts both as to the value and the propriety of some of the forcing processes employed for its develop-ment. We respect all genuine mediums; we cordially approve of a candid examina-tion of every important fact, and of a ra-tional inquiry into the philosophy of its causes. What we earnestly protest against and deeply deplore; is the stupid imbecility and nnreasoning fanaticism that is satisfied in witnessing the same phenomena from day to day for years, without so much-as at-tempting to learn anything respecting the subtle principles and invisible laws that de-termine the essential facts and the many-forms of their occurrence. It is said that wonders will never cease, and, surely, we shall never cease to wonder at the way and manner in which so many people spend their time.

manner in which so many people spend their time, professedly in seeking knowl-edge, without one united and earnest at-tempt to turn the information already ac-quired to any practical purpose. The people who exhaust their energies in running night and day after shows, have no strength to labor in the field of actual reform; they have no time to visit the temple of science; no means to build a school-house and no heart for any good work. Mere professions are hollow and worthless. To use the poet's idea in another form: they are but sapless leaves from the tree of knowledge, often blasted by disputes, while by its fruits every tree shall be known and its value determined It is not the honest mediums alone that are sought after and encouraged. These may be fairly entitled to more consideration and assistance than they are likely to receive. But every low trickster and unprincipled mountebank is supported in his unclean work of caricaturing a great truth and degrading human nature. When a Bishop comes to New York to offer his juggling tricks as an expose of Spiritualism, the Rev. Dr. Deems and other popular clergymen who should be in better business, patronize his labors; and even Spiritualists (?) crowd into his hall, paying an admission fee they would never think of offering for a lecture from any one of the oldest, ablest and most faithful defenders of the truth Thus ignorance and deception are made to pay better than knowledge and fair dealing. Naturally enough the magicians of the vulgar class are increasing in number, and, perhaps, becoming more abandoned in character; at the same time sight-seers are in-definitely multiplied. The wonder-mongers look wildly from and into vacancy. With folded hands they cry lo here, and lo there! and the herd of elementary spirits in the flesh-dazed by the last prestidigitatorneglecting their legitimate business, go up and down in the earth, restless and dissatisfied until they have found the last wonderworker and witnessed his show. "Who will show us any good ?" Who in the name and for the honor of Spiritualism will endow some noble charity, or lead in some great enterprise for suppressing the gigantic evils that threaten the Republic? Shall not Spiritualism do something to en-lighten the ignorant? Shall it not improve the spirit of the criminal code, and temper the administration of justice? Shall not the judgment of the tribunal be softened by our knowledge of the inherited weaknesses of men; the neglected education of the poor, and the consequent irresponsibility of thou-sands? Oh, who among our boasted millions will show us an ample purse and a strong arm for the uplifting of the common humanity?

upon hill-tops see the most of sunshine. The truly good, seeking, find good every-where. God knows nothing of essential

where, tota knows houring or oscillation and eternal evil! Deeply do I sympathize with you, and with the great spiritual fraternity in the untimely death of the editor-in-chief of the untimely death of the editor-in-chief of the JOURNAL. Aye, he is not dead; but gone up one step higher. His work shop now is more extensive. His invincible will-power will still be felt; and his unfinished work will the more surely be completed. The soul of the invincible worker, S. S. Jones, like that of John Brown, will go marching on. To die is to live—and in this case to work on through a more effective case, to work on through a more effective and etherealized instrument-the spiritual bodyl

His untiring efforts to weed out impos-ture in mediumship—to frustrate the God-in-the-constitution plans of sectarians—to check the wily class legislation of poli-ticians against healing mediums—to put down all anti-spiritual abominations and inadicate the bighter mered primeirles of the

ticians against healing mediums—to put down all anti-spiritual abominations and inculcate the higher moral principles of the spiritual philosophy, will go—these will all go into, and glitter upon the pages of the history of American Spiritualism. It gives me great pleasure to hear that while the sentinel, the watchman on the tower, has been stricken down at his post, the RELIGIO-PHILOSOPHICAL JOURNAL will continue as before, to weekly feed and fill the hungry, starving souls of the land. Spiritualism is not only advancing, but gaining glorious victories in this far away Australian Isle. I have now been lecturing nearly three months in the Prince of Wales Opera House, Melbourne, to andiences averaging full 2,000 each Sunday. Australia is rapidly developing mediums and lectur-ers of its own. Mrs. Florence Williams, a daughter of G. P. R. James, the English author and novelist, has just commenced public speaking. Her lectures upon Spirit-ualism are spoken of only in praise. W. H. Terry continues to edit and publish the Harbiager of Light. He is a fine medium, a healer, and an indefatigable worker. The Melbourne Children's Progressive Lyceum is doing well. The future scenes anny. Melbourne Children's Progressive Lyceum is doing well. The future seems sunny. Long before this reaches you I shall be on my way to Ceylon, the centre of Buddhism, then to Madras, and from there away back into India to meet the gosairs, fakirs, and wonder-workers, the magical powers of which I imagine have been overstated. I go to South Africa, and then around to Europe and London. Melbourne, Australia.

monies as your controlling band may di-rect." As impressed, taking a plate of flow-ers, we passed down the aisle scattering flowers on either hand, at the same time saying: "As we scatter these perishable flowers here in this hall to-day, may they prove the true symbols of those more fra-grant, beautiful, and imperishable flowers of unselfish and unperverted love-of that joy unspeakable and full of glory, and of that peace which passeth knowledge, which the good angels shall cause to grow, blos-som, and emit their undying fragrance in the minds of all those who congregate here to earnestly investigate the giant pro-blems of human life, and of the human soul in the ever-unfolding future. Then taking a plate of evergreens, we were impressed to say: "And as we sol-emnly set apart this hall to the uses of hu-manity and their angel helpers, we signify

emply set apart this hall to the uses of hu-manity and their angel helpers, we signify by scattering these evergreens herein that we recognize the perpetual vigor of life as inherent in the spirit of mankind, "For 200 know that if this earthly house of our tabernacle be destroyed, we have a build-ing of God—a house not made with hands, eternal in the heavens." The services were then closed by giving them the following Inspirational

DEDICATORY ODE.

Far away back in the ages, Away back in the roll of time, We learn, in the historic pages, They worshiped in temples divine;

Built of stones been from the mountains, And cedars of Lebanon tall; Inlaid with pearls from the fountains, And stones, the most proglous of all.

Ornately the whole was o'erlaid With the finest of Ophic's gold And by Sheba's fair Queen 'twas said, Not that of its splendor was told.

By Jehoyaliti express command, As His overlasting aliade, This tample to gargeous and grand, Was ledleated units Ged.

Which carth freed spirits feel, There is a rising tide of joy That should our sorrow heal,

Yes, in that bright colestial land, Where kinded quirits dwell, There's been a meeting of true souls Toosad-too sweet to tell; Too sad in view of what has been, Too sweet with joys in store; Terrestrial caré and gloom behind, Oclestial bliss before. Spearsville, Ind, /

Music.

By music, minds an equal temper know, Nor swell too high, nor sink too low; If in the breast tumultuous joys arise, Music her soft persuasive voice applies; Or, when the soul is press'd with cares. Exalts her in enlivining airs. Warriors she fires with animated sounds, Pours balm into the bleeding lover's wounds: Melancholy lifts her head, Morpheus rouses from his bed. Sloth unfolds her arms and wakes, List'ning envy drops her snakes; Intestine wars no more our passions wage, And giddy factions bear away their rage, Pope's Cecilia.

Perhaps the breath of music May prove more eloquent than poor words: It is the medicine of a breaking heart. Sir A. Hunt's Julian.

There is in souls a sympathy with sounds, And as the mind is pitch'd, the ear is pleas'd With melting airs of martial, briek or grave. Some chord in unison with what we hear is touch'd within us, and the heart replies. Cowper's Task.

Beecher on Miracles.

BY S. B. BRITTAN, M. D.

In one of his recent discourses, the Plym-outh Church Pastor, while speaking of Christ and the proofs of the divine author-ity of his mission, is reported in the New York Herald, to have used the following

language: "To look upon the evidence of His divinity mainly in the performance of miracles was short-sighted. The preacher said that he regarded miracles only as the feebler parts. Christ himself taught that miracles were but intended for unreasoning men. They were a thing very useful to begin with, but absolutely worthless after that." Formerly the church depended entirely upon its so-called miracles for the proofs of the divine authority of the Christian reli-

the divine authority of the Coristian reli-gion. The exhibitions of power that were presumed to be in opposition to the normal operations of the Universe, or otherwise to transcend the limits of natural law were accepted as the demonstrative proofs of the Divine-presence and volition. But now the great preacher whom neither the church nor the courts could silence--who still nor the courts could silence-who still preaches with the old force and fire, in spite of "the world, the flesh and the devil"---comes to assure us that such proofs have no light whatever with rational men. Stories of the miraculous interposition of the Divine Will and abrupt suspension of the laws of nature—to bring about some par-ticular event, or merely to show the people that God is able to block the wheels of his own government---may do to amuse chil-dren; they may possibly serve some pur-pose in the beginning of the religious train-ing of the race, but are rendered "absolutely worthless" by a limited advancement in

Letter from Dr. J. M. Peebles.

A thrill of horror pierced my soul's cen-tre when reading of the assassination of the Hon, S. S. Jones. The first announcement appeared in an Australian daily, and ment appeared in an Australian daily, and purported to have been copied from the New York Herald. Be this as it may, it was a basely insinuating and one-sided ac-count closing with the sentence, "All the parties implicated were Spiritualists." A close observer of the press in nearly all lands. E often ask will journalists ever be-

lands, I often ask will journalists ever become decent? ever become just, magnan-imous, and seek for the good, rather than the ills of the world to scatter broadcast? The offensive garbage; the exaggerated accounts; the moral infection propagated by the secular press, have become one of the insufferable sins of the country. Many a criminal has owed his first step in crime to an imperfect moral sense, impaired and weakened by such plays as Formosa, such books as Jack Sheppard and such disgusting pen-pictures as too often crowd the columns of newspapers. Mortals grow to be like what they read about, and think about. The bad doubt all virtue. No libertine has faith in woman. All prostitutes are taklers and mischief makers. The really wicked are anxious to make others seem as vile as they know themselves to be. Those

Dedication of Underhill's Hall.

Mr. EDITOR.—The watchword of the hour is progress. The cause if but slowly, is surely advancing. The enveloping shell of the coccon of Spiritualism is bursting into the new birth of Spirituality. The mass of thinkers and true workers have progressed beyond the desire of mere sight-seeing and wonder working marvels, to begin to learn the uses and benefits of all these aids to thought in working out a higher spirituality of the race, and building up a humanity with which the pure angels shall love to congregate and mingle in their councils.

On Sunday, July 29th, our services were engaged to dedicate the hall which Bro. J. S Underhill has just fitted up for spiritual and free meetings. Bro. U. is the son of our old friend and brother, Dr. Samuel Underhill, who has "rested from his labors, and his works follow him;" and unlike many others who have been prosperous in worldly affairs, he has set apart this hall for the uses of humanity, resolving to admit noth-ing but that which will tend to elevate, strengthen and ennoble mankind, thus keeping the character of the hall as pure as the purest churches. It will be opened free to all reputable speakers who desire to hold forth in that place, having been dedicated to humanity and angel helpers. With Bro. Underhill we found Alfred

Heath, a young man, and a medium of rare promise. Bro. Heath is in charge of the Lonica bank, and while prompt in the discharge of every duty incident in his busi-ness affairs, has that happy organization which qualifies him to become a well tuned instrument for the Spirit-world to play upon and discourse the rich strains of angelic love and wisdom. His principal controls are the Indian maiden, Immee, and Dr. Clark Immee is a sprightly spirit, and gives abun-dance of tests, while Dr. Clark is a philoso-pher, scientist and orator, answering questions in a manner similar to Mrs. Richmond's control. We have had two seance in which I have, with others, been highly entertained from the other side of life.

After a brief discourse to a large audi-ence, mostly composed of those who were not professed Spiritualists, in which I pre-sented them bible proofs that we are all re-lated to the Infinite, and that all true worship must be in spirit and in truth; that man should live through the front and top brain, and not in the basilar and posterior regions of that organ, if he desired to proress-to increase his spirituality, and to live in peace with all men, to which the most marked attention was paid,-we proceeded to the

CEREMONY OF DEDICATION.

After the close of the discourse Brother Heath arose and said: "Bro. Kayner, our respected and worthy Brother J. S. Under-hill, having atted up this hall at his own expense for free meetings, now desires you to dedicate it to humanity and the angelworld for the good of all, with such cere-

To day, without pemp or splendar We hopefully meet in this Hall, And with the "Woman of Ender," The ARISEN SPIRIT, to call.

To learn from our prophet Brothers, What the fature hath in its store; That we each may aid all others,

Till we join them on that bright shore.

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No gorgeous show is ours to day; But, better still our work shall prove. We work for broad humanity; _ To build up all in Peace and Love.

And in the future will appear, The benefits of this, to all.

Tis not the costliest gift is best: The worth is in the true intent; And him who aids one soul is bleat More than all gifts to grandeur lent.

Then may we all of one accord Unite our soul's best efforts here, And everywhere by deed and word, So live, that truth in us appear.

Monday evening, July 30th, I lectured again in the hall to a large and appreciative audience on, "Why am I a Spiritualist?" We cannot but feel that a profound and lasting impression has been made upon this community; and that the seed sown here will in the coming future, under the nurturing care of Brothers Underhill and Heath, bring forth a rich harvest of ripened thought and works abundant in good deeds through which true progress is attained.

Tonica, Ill. D. P. KAYNER.

Psychological Observations by Mr. Darwin.-In the July number of Mind, Mr. Darwin publishes, some interesting psychological observations made on one of his children. The paper shows all the author's nice care in selecting suitable points for ob servation, as well as his possession of a sufficient guiding apparatus of psychological principles. The particular infant observed appears to have been generally precocious. Among many other curious facts recorded we may instance the child's expressing his anger when eleven months old by beating a wrong plaything given him; his showing fear when four and a half months old at his father's approaching him with his back towards him; his recognizing an image of his father in a mirror as such when less than two months old; and his experimenting in "the dramatic art" when thirteen months old by pretending to be augry with his fa-

ther, in order to have the pleasure of a sub-sequent reconciliation. Mr. Darwin here and there suggests important psychological bearings of his facts, as in accounting for the child's fear of unfamiliar animal-shapes in the Zoological Gardens, in noting how in the Zoological Gardens, in noting how much surprise enters into laughter, and in enforcing the hypothesis that man previous-ly to the acquisition of articulate sounds communicates his feelings and wants by means of notes falling into "a true musical scale." Such carefully and intelligently made observations of infants as those of M. Taine and Mr. Durwin can not fail to yield Taine and Mr. Durwin can not fail to yield important psychological results. More par-ticularly they may be expected to throw much light on the order of events in the mental development of the race.

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IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

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THE GREAT HARMONIA-THE THINKER.

Passing now to Mr. Davis' subsequent works, I open that able and scholarly production, the fifth volume of the "Great Harmonia-The Thinker," and turning to Part III: The Origin of Life and Law of Immortality, on page 342 I find the statement "that what men term matter contains all forms and all forces." Note the striking parallelism between this comprehensive aphorism and the more famous one of Tyndall, uttered fifteen years after, that "In matter we perceive the power and potency of every form of life." Tyndall is called a Materialist for expressing such a sentiment, while, Davis, who said precisely the same thing, we know to be one of the most spiritual of Spiritualists, having probably experienced a more extended conscious realization and actualization of spiritual verities than any person our planet has yet produced. The fact that the scientific Materialist (so-called) and the transcendental Spiritualist should both give utterance to precisely the same pithily-expressed idea concerning the all-potency of matter is highly suggestive, and we leave it for the candid consideration of the Spiritualistic public in general. We have now found that not only was the Darwinian Origin of Species anticipated by Davis, but likewise Tyndall's Potentiality of Matter.

Continuing our perusal of this chapter of Davis on the Origin of Life, I discover that, after informing us that the primordial germs of life originated in beds of mucus under the sea, which beds were composed of the finest particles of pulverized stone, united with carbon, oxygen, mineral and vegetable matter, that electricity was inherent, while magnetism emanated from the solar fountain, the whole mass constituting a complete submarine electro-magnetic battery, out of which came forth the A B C's of life and animation, he tells us that all life, including that which composes the human soul (the spirit-body, not the immortal Deific essence) has journeved all the way up from these oceanic depths; that in these oceanic beds lay the germinal eggs of all fishes, reptiles, birds, marsupials, mammals, quadrumanals, bimanals, and mankind; that it is positively certain that in the primordial glutinous beds or brains. he beheld all the organic substances, all the vitalizing essences, and all the controlling principles, which are to be found in the animal world, or higher than all bloomed out in the constitution of man-Pages 397 340, 342,

Reading further, we discover on pages 361 and 362 that a particular type is made the medium, through its ripened spermatozoa and germ-essence, of developing a superior form of fixed organism. Nature is filled with the vitalic principles which, when the proper embryonic finid is deposited, impregnate the procreative function of one plant or animal to the development of an order superior." "It is the progressive development of the germ fluid which enables the females of a lower order to bring forth offspring upon a higher organic plane. This fact is represented and repeated over and over again, in the ascending pathway of all organic beings."

Again, on pages 388 and 391 appears the following relative to the origin of man:-" Man's body, through the medium of innumerable spermatozoa and molecular changes, was rolled out of the antc-human ovum fante-human signifying before or prior to the strictly human] which, just before the appearance of the human type, was impregnated with a super-animal prineiple in the matrix of the matured females of the approximate type." "Some semi-human tribes approached by slow steps to the balancing point-the pivot on which organic progress turns-representing the superior animal and equally the human. Such tribes may be supposed to have produced half of their numbers on the purely ante-human side." All the foregoing sounds to me exceedingly like Darwinism-the evolution of higher from lower species, and the ascent of man from the animal kingdom. Assuredly Darwin or any other evolutionist never said aught more to the purpose than these inspired revealments of the Poughkeepsie Seer. I again fail to see the conflict between Darwinism and Spiritualism!

eres, etc.] and herbivers [vegetable-caters-cattle, deer, etc.] are branches of the herbivorous Seprians [lizard-like animals swarming in remote geologie eras]; the carnivora [insh-caters], of carnivorous Sauriane; the quadrumana [four-handed animals-apes, monkeys, &c.] of carnivora; and man of quadrumana."

One of the fundamental principles enunciated by Darwin in his "Origin of Species," is the influence of surrounding conditions, or, as Herbert Spencer would term it, the continuous adjustment of internal with external relations, culminating in the survival of the fittest, and the extinction of less favored genera and species. Bearing this in mind, the appended passages from the Arcana of Nature are pertinent and suggestive; keeping in view, likewise, the fact that when the Atcana of Nature was produced by its spiritual authors, Darwin's great work had not yet been published; hence none of its ideas or principles could have been borrowed by Tuttle or his spirit guides.

"165. (1). Living beings are not adapted by special design to the conditions in which they are placed, but are modified by the conditions which surround them." *213. In strict induction, if a changeable form is placed in an unchangeable condition, it must either conform or perish.". "244. The American continent has fostered its ancient fauna, some of which had power to resist the changes which have slowly occurred without being removed from the types to which they belong; others have completely changed; while others still, unable to withstand the opposing, changing influences, have perished."

What do these extracts in licate, other than the influence of natural selection: the struggle for existence, with-the survival of the fittest and the extinction of less favored races-Darwinism, pur et simple, taught to men by spirits prior to Darwin's exposition of the same?

In reference to the origin of man, Tuftle observes in section 444, that "the Caucasian did not originate from the negro, nor is the negro a degraded Caucasian. but both came from orangs of different color and character," and in 446, that "the transition from the orang to man was gradual. No one could tell where the one ended, or the other began." The term "orang" herein used is not designed to indicate the present orang-outang, but as indicative of a transitional form intermediate between the animal and human, to which the orang, probably, more nearly approximates than any other existing species.

DARWIN'S ANTI-DARWINISM REFUTED BY TUTTLE'S DARWINISM!

Attention may here be invited to a very significant fact, that probably has escaped the notice of many readers of the "Arcana:"-the refutation of Darwin's former anti-Darwinian theories by Tuttle and the spirits. Prior to the publication of the." Origin of Species," Darwin had issued other valuable scientific works. notably, "The Voyage of a Naturalist," various quotations from which are given by Mr. Tuttle. In section 257, Tuttle refers to Darwin's observations relative to a very extraordinary bird called the scissor-beak, seen by him on the Paranas of South America, which he (Darwin) considered as manifesting design in a remarkable manner, as shown in its beak, which was perfectly adapted for the use made of it by the birds-the ploughing up of small fish caught by the upper and shorter half of its bill. Tuttle shows, however, that what Darwin deemed remarkable design was due to the gradual modification of the beak from generation to generation, in accordance with the babits of the birds possessing it. The special design also inferred by Darwin in the case of the head and beak of an antarctic bird-the steamer-which, feeding entirely on shellfish, must be surprisingly strong, in order to break the spells and thus obtain its food, is also compated by Tuttle, which strength of head and beak is due, he demonstrates, to the gradual increase and development of the muscles by the constant strain they receive in detaching from the rocks and crushing the hard shells of their molluscous food, in like manner as the blacksmith's arm is developed by constant exertion. The principles above expounded by Tuttle, replicatory of Darwin's arguments for design, are precisely those given by Darwin in his " Origin of Species," as accounting for many of the peculiarities of structure and function found in vegetable and animal life: gradual modification through use and disuse. We thus have Darwin's anti-Darwinian views controverted by scientists from the Summer Land, using as their arguments in disproof Darwinian principles as subsequently advanced by Darwin; in other words, the promulgation of Darwinism anticipated by the spirits in the refutation of Darwin himself.

consciences we would recommend to our elerical friends that they do, at least, justice in this matter, even though it should be at the sacrifice of their in-ordinate pride and morbid self-sufficiency. It is not difficult to see why Spiritualism is cropping out through all demonstrates of human life and through

out through all departments of human life and thought and that men in the position of teachers and leaders. should often give utterance to thoughts bespeaking the veritable spiritual world; for that world interpenetrates ours and surrounds each one of us with its good or evil influences as we ourselves most desire. In the beautiful and poetic words of Carlyle, "The invisible world is near us; or rather it is here, in us and about us. Were the fleshly coil removed from our soul, the glories of the unseen were even now around us, as the ancients fabled of the spheral music."

From this unseen world, noiseless messengers glide to and fro, impressing upon all recipient minds the truths best for them to receive; and those who for the sake of popularity or riches or any external advantage shut the gates of inspiration and spirit communion lose far more than they gain; while those who, having knowldge. deny the source of the inspiration they receive soon find that it is withheld from them and their souls become enshrouded in the spiritual vesture which is the sure index of their ingratitude and falsity; though still the grand truths of spiritual life continue to roll enward and onward, vibrating through every re-sponsive element, until mankind illumined and irradient with the glory of his celestial inheritance stands forth in the fullness of his divine possessions while still in fleshly form on earth below.

NOTES FROM MICHIGAN.

Allegan, Mich., has ever been reported to me as a trong spiritualistic town; on my way to Wisconsin, I therefore started in season to visit the friends there and learn the condition of the cause. They have had no meetings for two years; circles are held and some good mediums have been developed. "We are hungry for the return of old times when we had our lyceums and our meetings," friends said to me. They are as ready here as elsewhere to organize when the word shall strike them, "Hungry" is the most expressive word I can use in connection with the friends wherever I go.

I here met Mr. A. Stedsman, once well known in Western Michigan as one of our lecturers. He im-pressed me as a person of great ability in the line of practical thought. He is ably seconded in all his efforts by his wife, a rare business woman. Within the last two years they have founded and maintained on a plan original with Mr. S., the Grange store in Allegan, and have put the teachings of the angels into practical use in efforts to elevate and equalize labor; and as all Spiritualists should be interested in this matter, I briefly sketch their plan: They commenced in their own house with a few articles. They now have a trade of over five thousand dollars a month. Goods are bought and sold only for cash and the discount in buying thus covers freight and leaves a balance to cover loss by shop-worn and damaged goods. Goods are sold at cost and four per cent. added to bill to cover expenses, and this per cent, has been found sufficient; only members of the order, those who purchase trading cards and those who are very poor and to whom cards are given, trade there. It proves the practicability of co-operation and is a beacon for the future when there shall be no competition but each working for each.

Mr. S. is restless in his confinement, and will ere long take the platform again to teach to others the lessons he has learned.

I also met here Bro. M. C. Vandercook, who was winning an enviable reputation on our platform, when two years ago, he was stricken down with a disease that has cost him the loss of a leg. His health is now improving and as soon as he is physically able he will take the platform. From my conversation with him, I find that he has clear and high conceptions of the speaker's task and will make a needed worker, and I hope the call will strongly come for him to enter the harvest field.

As a means of subsistence he has been given through his inspiration two fine pieces of music, words and music both coming to him as an improvisation while at the organ. The first of these was lately kindly no-ticed in the JOURNAL. The second is just out, pub-lished by J. E. Duttor & Co., Philadelphia, whose im-print is a guarantee of merit. It is entitled, "Life's Goiden Mornin and it is a fine thing for lovers o true sentiment. The music lovers in our ranks can do a good thing for themselves and the cause by sending thirty cents to Bro, Vandercook at Allegan, for a copy. When he returns to the platform he will introduce his lectures by singing one of his own songs; a rare and beautiful gift. I remained at Grand Rapids over night, attending in the evening a circle in the Spiritualists' hall. This cir-cle meets once a week, and though not public, every one who applies beforehand for admittance is welcome. I am told several have already been convinced by it of the fact of spirit communion. There have several good mediums been developed as the result. This evening good tests were given by Mrs. Dr. Sayers and Mrs. Dr.

clation is at Omro, in September, and Lurge the Vriends in Northern Wisconsin to go, if they would have their strength renewed, for I know it will be a good meet-ing. I hope to be there to share it with them. At Rigen, I met Mr. Wm. Palmiter, for my good, the best magnetic healer I have met in the West. He has a good projectice in this portion of the State. Bro. L. Thatcher and wife, though quite old, are also freely doing a deal good of the use of their healing powers.

DO Wêrs.

I gave a temperance address in Brinceton, to a large and enthusiastic audience; also one in Ripon, but being known as a Spiritualist in that Orthodox town and known as a Spiritualist in that Orthouox town and speaking in Unitarian church, but few turned out. The drunkard must be served orthodoxly, or he must still remain such, is the decision evidently of the Rip-on Christians. It is too often one word for temperance and ten for Jesus in the standard addresses on that subject. Still my success in speaking on this topic has been beyond my hope, and Christians do not always treat me thus, for many a devoted one has thankfully taken my hand and the Red Ribbon clubs have warmly received me. The barriers are crumbling. Only one thing is necessary, and that is Spiritualists must respect themselves; must respect the opinions of others, and must enter the field of all humanitarian effort, and we shall soon be welcomed. I will, by and by, give some experiences in this line.

H. H. BROWN.

TREATMENT OF SPIRITUALISTS.

Battle Creek, Mich.

BY Z. T. GRIFFIN.

The torrents of abuse heaped upon Spiritualists in general, by some of the secular press, and particularly the vindictive and scandalous allusion to persons connected with the spiritual movement, by the Chicago Tribune, illustrates the character of our opponents. Possibly, however, it may not have entered the brain of the sapient individual, who scribbles these scuvrilous paragraphs, that Spiritualists, even, are mortals, and are subject to some of the evils that flesh is heir to. But most of the carly champions of our cause were scorned and reviled because they stooped to assist the wayward, and tried to reform the vicious. We need only mention our late Brother Jones, and Isaac Post, as instances of men of sterling integrity, who always stood ready to lend a helping hand to the outcast and needy, and did so, oftentimes in the face of the warnnings of their friends of the unworthiness of the applicant for assistance. These warm-hearted truth-lovers are scattered all over the land, and are the salt of the earth in our estimation. We would that there were more "reformer's refuges." as Andrew Jackson Davis styled Isaac Post's house, even though there is odium attached thereto, on account of the dead-beats that infest them.

Spiritualists, however, should be awake and not nurse vipers within their bosoms, the doings of which is only a misjudgment, instead of a positive sin. Spiritualists, however, should be above all sin! Why, let a Spiritualist get a divorce, rob a hen-roost, cheat, wrong and defraud his fellow-men, become insane, commit suicide, or be guilty of general cussedness, stinginess,in fact, anything in the whole category of crime, and a certain coterie of spiteful persons immediately charge it to Spiritualism. When Spiritualism was in its infancy, these persons asserted that it was the "works of the Devil, and now broadly hint that Spiritualists are devils, which, we think, is getting to be a little too personal to quietly submit to.

What is there about the teachings of Spiritualism that is so obnoxious? We never committed adultery, nor visited houses of ill-fame, nor advocated any such doctrine, nor have we advocated the commission of any crime, and we insist that the only true theory of religion is the Harmonial Philosophy, which is exactly the Philosophy of Life, as has been taught by the Jounsuicide, etc. We congratulate ourselves that the ebb-tide of this kind of treatment has set in, and that among the reflecting masses a true spirit of inquiry has commenced : in fact, we learn that in many cities circles from the aristocracy have been formed for the investigation of that very interesting phase of spiritual manifest-ation-materialization, and that success has in most cases attended these efforts. We feel that the general public is, at least, beginning to show a willingness to, hear our case and decide it upon the merits, notwithstanding the vituperations and bellowings of the Tribune and its ilk.

HUDSON TUTTLE-ARCANA OF NATURE,

Among the prominent authors in the Spiritual ranks. all are familiar with the name of Hudson Tuttle. His various works are among the best productions of the modern movement, and being based upon known scientific truths in conjunction with mediumistic inspirations, should be carefully studied by every thinking Spiritualist. A Spiritualistic library without Tuttle's works would be manifestly incomplete, hence all Spiritualists, not already possessing his invaluable books, should at once procure them, one and all. It may not be known to all that Mr. Tuttle is a medium as well as author-that his writings are produced under the influence of his spiritual guides and teachers, to whose inspiration he ascribes their existence. In 1859 Mr. Tuttle published the first volume of his "Arcana of Nature, or the History and Laws of Creation," a work dedicated by Mr. Tuttle to his spirit guides, its invisible authors, while the preface thereto is written by the said spirit authors; the entire work, therefore, being written by Mr. Tuttie under the guidance and illumination of the inhabitants of the spirit-realm.

Among the subjects embraced in the plan of the work may be found the following :- " To show how the kingdoms, divisions, classes, and species of the living world originated by the influence of conditions operating upon the primordial elements." and "To show how man originated from the animal world." Compare the first of these objects with that designed to be attained in Darwin's "Origin of Species," and compare the second with Darwin's "Descent of Man," and note the identity of aim and purpose.

With reference to the first proposition-the origin of species. I invite attention to the subjoined extracts:---Section "175. The change of form, once supposed restricted to the transformation of a caterpillar into a butterily, and a tadpole into a frog, is now known to be universal. Species all begin at the same point, and diverge in proportion to the degree of their development." "177. It is by connecting the metamorphoses which occur before, with those which transpire after birth, that the key to the gradation of species is obtained, and the presence of a great unitizing law, and the common origin of all species deduced." "179. Thus not only are species united by intermediate forms in an unbroken chain of being, but also by foetal growth." " 196. Mammals are connected with reptiles by the marsuplais and edentata, and from this extreme ascend to man.' Not that all mammalia originated from a common stock. The marsuplals [pouch-bearing animals] with birds, are branches of the batrachians [frog-like

PEEBLES' LAMENT OVER TUTTLE'S DARWINISM.

Mr. Peebles bitterly bewails that Mr. Tuttle, his friend of many years, has fallen into, the "cold Darwinian pit, the pit of spiritual death." In view of the fact that, previous to Darwin, Tuttle was an advocate of what is now called Darwinism, how he could have fallen into the Darwinian pit, we leave Bro. Peebles to determine. Mr. Tuttle has been a Darwinian known to be such to Mr. Peebles, during all the years of their friendship and co-operation in spiritual labors; it seems, then, a little curious, how, at this late date, Mr. Peebles can lament that his "friend of so many sunny years agone," should now have fallen into Darwinian darkness. I also fail to perceive the force or applicability of Mr. Peebles' fervent supplication to Bro. Tuttle, to come up on the mountain tops of the spiritual philosophy, where he (Tuttle) can exclaim, "God is my father, angels my ministrants, the humanities are my brothers, and eternal progress the glorious destiny of all souls," when, in fact, Mr. Tuttle has for twenty-five years past occupied those same mountain tops, advocating with pen and voice every one of the spiritual truths which he is now solemnly adjured to receive and pro-

To be Continued.

claim.

GENTLEMEN, BE HONEST!

• BY A. M. GRIFFEN.

For the past twelve months or more we have observ ed a growing tendency among the clergymen of the Christian churches, to appropriate the thoughts and ideas which can only arise from a knowledge of Spiritualism; but in nearly every instance, we find a disclaimer from the reverend gentlemen, who thus seem to be yielding to the inevitable, to the effect that they are not Spiritualists, know nothing of the literature of Spiritualism and condemn so-called spiritual manifest

We do not object, of course, to the dissemination of the truths we advocate among all classes of people; but we love to see sufficient honesty in men to induce them to render unto Casar the things which are Cæsar's and unto the divine messengers from the Sammer-land the recognition that is due them.

Men always feel better satisfied with themselves when they study closely to know what the exact justice is in every matter with which they are concerned with birds, are branches of the batrachians [frog-like animals once existent in large numbers]; the pachy-derms [thick-skinned animals, as the elephant, r hino love, of their fellow-beings; and for the sake of their

all states and the states of

Dr. E. Woodruff, botanic and clairvoyant, has a good business and an excellent reputation as a doctor. Mrs. M. E. Sayles is doing a good work as a clairvoyant doc-tor and test medium. From several reliable persons I learn that often, when treating, she receives from out the unseen, oil in her hands.

Mrs. Troyer, as a magnetic healer and test medium. is also having a good practice.

Mrs. Squires has long been known as a clairvoyant here. She was out of town, but from friends I learn that she was kept very busy all the time.

Mrs. M. K. Boozer has also an excellent reputation as a medium, but was away on a business trip to Jackson. These comprise the public mediums, and I am glad to report so many and more glad to say the public seems to appreciate them.

I heard of the development of a lad of sixteen, Willie Whitlock, some miles out in the country; his forte is to trace lost property. A portion of the time he will travel this season with Mrs. Sayles in the vicinity of the Rapids. Grand Rapids is a place of 40,000, and though there are many Spiritualists here very little is done to put the cause on a sure and popular footing. Occasional lectures, sociables and social dances are held in the hall, but there is great need of concentration of forces, and I can but feel that there is great lack of duty in not holding meetings every Sunday, and the establishment of a lyceum. There is sufficient element of the right kind to do it, if there could be harmony. There are two societies, and the second has the hall, while the first does nothing, and between these two the cause is crucified. But I felt indications of ultimate union, and I hope it will not be long before it is consummated. If they will call the proper speaker in September, and keep him or her through the winter, I think a good society would be the result.

At Milwaukee, I met Mary B. Severance, so well known as the best public psychometrist we have. 'To visit with her is always a, means of happiness and growth. I found her worn down with work and away from home for a few days to recruit.

A. B. Severance accompanied me to Princeton, taking the place of his wife Juliette, who could not leave her patients. Mr. S. has a good business as a psychometrist, and is doing a grand work in taking those who consult him out of old spiritual conditions into more harmonious ones.

The three days' meeting of the Northern Wisconsin Association at Princeton, was the most enjoyable one I ever attended. This was owing to the time given to social developments; a lecture and conference in A. w. and P. M., the rest of the day and evening to social reunions. I have felt for a long time the lack of social culture in our gatherings, and felt also that greater good could be done by putting the heart at work more in them and lessening that of the brain. It was the universal opinion that by this arrangement we had greatly improved ourselves and the meeting. Let us have more time to feel in future and not give all the time to thought.

The success of the association is greatly due to its secretary, Dr. J. C. Phillips, of Omro, who is a good ex-ecutive, and his heart is in the cause. I have found the doctor a fine man and an excellent psychometrist, and his reputation and business at home proves him a good elairvoyant physician. The next meeting of the a

A MARKEN CONTRACTOR OF A CONTRACT OF A CO

HENRY WARD BEECHER'S BILL OF FARE FOR THE POOR.

Sunday—Bread and water, water and bread. Monday—Bread, water and bread. Tuesday-Water, bread and water, Wednesday-Bread, bread and water. Thursday-Water, water and bread. Friday-Bread and water. Saturday—Water and bread.

For a change, the following week may be started with water.—N. Y. Sun.

It is hardly possible to imagine the deep feeling of indignation that has been aroused against Mr. Beech-er, in regard to his cruel and ungenerous words of last

Sunday evening. One would have thought that Beecher would have been the last person in all the land, that would have uttered such sentiments, it is so foreign, so completely at variance with the preaching and public talk of all his past life. If the sentiments he gave voice to last Sunday night are in very deed and truth those of Henry Ward Beecher, then his whole life has been a lie, a base and wicked fraud. I need not tell the readers of the JOURNAL how much he has said in behalf of the working man; for his culture, his social and intellectual advancement, how his eloquent words have again and again thrilled the hearts of every one of them. It is hard, so hard to be forced to believe that this has been all done for effect; goods manufactured for the market, because he found they were more in demand and would fetch a far better price than the "old orthodoxy" of his fathers,—" Original sin, or Justification by Faith."

When we witness such damnable hypocrisy, is it not almost enough to make us all believe in "total deprayity"? "Man is deceitful above all things and most desperately wicked." Can the fine gold become dimmed? Nay, nay! The idol we have been worshiping has only proved to be brass, without a single grain of the pure honest metal. For Mr. Beecher we have no words of denunciation or reprosch. It is we who feel ashamed and humiliated, that we should have given our esteem, love and admiration, to one who has now proved him-self to be so utterly unworthy to receive it. With heads bowed with shame we step backward and cover the faces of the facet. the faces of the dead1

As I know the RELIGIO-PHILOSOPHICAL JOURNAL is opposed to all monopolies, I want to enter a protest against the society of Spiritualists of New York, monopolizing for one whole year the services of Mrs. Brigham, as the lady is a great favorite of mine and also of many others here in Brooklyn. In their behalf and my own, I make a most indignant protest, against such a monopoly! Now therefore I hope that the committee in New York, which has this matter in charge, will not hold to the strict letter of the bond, but allow the not hold to the strict letter of the bond, but allow the Brooklyn society to engage the eloquent and talented lady for a month or so. There is one of the spostles that my reverend father used to call the "gentleman;" it is that one which commands us " to be kind, be courte-ous." That the New York society will give some heed to this very excellent apostolical admonition, is the sincere desire of yours, most respectfully.

WM. WILLICOTT. 873 Broadway, Brooklyn, N. Y.

AUGUST 18, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

BOOK REVIEWS.

FABULOUS TENDENCY OF ANCIENT AU-THORS. Analogy between sacred and profane history, by M. B. Cravon. Barclay & Co., Phil-adelphia. Pp 32.

The author of this well written pamphlet, endeavors to show that the Bible of the Jews, is exactly parallel with the early literature of other peoples, and being well read in history he thoroughly establishes his position.

his position. He relieves the darker pictures of the Old Testament by considering them allegor-ical, and concludes from them that the people who received them were bloody "land pirates." He says the history of Saul and David is apparently allegorical. Saul was 'condemned for disobedience in not cruelly slaughtering all the cattle of his enemies, while David who tortured prison-ers with "saws, harrows of iron and axes" and "houghed" horses on the battle field, like a savage, in obedience to the Lord, was a man after God's own heart, who blessed the Lord for teaching his hands to war and his fingers to fight." In a concluding para-graph the author sums up the situation in the following graphic manner: the following graphic manner:

"At every step which science took in advance during the past history of Christen-dom, it had to fight its way in opposition to a dogmatic and intolerant system of theology, founded on the assumed character of a jealous and angry war God, whose wrath could only be appeased by breaking the sixth command of his own law, in the tragical death of his son. Enough blood has been shed fighting in the name of a fabulous "God of battles," to float the navies of the world, and treasure expended in the same sufficient to have made a paradise of the earth. Not until harmonial religious philosophy consistent with humanity and rationalism supersedes sectarian dogmatism, will we realize the long prayed for millennium,"

Mr. Craven is a well known author, in the ranks of free thought, and his writings are always readable and instructive.

TABLE TALK, by A. Brown Alcott. Roberts Brothers, Boston, publishers.

...

Brothers, Boston, publishers. A new book by this white-haired sage, young in spirit as ever, will be welcomed by many. The writings of his gifted daughter, Louise Alcott, authoress of "Lit-tle Women," etc., are read by many who know little of the free thought and spiritual weight of her father, or of his rare culture and delightful parlor "conversations." A little misty and dim, now and then, to the practical and external eye and thought, he has yet a good deal of clear sense, an en-tire freedom from bigotry or allegiance to tire freedom from bigotry or allegiance to creeds, a hospitality to all spiritual experiences, refreshing indeed, and a style of rare beauty and simplicity. The book treats of a great variety and

range of subjects, giving a few elear intui-tive statements touching each. Among them we find Books, Idealists, Travel, Business, Leisure, Individualism, The State, Childhood, Mothers, Sleep, Temperance, Chastity, The Mysteries, Conversation, Christ, The Seer, Greek, Spirituality, Dogmas, Science and Religion, Methodists, Intuition, Crea-tion, Sex, Atheism, Conscience, Immortality, etc.

He says: "Civilization meliorates the brute; culture refines the man; education moulds the mind; religion divinizes the moulds the mind; religion divinizes the person." "Until the sexes are held alike to purity of morals and justice meted alike to both for infraction of the laws of social order, no community is safe." "Matter seen essentially, is spirit infusion trembling to organize itself." "Ever present and oper-ant in the breast, is *that* which conceives never an evil thought, consents never to an unrighteous deed, never sins, but holds itself personally holy--conscience." "Note well a house that is prosperous among men and you will find virtue among its women folk." "The contemplative soul traveling in the direction of immortality advances to

Items of Interest-Gems of Wit and Wisdom.

PHENOMENAL Spiritualists are a soul-starved class, to whom almost unendurable penaltics will naturally attach in the future

It appears to me to be one of the first duties of our teachers, to satisfy this class of persons that they have learned only an elementary lesson in Spiritualism. This lesson, without additional knowledge, may, by having destroyed the fear of a literal hell, have made them worse instead of botter men and women, which they can not fail to be on learning and living the teachings of Spiritualism, as the true philosophy of life. -Dr. T. Ormsbee.

HALE the sorrows of women would be averted if they could repress the speech they know to be useless—nay, the speech they have resolved not to utter.—George Eliot.

Yes. 'tis best we take the world. Sweetly, as we find it. If it takes as sweetly, well! If not-we ought not mind, it. [Emma Tuttle.

ENERGY will do anything that can be dono in this world; and no talents, no circum-stances, no opportunities, will make a two-legged animal a man without it.—Goethe.

Tell me, my soul, why art thou restless? Why dost thou look forward to the future with such strong desire? The present is thine, and the past-and the future shall be O, that thou didst look forward to the great hereafter with half the longing wherewith hereafter with half the longing wherewith thou longest for an early future—which a few days at most will bring thee!—to thee the meeting of the dead as the meeting of the absent. Thou glorious Spirit-land! O that I could behold thee as thou art—the re-gion of light, of life, of love, and the dwell-ing place of those beloved ones whose be-ing has flowed onward, like a silver-clear stream into the solemn sounding main, into stream into the solemn sounding main, into the ocean of eternity.-Longfellow,

THE philosopher ought to desiroy bad usages, not submit to them. He owes obedience to the laws only when they are not contrary to a superior law, which he carries within him.-Porphyry.

THE Bishop of Manchester, in a recent sermon, thus severely refers to the religious press: "I think if to day I were asked to pick out certain specimens of the rancorous hate, ungenerous, suspicious and malevolent imputation, or unkind, unchristian misconstruction of motives, I should go to one or two of our so-called leading religious newspapers, and I must earnestly ask you to beware of that spirit. You may depend upon it that the spirit of injustice, the spirit of untruthfulness, the spirit of misrepresentation, the spirit of suspicion, and, the spirit of jealousy are as hostile as anything can possibly be to that love of which St. John speaks. I can not conceive for a moment how any body can think that God is dwelling in him, if he has given way to this most despicable and unchristian spirit."

 Δ Detroit doctor says that one reason why there are so few female fools in the world, is because thin shoes and tight lacing kills them off at an early age.

It is soothing to human nature to see a great man pound carpet on the days of uni-versal convulsion known as house-cleaning, like the rest of mankind.

. A Boston paper remarks: "One can not be too careful this weather. A swell exchanged his heavy winter cane for a light bamboo, and the consequence was a severe cold that laid him up for a week."

QUITE a party in the Protestant Episco-

LIFE is short. Man has two minutes and a half to live, one to smile, one to sigh, and a half to love-for in the middle of this he dies; but the grave is not deep-it is the shining tread of an angel that seeks us. When the unknown hand throws the fatal dart at the end of man, then howeth he his head, and the dart only lifts the crown of thorns from his wounds.--Richter.

"Good morning, Donnelly; I hear your daughter has a baby; is it a girl or a boy?" "Sure, Miss, and it's meself as doesn't yet know for the life of me if I'm a grandfath-er or a grandmother, bedad."

WHEN we are so foolish as to wish we had never been born, we have the satisfaction, of knowing that if we had not, we should always have regretted it.

SPIRITUALISM is consonant with other revelations of God "just so far as this: it appropriates all in them that is true and good in the light of eternal reason. It throws an astonishing illumination on those parts of the Bible, in which spiritual manifesta-tions, similar to those of modern times, are mentioned. All that is truly moral, and, in the higher sense, religious, in the Bible, is cagerly accepted by Spiritualism; for Spiritualism is eminently eclectic, extracting truth from every plant, even the most poisonous, and finding some soul of goodness in things evil.

"Thus may we gather honey from the weed. And make a moral of the devil himself."

A truly cultivated and balanced mind is never alone, never discontented, never sighting for external aids to happiness. It finds a kingdom of enjoyment within itself. It is self-contained, self-reliant, and an autocrat of its realm.

It is the narrow, uncultured soul that re-pines at fate, and looks out of and beyond itself for happiness.-Tuttle.

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SYRIAN SUNSHINE, by T. G. Appleton—From Traditional to Rational Faith, by R. A. Griffin, Roberts Brothers, Boston, Publishers.

The first of these books is a brilliant and valuable variation of travels in Syria giving insight of the ways and thoughts of Turks and Arabs just now of special interest. The author is a thoughtful and cultivated man of an old Boston family, and his avowed belief in Spiritualism, his comparison of ancient and modern manifestations, and his research into the anti-Magic of the Orient, are of signal value. He says, "The world takes small notice of the solidity of

world takes small notice of the solutivy of the belief of the people called Spiritualists, yet it is too certain to be seriously disputed. * * * The whole inquiry of the Jewish religion implies the law of their approval to the Spirit-world to be the same, we find poor. How the proper the day is moments of now. How the prophet had his moments of vision and his days of darkness; how faith and true living opened, and how a base life closed his faculty; this and much else in the Bible is quickened and made intelligible by our experiences of to-day." He predicts the victory of modern Spiritualism over the prejudice of our inductive science, and the reconciliation of the two. Clearly, ably, with manly frankness and in best spirit, he gives his views, and gives much valuable information on this and other aspects of oriental life. The second book is the highly interesting

record of the thought and experiences of our earnest and educated man in his spiritual growth from the Baptist faith of his early education to an advanced ideal of Liberal Christianity which he sums up by saying that he bows to no church authority, but "to that in the soul which perceives spiritual truth."

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Female Scholarship.

The principal prize in applied mechanics and mathematics at the University of Lon-don this year was taken by Miss Ellen M. Watson, who also won the Meyer de Rothschild scholarship, worth £50 per annum. The examinations at this institution are said to be the severest in the world. Prof. Clifford said Miss Watson's was the finest mathematical mind he had ever met with among students of either sex. Other prizes among statents of eather sex. Other prizes awarded to women this year were the first prize in art, gained by Prof. Huxley's daughter Marion; the first in anatomy, won by Miss Constance D'Avery; and the Joseph Hume scholarship in Jurisprudence; be-stowed upon Miss Orme, a sister-in-law of Prof. Wason - Mas Prof. Mason.--- Ex.

Miss Bruce, the daughter of an old citizen of Aurora, Ills., carried off the highest honors at Cornell University this year.

pal church is moving to secure a change of name to Catholic church. This party wants a more suggestive name than the one held by the church since its separation from 'our cousin of Rome."

WHEN the population of the United States is as dense as in Belgium, four hundred and fifty-one persons to the square mile, the total population will be one and three-quarter billions, or more than half the present population of the earth.

THERE are in the city of New York 7,500 saloons, 1,500 of which are selling without a license, and in direct violation of law. The proprietors of one-half of the total number are professional criminals, or the friends of thieves, pickpockets and roughs.

"GREAT is the mystery of godliness" fails to deaden reason, or still the voice of conscience. We will think, and speak in this living age.

MANY of the orthodox clergy only half believe what they profess, have outgrown the old dogmas, but reached no faith in the soul's truths, and can give little spiritual warmth or life to others; having little themselves, can give small help to the reason of others, as they have not half dared to use their own.—Stebbins.

"Do as I preach and not as I practice," were the words of an orthodox but immoral clergyman to his flock. There are few creeds that have not good enough in them to make men moral if mere beliefs had only the force of passions; but these last, far more than our opinions, influence our acts. Surely if any belief could sway men for good, it would be a belief bordering on knowledge, that our individual existence does not end with our earthly body. This belief, howev-er, is often very languid and wavering even among eminent Churchmen at this time. It was only the other day we read a funeral dis-course by the Rev. Dr. McCosh, President of Princeton College, the whole tone of which, in regard to a life after death, is lugubrious with despondency and doubt. "It may be presumption." says the gifted preacher, " but I feel as if I could venture to say to Him, What is the meaning of this dispensation?" Another clergyman, though one of a more believing spirit, the Bey. E. H Sears, truly remarks of common faith in immortality, "It is a vague hope or fear which is not without its influence, but an influence too feeble to rule the purpose of life and shape its ends."

Now Spiritualism confidently and cheerily replies in the affirmative to the great question, "If a man die, shall he live again ?" Spiritualism is, therefore, in the highest sense a morality: for it teaches that the life which now is, is perpetually shaping and influencing the life that is to be. It teaches that every thought and the memory of every act is sternally imbedded in the very organism of the spirit, so that no recollection is lost, no act becomes null and void .- Sargent.

THE Methodist church of Utica, Wiscon-sin, think their pastor, the Rev. J. P. Rob-erts, worthy of trial for lying and slander.

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Untrastworthy Persons Who Are Mediums -Our Daty.

Mr. Epiron -- What is the duty of Spiritualists where an individual is dishonest. given to lying and deceit, or has in general such a character that his example and inducace tends to subvert good morals, yet is possessed of strong mediumistic powers productive of spirit phenomena, well defined and incontestable :

Hardly a more important question can be put than this. It involves much and deserves a clean unequivocal reply. In the few years covering the life of Modern Spiritualism the public has been too eager to find the absolute certainty that spirit intercourse was possible and actually occurring, to look in many cases very closely to the channel through which it came. Persons of the lowest possible mental and moral development possessing these mysterious powers, were gladly welcomed to the homes and confidences of honest, upright people. These mediums bringing with them spirits tenfold more deprayed and wicked than themselves, were instrumental in cowing discord; disconsion and unhappiness in many heretofore happy households. Immoral precepts were insidiously instilled into the minds of confiding people, who looked upon everything coming from the Spirit-world, as necessarily good, believing that the chan-" nel which could bring messages from their friends gone before, must of necessity be only pure. When different persons have been proven to be such moral pests that they ought in justice to society to be confined in reformatory institutions, we have for long years heard leading spiritualists say, "Oh well he is a medium, and can not help it; he is not responsible." This theory has apparently in the eyes of many justified all that this "irresponsible" class may have felt impelled to do. The certainty of man's continued existence after leaving the physical body and his ability to return to earth and communicate is as well established as any other fact. This has been proven by innumerable data which stand the test of scientific analysis, and are accepted as proof positive by millions of intelligent people, including prominent scientists and many of the leading minds throughout the world. This being the case, it is not of the first importance that individuals shall blindly seize upon every instrument which promises light upon the subject. We can not find language strong enough in which to warn not only the investigator, but the so-called spiritualist against the danger of this indiscriminate contact with untried spirit power. A line of communication, having once been established by the investigator and his family with these undeveloped denizens of the Spirit-world by allowing within the magnetic circle of the investigator or his household a medium of low moral development, it is an easy matter for such spirits to return at their will, maintaining a subtle and dangerous influence over their victims for an indefinite time. We are taught by scientists in the Spirit-world that hardly any act of man is more hazardous to his welfare than the common, charitable practice of bestowing his cast-off clothing upon the low and degraded of earth; these savants claim such apparelis charged with the magnetism of the wearer and thus offers a broad highway for the approach of depraved spirits who environ the lower classes of humanity, usually the recipients of these gifts; the act of thoughtless, ignorant kindness becomes a terrible curse to the donor. The truth of this theory no one who has learned the first rudiments of spiritual science will dispute: if dead inert environments can thus open. the door and let in deleterious influences, how cautious and circumspect we should be in scrutinizing the bridge that is to bring denizens of the Spirit-world to us.

ingly dabble with a class of spirit influences than which death of the physical body would be a thousand times preferable. People who have not the slightest knowledge of any of the sciences pertaining to or bearing upon the subject in hand, who would not feel competent to conduct any other business than their own, and who would utterly shrink from serving on a committee to investigate material substances, engage in the elucidation of the laws of another world without a moment's hesitation or the first thought of their incompetency and readily furnish a diploma and character for the genuine, honest, conscientious spirit medium and the wicked charlatan alike. Should any one be so daring as to impugn the capacity of these selfconstituted examiners and prove beyond a question that they have been imposed upon; woe betide him, for the wrath which seemincly should in justice be poured upon the head of the swindler, will be meted out to him who has undeceived the spiritualistic tyro. This is severe language, but we have such confidence in the innate good sense of our readers that we do not hesitate to apply the lance or scalpel when needed

Recurring to the main question, it seems to us our duty is plain. The number of mediums of good character and high standing both socially and professionally, whose interrity is unimpeachable, and who have around them good influences, is large and rapidly increasing; hence there is now no longer any excuse (if there ever was) for using those mediums who are not trustworthy as individuals, or who are controlled by deceitful spirits. Justice to the better class of public mediums demands that they shall be preferred to those of known bad character. If spiritualists as a class, will let it be understood that they will only tolerate a high standard of morality and integrity in their media, we shall thereby establish a goal which all will seek to attain and thus offer an inducement to the lower strata to improve and at the same time show our good media that they are duly appreciated. The same common sense rules apply to this subject that apply to the ordinary business affairs of life. None of us would employ in positions of great trust persons who though experts are also dishonest. The most successful forgers are usually the most competent cashiers and accountants. Ability environed by a bad, moral atmosphere is dangerous. The statement is frequently heard, "Yes, he is a low fellow, treacherous and untrustworthy, but for all that a powerful medium and you had better test his powers, at the same time looking out for fraud." Would the same person say of an accountant, "He is a thief, a forger and a gainbler, but he is also a most expert book-keeper, wonderfully rapid in counting money, and of great general besiness proficiency, I would advise you to employ him and keep your eye on him?" A man can not employ such a person and successfully "keep an eye on him." It is well known that it is only a question of time when he will defraud and possibly ruin; therefore such characters, when known, are irrevocably debarred from filling positions for which their talents and development has fitted them. Any of us would take it as an insult and an attempt to do us an injury, should we be solicited, or plead with to give such a person a position of trust. The plea that he had the ability and experience, would not have a particle of weight; if our charity was appealed to, we would say let him fill that station wherein he will not be tempted, nor have the power to injure; let him earn his bread literally by the sweat of his brow, until such a time as the mortification of the flesh shall have purified his spirit. If he desires to do manual labor, we will employ him and treat him kindly, but place him in charge of our property or take him into our confidence, never. Spiritualists should regard the medium as an assistant in the business of storing up the rich treasures of heavenly knowledge; and as such should demand the same probity of character and general good reputation in these assistants that they would of those employed to aid them in accumulating the riches of earth. Indeed, the scrutiny should even be closer, and the investigation as to integrity more minute and exacting in proportion as the object sought is immeasurably more important. When a worthy person has given evidence of mediumistic powers, such person should be encouraged to persevere and every aid possible extended to relieve them of anxiety or care and keep the mind and body in a healthy and proper condition for the use of the Spirit-world. All can associate with such a medium freely without danger of being swindled or debauched. Such media may therefore be unreservedly commended by the press and people, not in all cases or even in many cases as great mediums, but as channels through whom with patience and care the desired knowledge in one form or other may be obtained. On the other hand, we believe the newspaper or the individual, that shall recommend to the public as a spirit medium a person known to be of bad character, commits a grave offence against society, and injures the cause of Spiritualism.

WEEDS.

There were no weeds in the garden of Eden. In that delicious spot thorns, thistles and briars were unknown. Our grandfather Adam was not obliged to go out before breakfast to hoe up rag-weed, pig-weed, pigeon-grass and purslain that rooted themselves in his onion bed and melon-patch, No, he took his ease while Eve made the coffee and toast. His corn field was not only the first, it was probably the most perfectly free from weeds of any corn field since his time. Unlucky for Adam, and for us, when he ate the apples and brought not only sin, but weeds into the world! Evidently he did not realize the unspeakable mischief he had done, else he would not have lived till God sought him out in the evening. We should rejoice that he did not, for if his terrible act brought weeds in the world, it brought us their sworn enemies. Weeds are the savages of pature. They grow strong by adversity; they laugh at the rains which drown the fields; and thrust their broad leaves out of the sands and with drouth, tough, rugged fellows they are; not pampered offspring of luxury, that must be planted in prepared soil, nursed by the hand of patient care, and protected with watchful forethought. Give them a bare rock, or a bed of mud; a flood of water or a parching drouth; bleak weather or a burning sun, it is all one to them. They are adapted for all places and conditions, and if one kind does not thrive another will. If you plant your field with corn, and the pulverant soil gives no indication of the enemy, you congratulate yourself, that like Adam's Eden, your field is free from weeds, and you are to escape the curse of sweating behind the cultivator, or bending with the useful but unaristocratic hos. Do not flatter yourself. Long before your corn shows a green blade above the clods, your enemy appears upon the field of battle. Free of weeds! Ah ha! Why if you had sown ten bushels of carefully selected mixed weed seed, to the acre it would make no show to the countless millions which spring up. If you have a penchant for botany you can now study the growth of at least a thousand species. Pigeon-grass, pig-weed, and red-root on the dry portions, and smartweed, Spanish needles, and a score of grasses on the wet places lead the hosts innumerable. If it rains frequently you will have no time to botanize or reflect. You may learn that in science these are known as bideus, bi-pinnata, polyonum punctatum; that will be all you will learn before duty. will call you to the horse hoe. If it rains frequently you will not want for business. There is nothing that invigorates a weed's constitution like being dug up and liaving its roots turned to the sun! Ten branches grow out of every broken fibre and any piece left in the ground takes a new start. If the sun withers this first crop, and you begin to cherish the pride of a victor, then

the forethought, patience, energy, all are reflected and intensified in himself. While he grows potatoes, corn and cabbage, he develops his own physical and mental strength, How like is man's spiritual world, to this physical struggle between the golden grain and the weeds! The field of richly grown corn, surrounded with matted grass, how like the mind when left uncultivated!

Like vices the most luxuriant weeds spring often from the smallest seeds. Those of the tobacco are almost microscopic. How insignificant are its tiny leaflets! How slow its growth at first! But when it once becomes established how it sticks its roots through the soil, and spreads its reeking leaves upward, shedding its sickly odor on the dewy air. It draws all sustenance to itself, blasts everything near it, and blights the soil on which it grows. How like is it to the habit it engenders, which begins in an imperceptible desire, and absorbs, until it overshadows all the finer qualities of the mind. If the violet lifting its blue head above the green grass like a fleck of azuline sky, is an exquisite type of modesty and humility, the tobacco plant is a still more appropriate type of vice. Were we to paint an ideal of that monster, we would place around his purple brow a wreath, not of the leaves of the grape, but of tobacco twined with its coarse and sickly hued flowers; and the bloated worm that feeds thereon, should be there as an omblem of death.

Speaking of emblems, a political party once bore aloft as their banner the coarse and fetid scokes, and anything more appropriate to represent politics could not well be devised. Its rank and unseemly growth; the insolence with which it takes and holds the richest place; the crimson poison of its fruit, made it all in all the embodiment of a placeman whose party has the spoils. As that spiritual nature is superimed on a sop subsoil of animality, in which the seeds of error are dominant, ever ready to spring up where favorable circumstances arise, too often does it become a neglected field-the antipode of Eden.

There is one invincible remedy; like weeds in the garden they must be taken at the start. To keep the field clean of weeds they must not be allowed to grow, and to keep the mind free from the weeds of evil thoughts, it must bekept pure. How many have we seen who in early life were models of excellence, become unseemly by the growth of a single habit, which like a weed rooted itself in the recesses of their hearts and planted its rank and noisome leaves in the sight of pitying friendship! So deep penetrating its roots, they could not be extirpated without destroying the miserable being we hoped to save. The habit at first was like the tender spire bursting through the soil, scarcely preceptible. Then was the golden moment when a wave of the hand, a happy thought would crush it out forever. Later and the iron plow comes not only a new host but their ranks | shear will not uproot it. And from all of are darkened with recruits. What care you | this are we taught the moral of resistance

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

Mr. and Mrs. Thomas Gales Forster have arrived in Liverpool as we learn from the Spiritualist,

Baroness Von Vay, of Austria, is now in London, and the reception to the Baron and Baroness will take place on the 10th inst.

The Countess of Caithness is now in the North of Scotland.

Agreeably to the promise in our last issue, we sent a reporter competent to make a reliable investigation, to visit the seance held by Dr. Matthews on West Madison street. From the numerous communications received at this office unfavorable to the genuineness of the manifestations, the gentleman went rather expecting to find a large sized African in the wood pile, but reports that if there was any fraud connected with the scance, he was unable to detect it. We shall follow up this investigation, as Dr. Maithews offers to "give a seance in the parlors of any gentleman, as I do in mine," and also to submit to reasonable yet sufficient tests, the result of which will be given in these columns.

From the local paper of Algona, Iowa, we learn that the Spiritualist grove meeting, recently held there was largely attended and the exercises were interesting and instructive.

Mrs. Lucy E. Lewis, of Cincinnati, has partially recovered from her illness, and expects to visit Cascade, N. Y. soon, to view the materialization of spirits George and Martha Washington, "appearing together through the combined power of the mes diums." We hope so.

Dr. J. B. Newbrough, of New York city, has become developed as an unconscious trance medium, and we give the statement of one who has often listened to his control, that his mediumship is truly remarkable.

The American Exchange and Review, an Insurance Journal published in Philadelphia, in an article entitled "The ups and lowns of Life Insurance," says: "There has been much controversy between 'stock' and 'mutual' companies, most of which is a mere war of words." If the writer of that statement expressed his convictions we pity him. It is not in the history of life insurance in this country where a company has been honestly conducted, and we unhesitatingly assert that were the same rule of action applied to each of the mutual life insurance companies that was applied to a New York-life insurance Company, every one would necessarily go into the hands of a receiver.

Dr. Geo. A. Fuller, of Sherborn, Mass, will speak at Washington, N. H., August 5th; at Sutton Mills, August 12th; at Sananee Lake Camp Meeting, August 26th, and September 2nd, and the intervening week; at Croyden Flat and East Village, Septemher 9th; at Sunapee, September 16th. Would like to make arrangements to lea ture during next winter.

The temerity constantly exhibited in dealing with the unknown, is the result of ignorance. The dumb brute willingly walks up to the butcher's block through ignorance, and thousands of human beings will-

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

then if purslain is called portulacca oleracca,. if it covers the ground and multiplies and grows fat under the very teeth of the cultivator ?-

That portulacca, pursley for vulgar, porcelain for polite, type of meanness as the adage goes, and the most typical of weeds! cut it up and hang it in the sun it will blossom and mature its million seeds and thank you for your kindness.

There is only one way of successfully dealing with these enemies. If they once get hold, you are lost and your corn is lost. Eternal labor is the price of clean fields. Take them in the start, or before they get started, and take them all the time. Possibly you may win. But should you leave your field clean as Adam's Eden, at harvest, and return when/that busy time is over to find it a swamp of rank growing rag-weed. and brown-grass, do not think yourself the only unfortunate.

Nature knew very well that if she did not care for her weeds they would perish. She made their seeds worthless so that nothing would eat them, or poisonous if they should. She placed them in hard shells, varnished water-proof so that they might lie in the wet soil a hundred years and be all the better. She wanted them sown broad cast, and to them she affixed plumes and wings that they might be blown by the winds, or hooks and burrs that animals might convey them. Then she gave them tenacious lives so that however unfavorable the soil, or the sun, they would thrive. The plants man cultivates are not created for him, but by him. The peach was derived from a poisonous s hrub on the Persian desert, the apple from the wild crab, the cabbage and its allies from a rough wood on the sea shore. Wheat, rye, osts, harley, from unknown species of grass, and thus through the long catalogue of valuable plants under cultivation none of which exist in a state of nature, or can exist. Imagine wheat growing wild, or what a cabbage plant would become if left to the mercy of weeds! They would soon become weeds themselves, and most worthless weeds too.

No one cares for the knot-grass which is the pest of the garden, and if it did not multiply its subteranean stems, and seize on every advantage it would become extinct. No one will take the seeds of the burdock and sow them, so they provide themselves with a hook covered burr, which makes every animal a broad cast sowing machine. Man cares for his own, and finds that his pampered children require his constant attention. His garden requires constant labor, nursing on the one side and repelling on the other. It is a labor not only resultng in the growth of varied products, but pitable halls of the Windsor.

against error. That we are not to rest supinely in this moral, spiritual or physical field of human labor. That whatever Eden may have been, the earth is quite a different place, and success and excellence only are achieved by earnest, persistent, manly effort, and stern adhesion to the course of right, and the dictates of duty.

In no field have weeds found a more conzenial home than in that of Spiritualism. From the miasmatic marshlands where it touches the reeking shrine of selfishness and passion, to its serene highlands, bathed in the calm serenity of philosophy, and lights of science, everywhere some form of weed has found a place to strike its roots, and often by luxuriant growth to completely conceal the soil from which it springs, and the golden grain bent and dwarfed beneath. The casual observer seeing nothing but the coarse herbage, and finding the very atmosphere reeking with the exhalations of the foul growth, is justified in concluding that the field supports nothing but weeds.

If the gardeners first care after planting the good seeds, is to root up the choking weeds, that of the lover of Spiritualism should be, while teaching its glorious truths, to extirpate the weeds which in its new fertile soil with surprising rapidity, spring into gigantic proportions.

Spiritualists Move on Jacksonville.

There lives in Cincinnati a gentleman who is widely known throughout the country as a skillful practitioner; thousands rise up and call him blessed, and at home he is known as a wealthy, genial, kind-hearted, public spirited man, always ready to aid the deserving, quick to detect fraud or humbug, and uncompromising in his treatment of it; in fact just our style of man. This gentleman is Dr. N. B. Wolfe, widely and favorably known to the spiritualistic world as the author of that standard work, "Startling Facts in Modern Spiritualism," which has passed through several editions in America and Europe. Dr. Wolfe in connection with Col. Lewis of Cincinnati has bought the Windsor Hotel at Jacksonville. Florida, and local papers there are congratulating their readers on the improvements the new proprietors are about to inaugurate. As Dr. Wolfe always does every thing in first-class style and is seconded by Col. Lewis, who is not only a clever fellow but "knows how to keep a hotel," we shall expect to see another winter the Windsor as the most popular and finest kent hotel in Florids, and next March when the lake breezes gently hint to us that we had better be moving we shall pack our trunk and not stop until we land within the hos-

MRS. HOLLIS' controls frequently make predictions with very surprising accuracy. Through the courtesy of the medium, we are permitted to make the following extract from a private letter :---

* * * We are all anxious for your safety during the riots that Nolan foretold with such accuracy. His words to me were, "The troubles are so near at hand that I can al-most hear the roll of the drum beating for recruits." This was about June 20th. J. B. BAUSMAN.

Washington, D.C., July Sist,

Dr. N. Frank White, who has traveled extensively as a lecturer in times past, is now located at 521 Tenth street, Washington, D.C., engaged in the successful practice of his profession as a magnetic healer. Bro. White does not wish to be forgotten by his numerous old-time friends, and would be glad to hear from or see any of them.

Mrs. L. E. Bailey, an active spiritualist and well-known speaker, residing at Battle Creek, Mich., will lecture in the State of Michigan during the coming autumn and winter upon Woman's Mission, Temperance and Spiritualism. We commend her as an earnest worker who should be kept busy.

One B. P. Browne, of 865 Washington St., Boston, claiming to be a spirit photographer, has been detected in "ways that are dark and tricks that are vain," whereupon an engagement with the directors of the Lake Pleasant camp-meeting was promptly cancelled.

Lyman C. Howe, spoke at Shesheguin, Pa, Aug. 5th. Aug. 12th he speaks in Binghamton, New York, and at the annual meeting, Aug. 19th, at Emira, New York. Mr. Howe's permanent address is Fredonia, New York.

Laura A. Grapsey, of Huron Lake, Minn. reports progress, giving a favorable view of the work she has been doing.

The inmitable John Syphers, has commenced the publication of a paper called the Agitator, at Lockport, Ill. We hope that success will accompany him in this new enterprise.

The address of Dr. Lucie Bell, healing medium, formerly of New York, is wanted by B. B. Wright, care BANNER. What a pity that a healing medium should become lost!

The Pennsylvania and New Jersey Spiritualist Camp-meeting Association have secured grounds at Andersons Station, which is on the Williamstown railroad, a branch of the Camden and Amboy, commencing on the ninth instant and continuing two weeks. Round trip tickets from Philadelphia \$1.00. only.

AUGUST 18 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Illinois Asylum for feeble-minded children has been removed from Jacksonville to Lincoln in this State, at which place the school term will commence about the middle of Sept. prox. If pupils were not restricted to children, we would recommend many hereabouts to apply for tuition.

A good test medium is wanted at Napolcon, Mo. Address C. E. Stone.

The P. O. address of Mary L. Jewett, M. D., will be during the summer at Austin, Minn.

A well written article by Mr. William Crookes appears in the Nineteenth Century, convicting Dr. Carpenter of misquotations and pointing out to the public that he knows searcely anything of the nature of those psychological phenomena about which he speaks so fluently to his audiences.

Robert Cooper says that he has known hundreds of Materialists to be converted to Spiritualism, but he never heard of a single Spiritualist going back to Materialism.

Mrs. Emma Hardinge-Britten has returned to the United States from London.

Moody refused to co-operate with temperance reformers who did not choose to become a tail to his kite.

Says Mrs. Livermore: "We hear a good deal nowadays about the need of carrying sanctified hearts into the temperance cause. It will do us no harm if, in addition, we take along sanctified common sense." How can Mrs. Livermore expect persons to use an article they do not possess and there constitutional and hereditary obstacles preventing their obtaining it?

EMOTIONAL SPIRITUALISM.-Dr. Eugene Crowell writes to us from New York: "It is a continuous surprise and disappointment to me to observe how few Spiritualists, comparatively, have any active desire to acquire substantial knowledge of spiritual things. To be entertained-amusedseems to be their object, and when they attain this they are satisfied. Intellectually and spiritually these are children, and, so long as the deception is not exposed, they would as soon witness a series of fraudulent exhibitions as of genuine manifestations. You might as well expect this class of Spiritualists to accept your advice to study mathematics as to seriously study psychology."-London Spiritualist.

The above truthful statement should cause a blush to appear on the face of every intelligent Spiritualist, and cause a resolution to be made and kept to learn by study something beyond mere phenomena.

The BANNER says: "Spiritualist societies, everywhere, it seems to us, should take more pecuniary interest in their literature."

Dr. E. W. Stevens lectured on Sunday last at Grow's Hall, to good audiences, consider. ing the season of the year. He will continue in the same place during the month.

There will be a grove meeting on the 11th and 12th days of August, 1877, at Saranac, Ionia Co., Mich. A. T. Stewart and Capt. Brown and other speakers will

arrangements made by the authorities " is a rather remarkable exhibition of impu-dence.—Detroit Tribune.

We accept the affliction as necessary that our people may more fully appreciate the difference between a mayor with brains and the courage to use them, and a weak political demagogue. In Chicago, Mayor Heath is dead; his purposes will henceforth be questioned and his recommondations unheeded.

Philadelphia Department.

Subscriptions will be received and papers may be obtained

Thought and its Products.

"As a man thinketh he is so." Thought is the result of mind or spirit. It is moved by the will and produces all the endless variety of forms that exist in the univers

of mind and matter, which may be defined to be the thought of God outwrought into

tangible and material forms in the one case.

and spiritual realities in the other. It is

natural to suppose that the perfection of the results depends upon that of the thought,

and as there is order and harmony in the

motions of the planetary bodies, the natural

inference is that the thought is correspond-

at wholesalo,or retail, at 631 Razo St., Philadelphia,

One of the grand objects of the teachers of mankind is to impress these facts upon the people in such a manner that they will

put them to practical use. Spiritualism as a religion and philosophy means all this, and those who accept it should manifest it in their lives. The world should manifest it in their lives. The world calls for just such a union of religion and philosophy in the practical every day walks of life, and if we wish to make Spiritual-ism feit as it should be as a power in the world, we must do it by our lives, working earnestly and faithfully for the evolution of all the grand truths that come to us from the world of spirits, and inspire us with high and holy thoughts. This is the only way in which we can make a mover only way in which we can make a proper return to the Spirit-world for its blessings by bringing them into this world and making them a part of the grand realities of this life.

Grove Meeting.

The Spiritualists and Liberskitt will hold a two days grave meeting at Lake Chipewa, Madreau Co., Ohie, on the 18th and 19th of August to be addressed by Measue, Franch and Met-log. All are invited. J. N. REFER.

The Spiritualists of Central Iowa will hold a four days' componenting at lowe Folio, commenc-ing Sept. 18th in a grove near the deput and allacent to the banks of lowe river. Several gradilets from different parts of the country ar- expected to be precent. The meeting will be conducted by the state Missionaries O. H. Godfrey and W. El. Andrewo.

Grove Meeting.

There will be a grove receiping held in Mill's Wouds, near Montour, Tama Co., Ed., on the lith and 12th of August, 1577. O. H. Gudfrey, state Missionary, and other able speakers will be precent. All Spiritualizes are correlably invited to be pre-est. Those living at a distance will be analy cared for. Come one and all. For further information address the president, J. B. Merritt,

Grove Meetings.

The Spiritualists and Free Thinkers, of Boone county and the Northwest, will hold a three days meeting on Boone County Articultural Grounds, Belviders, Illiands, Aogust 21th, 25th and 25th, 1617. Mrs. H. Morse, of Michigan, and others, will address the meetings, at which O. J. Howned, of Mellen-ry, will preside. It is expected that the best physical medi-ums in the country will be present, and no pains will be spar-ed to make the meetings both interesting and instructive. There will be an inour of conference, each half day, when any, who desire, can express their optalone, without reserve, on the topics of Religion of Relorm. In fact, all are invited to take part in the Conference Exercises. The Fair Grounds af-ford good buildings for complex. and anois stabilings for howes, which can be had free of charge. Meals will be serv-ed in the Dining hall of the Grounds, at actual cost.

Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Michigan, September 1st and 2d; at Plainwell, Michigan, Sept. 15th and 16th. These meetings will be held moder the quasiless of the State Association. Dr. Spinning and ether pressers will be in attendance. Mrs. L. E. BAILEY, Sept.

A Freethinker's Grove Meeting.

The Liberals of Central and Western New York will hold a lines day's grore meeting near Wolcutt, N. Y., on Friday, Saturday and Smutay, the Tich, 18th and 16th days of August. At that meeting to is proposed to organize an accountion to be known as the "Central and Western New York Association of Freering in that portion of the State represented at this meeting. The energies engaged are Giles B, Stebhing, of Detroit. C. D. D. Mills, of Synacuset, J. H. Harter, of Anburn. T. L. Brown, M. D. of Binghamion, and H. L. Green, of Sala-manca. J. P. Mendam of the Roston Institution, and D. M. Bennett, editor of the Truth Scoker, are expected to be pres-who desire to ald in naving file expenses of the meeting may cund their remittance to J. M. Conad, Wolcott, N. Y. 2247-20

Michigan State Association of Spirit-

The Semi-Anneal meeting of the Michigan Association of Spirituciles, will convene at Reckford. Kent Co., Sort. 7th, Strandstr., and representation of free dilutions to anticipated Let us load a begin a new era in the pages of Modern Spirit-mission, wherein a woll organized practical work shall sneeds. Rully accomplish great results. All persons derivers of be-conding members of the Accordation, will please fored their name. and \$10, as a fee for treathership, to Dr. J. V. Spen-cer, Treasurer, Dattle Creek: by so doing you will lead your influence to the could interestic. During the summer' months we wish to call as many grow mill bend outlong by the part of the source of the pact and prophetical works for the source of the scales for the part. Interest methods of the source and stars of the better influence to the could be smart for the part. and prophetical months we wish to call as many grove meeting as possible. Talented speakers are ready for the past, or place desirous of organizing one, who may favor holding such a statering, can correspond with the Sucretary, at Buttle Creek, and thereby complete their arrangements for such and thus scente acting the choice of heetaquers. We especially invite all feedures any

No insurances substance in Dr. Price's Cream Baking Powder. It is the most perfect made.

SEALED LETTERS ANSWERED BY R. W. FLINT, 53 Clinton Place, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answored. 21.93tf.

ONE of the best eleirvoyants will answer six questions by mail for 50 cents and two stamps. Whate life reading \$1.00 and two stamps. Address Mis. JENNIE Choise, 70 Dover Street, Boston, Mass. 22-20-21

MRS. JENNIE POTTER, of No. 139 Castle St., Bas-ton, is a very fine test, business and medi-cal medium. Our readers who can visit her in cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawhut Ay, horse cars. Those at a distance may enclose a lock of heir with two dollars, and register the letter.

Spiritualists, Take Notice.

When visiting the city, you can find a comforta ble home, with near rooms, at the private residence, No. 251 South Jefferson St. Only twenty minuted walk from the RELIGIO-PHILOSOPHICAL JOURNAL office. Terms \$1.25 per day, or \$7 per week.

J. V. MANSFIELD, TESP MEDIUM-cnowers sealed letters, at No. 61 West 42d Street, corner Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS. -v31r4:53

For fresh, flowery odor, no other Cologne or tollet water can compare with Dr Price's Floral Riches-so gratefully refreshing?

THE great war between Russia and Turkey, new attracting the attention of the civilized world, gives unusual importance to all reliable conress of gives unusual importance to all remaine bources of information concerning the listory, present con-dition cad resources of the contending nations. This information, including every important town or river, with reliable maps and illustrations, is given in APPLETON'S AMERICAN CYCLOPEDIA. We ordered our pendices to send of the order to the advise our readers to send at once to the pub-lishers, 549 Broadway New York, for specimen pages of this great work, which will be forwarded on application.

SPENCE'S POSITIVE AND NEGATIVE POWDERS, so widely advertised and used for many years, may be had at the office of this paper. Price \$1.09 per box or \$9.60 per dozen. Send for circular if not familiar with their merits.

Doubt and Faith.

How many of us when suffering from chronic diseases on being recommended to try some for-eign remedy, almost exclaim with the sick king, "Are not Ahana and Pharphar rivers of Pamaseus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. C. Somers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who, had they fol-lowed the usual course, would be to-day in their graves. These are the finest-baths in the West, and for the treatment of chronic and. nervous dis-orders, and the diseases of females, have no equal.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Ex. amines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D. Syraeuse, N: Y. CORES EVERY CASE OF PILES. v21n9i53

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison, M. D.

This celebrated MEDIUM is used by the invisibles for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not des-

of California, Tranco and Test Medium, will hold choise at 93 8. Hal-Youd Erret every Suaday, Wednesday and Friday even-ing: admission, Succute. Consultation daily. 2008/21 Mrs. Mary J. Hollis' World Renowned Scances-"Independent Voices," 24 OGDEN AVENUE, Between Randolph and Washington streets, Objesso. DOCTORS, MEALERS, oud Students of Medicine, good nows tor you. Sond your ad-eress to W. NICERY, M. D., Cincinnati, O. 2449-054 PHYSICIANS, HEALERS, AND MEDIUMS, who want to excel, and all sick who want to set well, should and ctamp for New Free Book, to American Health Collega, 165 Longworth Ft., Clacimati, Oalo. 22-10-21-10 25 Depution Cards-no two allke-trith asize 160. fast-paid. MASSAU CARD CO., Marsau, N. Y. BOR 59, 294923-3

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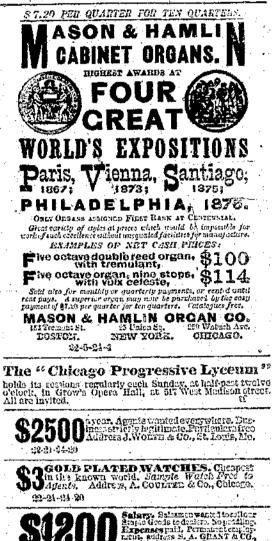
NEW GOSPEL OF HEALTH, Containing seven sections on Vitel Mccmetlem and illustrated manipulations, by Dr. Storns. For sale at this office, Price \$1,25; cloth bound copies, \$2.50

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RIFLES, SHOT-GUNS, REVOLVERS, cent C.O.D. Forexamination, all charges puld. No riol. No humbuz. Write for estalogue. Address Great Western Gun Works, Pittsburgh, Pa. 22:10:23-17

DR. JACOB L. PAXSON & SARAH M. BUCKWALTER, M. D.,

MAGNETIC PHYSICIANS, HAVE returned to their former office. No. 1027, Mourat Verman it., Philadelphia, where they are prepared to receive patients daily from sto 12 o'dock. Persons treated at their homes when derived. The combination of the par-tive and negative forces from the two incides the most porter-ful battery for the curve of discase. 22-11-29



ualists.

ingly perfect, or as the poet has written Forever singing as they shine, The hand that made us is divine." So also in the various forms of creation around us there is evidence of beauty and adaptation in all these.

ج<u>د او</u>

It is, however, in the field of human thought that we are most familiar with the processes by which thought evolves its varied results.

We desire to have some of the beautiful productions of nature, or to produce some compound from the elements around us; the will is put into action to find the object, and then to obtain possession of it.

The success depends as we have said on the perfection of the will and thought. A person desires to build a house; the first thing is for some one to have an idea of the house, its form, dimensions, the various departments, etc., each of which should be clearly defined to the mind, and then sketched so that all parts may be readily understood by those who are to bring the materials into position and combine them according to the plan. In this manner an ideal house, if it be properly planned comes to be a tangible reality. In this manner a machine, a watch, or a

steam engine, or anything else, must be con-structed by a similar plan; the thought must first be evolved, then the plan, and then the desired result is before us.

The wonderful perfection to which ma-chinery of all kinds has been brought in modern times is evidence of two things: first, that the thoughts and ideas are much better than they were in former times, and second that the executive power or will has acquired much more accuracy in carrying out the designs. The measure of success with mankind generally is not the high character of the plan or thought so much as the result which is attained. Very often that which is unworthy may result in the accomplishment of certain objects, while on the other hand those who may have planned well, and worked faithfully, for want of the completeness of the entire idea, may fail and be blamed. Thus in the invention of machinery, sometimes the most valuable invention will fail for the want of some little matter, until some one sees the point some one sees

be in attendance.

St. Louis Exposition,

The seventeenth annual St. Louis Fair and Exposition commences on the tenth of September, and will close on the sixth of October. This has become the most important exhibition of its kind in this country. because the most successful. Every department will be ready on the opening day except the Live Stock department, which will open on the first day of October.

Special rates have been made with all transportation lines, and persons_desiring to visit any similar exhibition will find this a profitable as well as pleasant recreation.

A new building has been erected on the grounds of the association dedicated solely to the use of women and children. The grand amphitheatre will during the last week be the scene of one of the finest exhibitions of horses and speed ever seen in this country.

The price of admission to the grounds will be fifty cents, which includes admission to the Zoological garden.

This paper will be represented, and our readers may obtain any information which can be imparted, on application to the reporter for the RELIGIO-PHILOSOPHICAL JOURNAL.

A Proposition.

We desire through the medium of your excellent paper to make the following offer to the Spiritualists and Liberals of the West: We will give three entertainments consisting of three lectures upon spiritual consisting of three lectures upon spiritual and reform subjects, and inspirational songs, in any locality for ten dollars and expenses, thus enabling small towns to hear something of the spiritual philosophy dur-ing these hard times without great expense. Will friends of the cause in the West corre-spond with us. Please direct to Council Bluffs, Iowa, until further notice. M. L. WHEAT, and MARY BOOTH WHEAT. Council Bluffs, Iowa.

Council Bluffs, Iowa.

Heath's Impudence.

Mayor Heath, of Chicago, has had telegraphed over the country a statement to the effect that the Chicago disturbance had been "exaggerated," and that "at no time were the lives and property of law-abiding citi-zens seriously endangered." As this asser-tion is in flat contradiction of the circumstantial details narrated by the papers of that city, and by the telegraphic reports from that city, and by the beigraphic reports 110h there, which corroborate each other, we shall take it cum grano salts. Besides Mr. Heath is not a disinterested witness. He has been arraigned by nearly all the newspapers of Chicago for indecision, timidity and ineffi-ciency in dealing with the mob, and his dis-vetch is avidently sent out as a sort of depatch is evidently sent out as a sort of defense for himself. The coolness with which he compliments on "the prompt and efficient

of half as much praise as the former, he will take the prize, and thus inventors are often deprived of their dues. We are glad to know that man is advancing rapidly in the perfection of his thoughts, and conse-quently his productions are improving. The intimate relations which subsist between the two worlds, and which are growing closer daily, by the development of man's faculties into more harmonious relations with each other, and with the world around him and with the Spirit-world and its denizens, is bringing about these desira-ble results. Not only are the inventions which result from this spiritual intercourse, becoming much more common among men, but they are also becoming much more perfect in their adaptations to the various uses to which they are designed.

required, and though he may not be worthy

A realization of the fact that our thoughts will manifest themselves on the external, should have the effect to make us more careful what kind of thoughts we indulge in. The idea that we can conceal our thoughts so that they will never be revealed is a deception, and sooner or later we will discover it. The church holds the idea that God is all-seeing.—that all our thoughts are open to him. Spiritual-ism teaches that there are spirits who come into such close rapport with us that they can read every thought and intent of our minds; not all spirits, for it would not be well if it were so, but those in a certain state of development come so completely in rapport with us that they can realize our inmost thoughts. Sometimes if we give way to passion we open ourselves to the in-fluence of low spirits who can do us injury. This may be an unpleasant view, but if it is true we cannot help it, and we should be very careful how we open the doors for such influences, by improper thoughts. If our thoughts are pure, our aspirations high and holy we have nothing to fear from this open vision, and it is very important for each one to know this, and while it may be neither right nor profitable to make a par-ade of all our thoughts and feelings, it is right that they should be of such a charac-ter that they should not require to be hid-den. We may not be bound to tell all the truth; but it can never be right to tell an untruth, and the fact that as a man thinketh so he is, should be realized more fully than it is. When we know that every thought will produce its fruits, we will be more careful to have none that will produce undesirable results, for whether these come on the material plane, as/ many of our thoughts do, or whether they remain in the domain of ideas, they are living and influ-ential realities, calculated to bless the world, or otherwise or otherwise.

We believe most persons are desirous of blessing the world though in many instances there is not sufficient firmness of resolution to make those desires as efficient as they might be. A modern writer used the phase, "staff of accomplishment," as applied to those who by their strong will power, and well defined thoughts were producing a decided influence upon the world. There are two things essential to the best progress of humanity, one is good and pure thoughts, and the other the will to carry these out into practical realization, and this applies to all departments of life, phys-ical or material, mental and spiritual.

Contrespond with the setteretary, at Battie Creek, and thereby complete their arrangeoncomes for such, and thus secure early field choice of locturera. We especially invite all lecturors in the State to attend the somi-annual convention, as we hope to conthine our efforts, and establish some plan of work for all willing to labor in the broad field of reform. A. B. SPINNEY, President, MES, L. E. BALLEY, Scoretary, S. B. McChacken, E. C. MANCHESTER, Directors, GEO, W. WINSLOW, Constituting the Excentive Board? 2240tf

Spiritual Camp-Meeting.

22-19tf

PHILADELPHIA, July, 1817.

PHILADELFHIA, July, 1617. The Ponnsylvania and New Jersey Comp-meeting Associa-tion will hold a componenting at Andrew's Station, New Jersey, beginning on Tourcady the dub day of Angust clusuing, to continue until Monday, August 20th. The camping ground is located in a healthy section of New Jersey where the coil, a light dry sandy loam is well shaded with pines and cedara. Every effort will be inside to contribute to the comfort of all who attend. You are very respectfully requested to be present to add with your influence and presence in promoting the success of the gloridus cause of Progressive Spiritualism. The meet-ing will be located on the Williamstown Branch of the Com-den and Atlantic Raifroad, within an hour's ride of Philadel-phia. Communication by rail can be made at intervals dur-ing the day both going to and returning from the place of meeting, on all regular trains. From Atlantic City, Abrecon, Hammonion, Winslow and Ancors on all regular train tickets half the regular fure, Camp Meeting itches at all the above stations. Tents pro-rided on application to Jas. A. Biss, Secretary, 1027 Ogden et., Philadelphia

Philadelphia, Arrangements will be made for provisioning man and beast. There is a plentiful supply of wholesome center water upon the grounds. Excursion parties may take advantage of the opportunity of visiting the camp at reduced rates of fard upon trains con-necting with the Camden and Atlantic Ballroad.

OFFICERS AND COMMITTEES.

OFFICERS AND COMMITTEES. President, M. M. Chew, Williamstown, N. J.; Vicè Presidents, J. H. Rhodes, M. D., Oliver Biise, Mrs. Daniels, Joseph Wood; Scoretary, James A. Blies, Assistant Secretary, Manual Wolf; Treasurer, B. F. Juhols; Directors, J. B. M. Fideld, Philip Desinger: Committee on Speakers and Mediums, B. F. Du-bole, J. H. Rhodes, M. D., Jas, A. Biles; Finance Committee, Jas, A. Bliss, J. H. Rhodes, M. D., Mrs. George, B. F. Dubois, Joe, Wood; Printing and R. R. Transportation Committee, C. Collins Wilson, Jos. Wood, John Hoover, J. H. Rhodes, M. D., M. M. Chew; Committee on Yents, Jas, A. Biles, Mrs. Hunter: Committee on Lamber, Etraw and Grönnds, M. M. Chew, Oliver Bliss, Robert Chew; Committee on Boarding, W. W. Winner, Mrs. L. Winner, May Hollan; Committee on Police, C. Barnes, Oliver Bliss; Committee on Platform of Principles -C. Collins Wilson, Wright Thorpfor, Jos. Wood.

Married.

August 1st, 1817, at Madison, Will, Dr. C. J. WITHEFORD, of Dicago, to Miss STELLA L. LABEIN; Of Madison, Wis.

Lassed to Spirit-Life.

Passed to Spirit-life, from Syracute, N. Y., July 20th, 1877. Mrs. MARY A. CLUTE, aged 65 years. Funeral at her late realdence, 28 Eest Payetto Street, 2 P. M., August 1st. Mrs. CLUTZ was a devoted Spiritualist, and a wornsh highly streamed by all. She has passed to those spheres of existence where she will reap the reward of her noble deeds on earth.

Banner of Light and Olive Branch, please copy.

Passed to Spirit-life, in Trenton, Grundy Co., Mo., March 18th, 1877, from whooping cough, FLORA HUNTER, aged 2 ycars; and April 5th, FEANELE EMERSON, aged 7 months. Only two children of J. A. and Alice A. Frame

Business Botices.

THAT Dr. Price's Special Flavoring Extracts are unequalled in quality and purity, no person who has used them will deny.

FOR SALE, two scholarships in the BENNETT m.

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DIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the beginning, here is marked as the most remarkable career of success, such as has seldom if Even fallen to the lot of any person. Mns. Mon-RISON, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and tak? en down by her secretary. 'The original manuscript is sent to the correspondent.

When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic healing power. 👻 ,

Thousands acknowledge Mns. MORRISON's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.-Enclose lock of patient's hair and \$1.00. Give age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

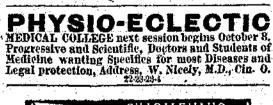
SPECIFICS FOR EPILEPSY AND NEURALGIA. MRS. C. M. MORRISON, M. D. Address,

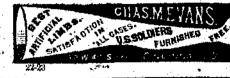
P. O. Box 2519, Boston, Mass. 21-19-22-5

New Advertisements.

New Map of Texas Seat to all who cond ten cedts in stamps. Address ALEX, KING, Mount Joy, Belta Co., Texas. 22-23-25

Gold filled, warranted 20 years, S1.50. Agents send stamp for catalogue. Van & Co., Chicago. 22-23



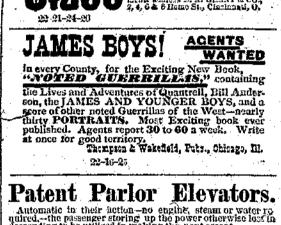




A Gialvanie Battery is imbedded in a medicated plaster, and, when applied to plaster, and, when applied to forming the most powerful remedial agent for the ope of sheamatism, Neuroscipi, Scietics, Bandack, Sprint, Spinal Difficulty, Nervous Diseases, or Final & Weiness eres known. Its sciedte are marical. Sold by Druggists, or sent by mail on receipt of Bi conte, The r \$1.00. Address HEILL MANN & OL, Proprietors, 183 Wabashars, Chicago.

SOUL BEADING,

or psychometrical delinestichas of character. Mrs. Mary M. D. Shertman would respectivily accounce to the public that the will, upon reception of a letter containing photograph (to be returned), most nof birth. Say, martined or alugic, animal and slower preferred, give an accurate description of the lending trains of character, with marked changes in past and future life. Torms, Si and two pockase changes. Mark Marky M. D. SHERMAN, Box 1305 Adrian, Mich. 22-18-34



Automatic in their fiction —no engine, steam or water ro-quired,—the passenger storing up the power otherwise loss in descending to be utilized in making the next ascent. Running up and down to and from the upper storics with this elevator, a source of enjoyment instead of infigue, requir-ing less effort than waiting on a level floor. A lowery to the feeble-elegant in appearance and so cheap as to be within the reach of all. No residence as slore of two or more stories, complete without one.

NO resulted in sole of two of more plones, complete without one. Invaluable in hotels for hell boys and trunk-porters, in stores for shipping clerks, and in residences for the ladies or any one whom it may be an object to favor. Address H. B. Martin, Patentee, Union Foundry Works, Chicago, Genard B. Allen & Co., St. Louis, or T. S. Cassin & Co., Union Hydraulic Works, Philadelphia. 3220-21-15

TO ALL WHOM IT MAY CONCERN.

All persons indebted to the Estate of STEVENS S. JONES, deceased, are hereby notified that their accounts must be settled without further delay. Those who can not at once pay the amounts due to said Estate, are requested to notify the administrators of the earliest date at which payment will be made. In case any debtor of seld Estate shall fail to make payment, on or before the ist day, of Sept. 1377. or before that date to statu a reasonable time within which payment will be made, the administrators will be compelled. in the discharge of their official duty, under the order of the court, to take legal measures to enforce payment.

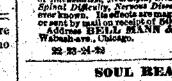
CHICAGO, June 11th, 1877.

LAVINIA M. JONES. JOHN C. BUNDY, 4 Administrators. 22-15-26

Psychological Practice of MEDICINE.

INL RELDACOLLIN EL. FREE MEDICAL DIACNIELS. Send Joek. of patient's hair, ser, exami 2 postage stamps. Different pa-funts, constant letters. Remedices and treatment for 1 month by mail. Four Dollars. Our remedices are psychologized or magneticed, prepared chickly from herbai and botanical prin-chies--transformed into powders, which are readily soluble in wator, thus easily assimilated by the system. We also use-the shuffet Arabic system. Awailels, psychologized and medicated on botanical and spiritual principles. Certain causes produce certain effects; each case, of course, treated specifically. Psychologized paper, flangel, water, flowers, roots and herbe and other substances also used. Our blast impression has been an entreip new arstem of dry Matematia, which enables us to send all our remedies by mail, thereby saving expense to patients. All these antiliary means are in-cludied in the regular treatment. Forew crack Areas Apoids by mail, 50 cents; to Agenta, pr. dosen. Three Dollars. God's poor, which means, poor old men and women left alone and helpless, atrugging, hard working women with drankes has-bends, widows and orphans, will be treated as herefore, first poor to class themselves as God's poor. Berelopment of Mediumship. Examples, and lock of hair, sec, act and 3 posting first to one Dollars. Our Pan-phic, first of Mediumship. Examples on must, one for advantes for the development of any special base of woman. Protopariset for the development of a second as women set alone will avail the the development of any special base of mediars. Dollar, Special letters of course on Development, one Pollar. *Availabel for the development of area specied* or main bod post artist events of our lates thermetice and help losse and appeared available of development as well as the highest athermetics and posting the our shore one available. *Availabel for the development of any special base of mediar*. *Availabel for the development of any special base of constar*. *Availabel f* FREE MEDICAL DIAGNOSIS. Send lock.

MEDICAL COLLEGE, Chicago, (Echectic). Cash or available personal property taken in exchange. Address "Eclectic," care of Drawer 507, Chicago,



RELIGIO-PHILOSOPHICAL JOURNAL.

AUGUST 18, 1877.

Poices from the People.

Inspirational Poem Given Through Mrs. Geo. B. Nichols, July 2d, 1877, at the Meeting of Spiritual Conforence of Mediums.

I hear a soft rustling of wings overhead, And a musical voice, by which I am led To a fountain that glistens pure and bright, And there sils a radient angel in white, Who says, "My child, go back to earth And give this message from higher birth; Tell each to set up a new shrine to-night, That shall lead the way to the temple of light; The new temple, which is filled with truth divino, That shall crush oppression, and yet shall twine A wreath of honor for the gallant few, That have struggled here with this object in view, To raise up a standard of spiritual strength, That will make even the scoffer pause at length; Not to receive a spasmodical change of heart, But to see new wonder in nature's grand chart, And then pass from nature to the study of man And infinite wisdom that formed the great plan Of immortal life, and who then did breathe Intelligence to the spirit, so it doth cleave Closely to the overruling Infinite Soul, That builded life's great temple and doth hold In each soul some hidden sanctuary that is pure, Accessible to the angels, and this shall endure Through time; so despair not, if church and state Combined, do seek to crush you, they are too late For the angels have clasped hands with you; By their help you shall ever stand, and new Power have in healing the sick in body and mind. No human power can crush it; so firm and sublime

Are the principles that underlie it that it shall go, Ever attended by angelic hosts, that pause but to

Seeds that shall yet flower in the enemy's ground And as their fragrance fills the air there's a cound Of peace, that goes surging and rolling along, Until 'tis caught up by a chorus of voices in song That chant new power, new love to each we bring That shall help throw off the mantle of sin. Yes, for each asking soul that is here to night, Shall be helped by the angels at the fountain of light.

WHY IS IT?

Why Should a Living Person Communicate through a Medium?

It is well known that the soul often leaves the physical organization and partially materialized, visits persons in distant places. Mr. A. Oxen, a distinguished Spiritualist of England, says: "In eagerness to prove the return of departed spirits of homanity, too little bled has been paid to the east that own in our strates all measures do not fact that oven in our circles, all messages do not proceed from that source. I have heard and know of at least two cases in which experimenters with lanchette have habitually received communications from persons yet living." Mr. Coleman in his "Spiritualism in America"

"I spent the evening at Judge Edmond's house, and was introduced to his daughter. Miss Edmond's health is very delicate, and for that reason the excreise of her remarkable mediumship is not now encouraged. Her gifts are various: she is a writing medium, and the spirits speak through her in the trance state; she sees spirits in her nor-mal condition; and she can sometimes at will and condition; and she can sometimes at will project her spirit; appearing in form and deliver-ing messages to friends in sympathy with her even though living at a distance—in proof of which she cited two or three incidents. The power of the spirit to leave the natural body; and to pre-sent litelf in visible form and identity to another, though rard, is not an attribute peculiar to Miss Edmonds' mediumship; as I am acquainted with a lady resident in London who has the same and who has exercised it several times. power, and who has exercised it several times. This hady fold me that on one occasion having a young failed staying on a visit with her, a gen-lleman who called to see them, in the cause of conversation ridicated the belief in apparitions and said that he would give anything to see a ghost. He laughed at her assertion that her spirit could appear to him that very night if she pleased, and dared her to try it, which she agreed to do. In the course of the night, she told her friend she had been to Mr---- a bed side, and that, finding him asleep she awoka him by a box on the cars, and then after repeating a verse from a poem of Keat's then after repeating a verse from a poem of Keat's came away. The gentleman called on the ladies early on the following morning, corroborated her statement and acknowledged himself perforce a convert, at all events to that phase of spiritual manifestations." But few are conscious of the power of the human soul; if it can leave the body, which none can doubt, it can control a medium, and yet when rounited to the body, may be entirely inconscious of the event

And if, some night when you alt down to rest, And if, some sight when you at down to rest, You miss this elbow from your tired knee; This restless, curling head from off your breast, This lisping tongue that chatters constantly; If from your own the dimpled limits had slipped, And no'er would nestle in your pains again; If the white feet into their grave had iripped, I could not blame you for your heart-ache then!

I wonder so that mothers ever fret

At little children clinging to their gown; Or that the footprints, when the days are wet, Are ever black enough to make them frown. If I could find a little muddy boot, Or cap, or jacket, on my chamber floor; If I could kiss a rosy, resiless foot, And hear its patter in my home once more.

If I could mend a broken cart to day, To morrow make, a kite to reach the sky-There is no woman in God's world could say. She was more blissfully content than I. But all the dainty pillow next my own Is never rumpled by a abining head; My singing birdling from its next is flown; The little boy T used to kiss is dead!

Dr. Mansfield, after a pleasant trip to Georgetown, where he was most kindly and cor-dially received, and delivered a lecture to an exendingly interested and intelligent audience, re-turned to the Grand Central on Wednesday, and on Friday last left for Council Bluffs in response to pressing invitations from many of the leading citizens of that place, and will go thence to Chicago *ex route* to New York. Aside from his extraordinary merits as a medium, the doctor socially is one of the most attractive gentlemen socially is one of the most attractive gentlemon we ever met. Quiet in demeanor, of refined in-stincts and tastes, pure morals, and possessing that rare culture which studious reading, extended travel in foreign lands, and association with the most eminent minds of the country, imparts, the doctor is at all times genial, instructive and en-tertaining, and invariably inspires friendships that are warm and lasting. These who know him best are among his most ardent admirers. In his professional capacity we solicit from these he yisits all that he asks, fair and honest treatment. As a confident of serupulous hones, integrity As a gentleman of scrupulous honor, integrity and character, we commend him to all who are espable of appreciating these estimable traits at their true value -Denver Mirror.

Dr. Mansfield is one of the best writing mediums now before the public, and we are glad to hear he

is returning East, where he has so many friends. Detroit, Mich.—A. B. Spinney, writes: The people can not as yet only sustain lectures here part of the time, but a live journal like yours can give them food daily. I design using every effort to have all our lecturers and mediums make special endeavors to induce the people to take at east one paper and become a reading as well as hearing people.

The Holy Persons.-Lord Amberly says of these "holy persons," viz: "ist Confucitation Kluing fu-tszc, the founder of Confucitation; 3nd Salvaran Lao-tse, the founder of Taouism; 3rd, Sakyamuni or Guatama Buddha, the founder of Buddhism; 4th, Zarathustra or Zoroaster, the founder of Paraceism; 5th. Mahommed or Mahomet, the founder of Islamism; 6th. Jesus Christ, the foun-der of Christianity" The first external mark by which they are distinguished is, that within his own religion each of these is recognized as the highest known authority. They alone are thought of as having the right to change what is estab-lished. While all other-teachers appeal to them for the sanction of their doctrines, there is no appeal from them to any one beyond. What they have said is final. They are in perfect possession of the truth. Others are in possession of it only In so far as they agree with them .- Exchange.

There is an immense amount of superstition connected with these "holy" persons. Hermes, a spirit, gives a description of the life of Jesus. He says, that "Josus though characterized by a studious disposition which led him to divo deeply into hidden things, was at the same time but a boy. When at play he was as froliesome as others." We have no doubt that when he was a youngster, he had childlels ways and needed correcting at times, nethous has best presided more flue one mod times; perhaps has received more than one good times: perhaps has received more than one good spanking from his parents. As to Iludha, his early life is covered all up with superstitlor, and the doing of improbable things. The fact that it is claimed that there is a tooth of Buddha, that is six inches in length, must, of course, throw a mys-tic veil over his whole life, for human beings are not generally favored with such a quantity or hone in their mouth or jaw. Of course distance lends onchantment to the lives of the ancients, not one of whom was could to some of our inodern scienof whom was equal to some of our taodern scien-tists. Many of their moral maxims were grand, and perhaps for a time, it might be well to call them holy. In Search of Information,-Dr. C. J. Clark, of Marble Rock, Iowa, writes: As I am in search of information I take the liberty to submit the following: For a number of years past 1 have been in the habit of holding occasional pri-vate scances in my family; my wife and daughter being the mediums. My wife died last spring and shortly after we were told by way of raps, that she would communicate to me through your journal. A few weeks later the same intelligence said she had done so, but as I have failed to find anything of the kind in your paper, I wish to ask, have you received a communication of the kind which has not been published? If not, why are such things told? Can she communicate in that way, and if so, will she be permitted so to do? We have no recollection of seeing the communication you refer to. Perhaps your desire that she would communicate in the manner intimated, was so strong, that the message was shaped in accordance therewith. Remember that messages invariably partake of mundane infinences. Love, prejudice, hatred, avarice, in fact all strong emotions of the sitter or medium, have a tendency to warp the communication. Consider this fact well, when sitting with a medium. The Talmud.-Jews, Protestants, and Romanists all agree in receiving as canonical the books of our Old Testament. But as the Romanists would add to these the apoeryphal books, so the Jews insist on adding their oral law. They say that when the written law was given to Moses. inscribed on two tables of stone, God also gave another and verbal. law explanatory of the first which he was commanded not to commit to writing, but to deliver down by oral tradition. When Yoses came down from the mount, they tell us that he first repeated this oral law to Aaron and his sons, and then to the seventy, and finally to all the people, each of whom was obliged to repeat it Just before his death, they say, he spent a month and eix days in ropeating it to them again; and then, they assert, he committed it in a special manner to Joshua, through whom it was imparted to Phineas, and so on through the long line of prophets, and afterwards of teachers, down to the time of Judah the Holy, who lived in the second century, by whom it was committed to writing icst it should be lost. This work, consisting of six books, is the famous Mishna of the Jews, which, with its Gemars, or commentaries, consti-tutes their celebrated. Talmud.—Scribner's Magaever thy hands find to do, and angels will crown you with blessings of a kind that will be cheering to your mind when lowely moments crowd themsolves upon you.

The Dark Side of Spirit Life .-- There And John Wide of Spirit Line, --- Andre are locations, however, in the Spirit world where all is dismal, dark, and dreary, the inhabitants in constant broils with one another; where fighting and quarrelling are the order of things. Not having visited these localities. I get this merely from hearsey, just as you would of a people you had never visited in a distant part of the earth. I am told, that, after I get a little more advanced, I shall voluntarily note myself a missionery, and go shall voluntarily vote myself a missionary, and go among them, and watch a favorable opportunity to assist them out of their low condition; that when any one becomes fully grown in the womb of darkness, to watch its birth with as much care as a mother the time of birth of her infant. That is the opportune moment referred to above.-John Brost, a spirit, in Voice of Angels.

It is expected by the investigator that a spirit knows every thing about the Spirit-world, when in fact he can only speak positively of that locality where he resides or has visited. The information of a spirit is very limited as well as that of mortals. Mr. Frost only speaks from hearsay; other spirits, less honest, would have considered that positive knowledge. Al tah Eldgely, a spirit, says: "Oh, friends of earch! when you enter into the realities of this life, the change will be so great from what you have been taught by earthly teachers, your disappointment will know no bounds. Here all is life and activity, no idle ones here: for everybody is hasy about something. All the arts and selences and mechanical industries known on carft, and more too, are in full blast here, only on a scale a thousand times more mag-nificent and grand than the highest flight of an earthly mortal could conceive of, while in the earthly form."

Mary Dana Shindler writes: I would really like to know if the Dr. Forbes Winslow who has made himself so (in)famous by his treatise ou Spiritualism and Inscribt, and who has been so triumphantly answered by Dr. Crowell, is the same Winslow who, in 1855, when the venerable Dr. Hare requested the American Association for the Advancement of Science to investigate the physical phenomena of Spiritualism, insulted not only Dr.Hare, but all right-minded people everywhere? If so, then this Winslow has been all these years the victim of a fixed idea, than which, as Carlyle says, nothing is more dangerous. I will transcribe a few lines from the transactions of the Association as found in Patridge and Brittan's Spiritual Telegraph, in 1856. After the proposal to investigate, Prof. Pierce said that we must have to investigate, Prof. Pierce said that we must have very good grounds for refusing—for us properly to refuse—a request made in so manly a way. Mr. Winslow, interrupting, moved that the subject be attended to in special fession, that session to meet in the first insane asylum (Hisses, and other ex-pressions of indignation.) Mr. Mitchell, (the as-ironomer), immediately moved that an hour be assigned to Dr. Hare for an expression of his views. (A few hisses, but general applause.) Mr. views. (A few hisses, but general applause.) Mr. Agassiz said he was sure the association would not tolerate for a moment, an insult to one of their most venerable and distinguished members. (Great sensation.) Is it the same Winslow or not? I am curlous to know.

Dreams, etc.-My heart was pained yester day. I believe we can throw a pleasant influence over the most froubled heart. Sometimes we do it in dreams. I find there are dark places in earth as in spirit. If we can benefit those in earth-life, it is our pleasure to do so. I do not wish to be around the homes of the rich. I work for the poor .- Carlotte, a spirit in Voice of Angels.

Shakspeare has well said: -"If I may trust the flattering eye of sleep, My dreams presage some joyful news at hand; My becom's lord sits lightly on his throne, And all this day, an unacquainted spirit Lifts me above the ground with cheerful

'thoughts."

Green Pluin, Va.-James H. Hardce writes: My Christian friends say they have prayed for me. At first they would not touch the glorious old JOURNAL, but now they are wanting to borrow it; some have expressed a desire to subscribe for it but they are straid of public opinion. I have not made myself conspicuous or tried to force it on any one, but have been quict. I have loaned it to a few friends Some of their Christian wives have torn it up; they are now repenting and want to read it. I was at a funeral the other day and the family wanted to get hold of the JOURNAL. The JOURNAL never fails to exert a splendid influence in any community where taken regularly. Those who deride it, spit upon it, hold it with a pair of tongs, fearing it may defile them, finally yield, read one paragraph to day, two next week, and finally the whole paper, and then subscribe for it, and take it regularly, Have Animals Spirits?—The following from the "Memorials of a Great Life," under date June 2nd 1831, contains the following: Daven-port, May, 1830,—When the *Crocodile* sailed for Sidney, one of the crew had been left in hospital there, with a dog that was much attached to him. On they sailed, and no one thought anything more of the man, till one night the sentinel came to the officer on watch, while the scatner can to the Dieman's Land—"Very strange, sir, but M—— has just walked up the gangway, and his dog with him." Then came one of the scamen—"A curious thing has happened, sir; I saw M----- just now standing between these two guns." This became the common talk of the ship, and they found on their arrival at Sidney that the man had been buried on the evening he was seen; and what is a curious coincidence, the dog had been missing at the time for two or three days. This last fact was mentioned by Colonel Lindsay, in whose hospital the seaman had died, and who came on board to inquire late the story. Certainly, here is good evidence that animals have spirits. Truth.--A. M. Anthony, of Martin, Texas, writes: Truth never was crushed down to rise no more; though it may be supressed for ages, it will rise triumphantly, submerging beneath its mighty powers, faise creeds and theories that have been tolerated for untold ages. Such is the result of the unfolding of the glorious truths of Spiritof the unfolding of the glorious truths of Spirit-ualism that has been suppressed by selfishness, ignorance, pride, and superstition; it rises tri-umphantly and crushes beneath its glorious un-foldment and illumination the thousand errors that have been rocked in the cradle by creedal power for unfold ages. It comes forth in all its glorious beautics, and brings to life spirit com-munion between the two worlds; bringing to light the glorious science and philosophy which estab-lishes the status of markind here and hereafter. lishes the status of manking here and hereafter. It unfolds to man his inquiring mind, the glorious and magnificent truths of man's stornal progression, on and on, higher and higher, through all eternity. "Blitter Christians."--- Under this caption the Stock Report announces the departure of Col. Bob. Ingersoll from San Francisco on the 10th inst. who left (it fears) with a drop of gall in his heart. If not, then the Colonel is one of the sweetest tempered men that ever lived. It having been represented to the lecture lawyer that the charitable societies of the city were not too flush of funds, he agreed to donate the proceeds of a final discourse to three benevolent corporations. That lecture was delivered on Monday night, the audience numbering nearly two thousand, all of whom, including the Colonel himself and family, paid for admission. Yet, we are informed, not Mr. Ingersoll, either whilst the advertisements were out or at the time of the lecture. He was neither thanked for his kindness, nor cursed for neither thanked for his kindness, nor corsed for his intidelity, but left entirely alone. The conse-quence is that the profits of the lecture, about \$450, are unclaimed. This is pretty bitter, and only shows that though charity may cover a mul-titude of the jit will not cover that of athelam from the hard dyes of practical Christians.—Denser Minere Mirror. The bigoted religionists of Denver were afraid urdoubledly, that the Colonel might convert them to his peculiar views, hence did not stiend his lectures. If the benevolent societies of Denver don't wish to use the money to aid the needy. there are hungry ones in this city, who would be glad to become recipients of the comforts that accomplish so much.

money would buy, and who would thank the Colouel from the bottom of their hearts.

J. Frank Baxton, a gentleman of New England, is so sensitive that he can readily obtain name, dates, pic, connected with those who have passed through the change called death. All of his efforts are made in public. If he is lecturing in the midst of his discourse he is interrupted by a spirit who is a friend or relative of some one present. Then a picture presents itself, forming out of a mist that gathers over the heads of his listoners.

The New Materializer.-The Boston Her. ald says it is a matter of actonishment how freely the magnetic current circulates in some quarters and how readily medlums for physical manifesta-tions and materializations are developed. Since the Herdid's exposures, in this department of hogue materializations the public have availed itself of its rights and by careful investigation discovered the weak imposters and and left them to their fates.

Brief Mention,-A. Mississppi negro woman became very happy at church lately, shouted herself hoarse, went into a "trance," and didn't wake up. A. M. Ottaway, of Martin, Texas, writes: "The JOURNAL is not only a welcome messenger to my family circle, but I am always anxious for the next number to arrive. Mrs. E. J. Garrette, of Sullvan, Mo., writes: I expect to take the JOURNAL as long as I live and have money to pay for it, for I think it superior to any paper I ever read.

Infidels and Christians.-J. R. Baker, of Clinton, Iowa, writes: I send you for publica-tion a portion of a Christian catechism, and in connection therewith, an extract from a lecture of the noted Infidel, Col. Robert G. Ingeraall. I also desire you to publish at the close of the Col-onel's lecture, the beautiful poem entitled "Tircd Mothers." Would to God we had more such In-fidels as Robert G. Ingersoll. Thousands of poor little heart-broken and flesh-bruised children of Christians would be happy to day, instead of miscrable, if we had.

Thomas W. and Harry B. Hambley, of Spanish Ranch, Cal., write: Our mother who has passed to Spirit-life, often had a glimpse of her home in the Summer-land. She has many children over there, waiting to do her bidding; she was a good mother. She had been a medium for 20 years, and never charged any one a cent for her trouble or labor. She has gone to reap the re-ward of being a good mother and a faithful wife. Our home is desolate without a mother's care.

I. H. Browne, of New Hope, Ohio, writes: "When I heard of the assassination of Mr. Jones, I felt as if I had lost my best friend. His articles on the "Philosophy of Life" always cheered me, and made me feel as though humanity had at least, one true friend. The unfortunate lost a benefactor when his noble heart ceased to pulsate. f extend my sympathy to the bereaved family and friends of Brother Jones.

M. A. Fullecton writes: "I am Elder in the Friend's Progressive Church, of Oshorns Prairie, Fountain Co., Ind. My home is Lowell, Kent Co., Mich. I have been devoting myself for some time past to this heautiful philosophy as proven by spirit communion. I speak in churches where I lind the people liberal enough to_let me occupy them; at other times and places I speak in halls, in school houses or parlors, as the time or occasion domands; always speak under inspiration. I am a Psycometrist and practical Phrenologist; Psycometrize the past, present, and future; give delineations of character in practical Phrenology, and charts. Have been successful in finding friends and much spiritual work for the angets to do through my organism, but like nearly all of the spiritual workers, I must say that because of the lack of organization and consequent lack of provision that it is with small pay as the result of my work.

Caste .- On this sphere of existence, caste presents an impassable barrier to the society of cortain people. In Europe that condition of affairs exists more extensively than here. Wealth, based on false education and aristocratic notions, create the great distinction in this country, between different classes of people. True, there is caste in the Spirit-world, and there the dividing line is equally as prominent as here, but of a different character, as illustrated by the following conversation of Mr. Barkas, of England with a medium: Question: Do the inhabitants of your sphere accumulate property in a manner somewhat resembling that adopted by the inhabitants of this sphere?-Answer: No. In a commonwealth such as ours it is impossible. Here every one works for his neigh-bor as for himself. A man cannot rise unless be does so because he has helped others to rise, and gains only riches because he has helped others do the same. He only gains to bestow upon others, and the more he bestows upon others the richer he becomes. Question: Are there various grades of social states in your sphere? Are there those for example, who follow manuel labor and those who follow intellectual pursuits?—Answer: I suppose you would call it intellectual pursuits, but to us it is what we consider manual labor. To the spirit intellectual avocations are as manual oc-cupations to the body. There are grades, stations, barriers of caste, even as smong you where the stations, you understand by the term, yet as impervious to the outsiders as is your aristocratic society. These barriers are only to be broken by the one who bears in his hands and face such recommendations as the wholeness of mind, purity of purpose, and philanthropic greatness, such as are the distin-guishing features of the society of those he wishes to enfer. In our society there are none who are not considered equally worthy, not one in whom every lurking taint of his sometime associations is to be found. Caste is not to be broken through here by the outside show of some pleheian whose only credentials are a sceming wealth; but the stamp of goodness and worth is to be plainly seen stamp of goodness and worth is to be plainly seen before they will be received. Question: Have you anything in your sphere equivalent to our straggle for existence here, that is, must you work in order to live?—Answer: It is impossible to die— always remember that. To die is to be born again; to resume the eventasting work of creation. To die will be a great blessing to many who are too file to work; yet on they must go: and a men idle to work; yet on they must go; and a man even on earth, can understand that to be idle is to be a miserable grovelling creature, too abject to raise himself without the assistance of others. It is the same here. There are many who would rather die than work; but/as this is impossible, are content to eke out a miserable existence upon the scantiest proceeds of such work as he is of necessity compelled to perform. Bear this in Mind. The London Spirit-ualist says: This community of sensation may somotimes be used by spirits for good pur-poses. When Miss Rhonda Williams, during her last illness, was for a time the guest of Mrs. Makdougall-Gregory, the spirits would entrance her for an hour at a time, avowedly for the pur-pose of giving the medium freedom from pain by putting her into a mesmeric sleep; but they in-variably asserted that all the time she was insensible they felt the pain themselves, and bore it for a time for the sake of giving har relief. The Grand American Idea.-The pros pectus of a new Spiritual paper is issued by an individual who seems to possess and present some peculiar and unique talents, which possibly may well adapt him for the position he intends to hold on the new enterprise-its editor. He an-nounces that he has, made a "descent into hell," although he makes no connection between this event and the name of his paper which he is to style "The Grand American Idea;" nor does it style "The Grand American 1960; and the other seem to interrupt his relations with the other place, as the journal is to be especially published to save "fresh news from heaven." Their will be space in it also for earth mortals to "ride their hobby horses, at the rate of \$20 a haif column." The first number will contain the first chapters of The first number will contain the first chapters of an "excursion to heaven, a fairy story which car-ries one on the wings of science and philosophy to a conception of the music of the spheres." The originator of the "Gasad American Idea" fells his readers that any number of copies that are paid for can be issued, and the spirit world calls for its speedy establishment. - One angel (sex not mentioned) has promised to give him \$2,000, and a "noble" man \$100 a year. His duty to all forbids his risking a failure, so that the Idea to all forbids his risking a failure, so that the Ides will not be started until there is a paying sub-scription Hat.-Busies Hereid. This is a remarkable individual who expects to

A MARKET STATE

The Belvidere Seminary, a liberal institution of learning, reopens Sept. 17th.

Mr. Poobles has met with great success in Australia.

Dr. Simimons, Slade's agent, is about to re-turn to the United States.

Dr. Carpenter's silly talk on mesmerism, etc., in Popular Science Monthly, will be answered in the same journal,

The Commitens of Calibness has written a new book in which she popularizes the relucarna-tion doctrines of Allen Kardes

At a public reception given to Dr. Monek in London, during the reading of a Psalm, loud raps were given.

James Cooper, M. D., of Bellefontaine, Ohio, writes: "The JOURNAL Is getting better and better under your management."

The Spiritualists, of Cold Water, Mich. would like to have a few scances by Bastian and Taylor. They are now at the Cascade, New York.

Robert Cooper relates how the spirits through the Davenport Boys were able to unitic a knotted string inside a small eigar box.

The Authorities of the English jails treat-ed the mediums confined within their walls with the greatest consideration.

Dr. Carter Blake, an Englisman, claime that on one occasion ho saw a muss of white drapery vanish into the breast of the medium.

• The Jews are great merchants.. Every eighth building on Broadway, New York, from Cham-bers to fourfeenth street, is occupied by Hebrew firms.

The late Robert Dale Owen, married his sec-ond wife, Miss Lottie Walton Kellogg, at Caldwell, N. Y., June 25d, 1876. One year and one day before his death.

Dr. R. T. Hallock, of New York, has recolved from a medium a message from his brother-in-law, Robert Dale Owen, which is regarded as genuine

We are glad to know that Mrs. E. H. Brittain will be here in September, and we want to hear her side of the question, in regard to elementary spirits. Age -

The Boston Herald says that Thomas R. Hazard is again relating his experience with beautiful materialized female spirits, who kissed him gently and passed around sugar plume to the rest of the andiônce.

Mr. Wilson, of the London Psychological Society, knew a young lady who would occasion-ally go into a state of coma, and the childran would then see her spirit walking about in the garden.

Onset Bay Grove camp-meeting is now in session in Massachusetts. In one of the cottages a room line been set apart expressly for holding circles. A blind medium is there giving circles nightly. Another circle sits for development.

It is reported that Mrs. Thayer, the flower test medium, is growing stronger in her mediumship, It is expected that eventually the influence will be strong enough to bring an elephant from the jungles of Africa.

Mr. Pearson remarked that Sir Humphrey Davy once took nitrons oxide and exclaimed, "What revelations! All my thoughts are solid! They run into substantial form. He thought that that What remark of the learned chemist was very suggestive.

The church of the Savior in New York has been crucified under a trust deed. It was trying to carry \$60,000 of indebtedness, but was forced to give up the ghost. Its furnishings were sold under the hammer and went for a song, communion service, bible, pulplit, organ, lecture and all.

The Boston Herald gives a case where a spirit said through a medium who did not believe in materializations, that she had identified herself by materializing on a certain occasion. The Herald regards this as a remarkable lack-

Insanity.-The Boston Medical and Surgical wrwal containe an articl

The Inddel Lecture.

children of povertyl My heart bleeds The when I think of them; the children simply covered by a rag; the children of famine and starvation the children of drunkenness and the children of erime floated and jostled upon the wild, rude sea of life; the children in alleys; the children that cronch in corners when they hear the unsteady step of a drunken brute of a father; the children, little babies with drinking mothers; the children, teo, of the rich, that have no liberty, these little ones are trampled upon, that are frightened. I pity them from the bottom of my heart. What right have you to tyrannize over a child? I have very little respect for a man who cannot govern a child without brute force. Think of whipping children! Why, they say that children tell lies. Yes, cowardice is the mother of lies-tyranny is the father of lies. Suppose a man who is as much arger than you as you are than a five-year old child should come at you with a pole in his hand: "Who broke that plate?" You would tremble; your knees would knock together, and you would swear that you had never seen the plate, or that it was cracked when you got it. Think of a member of the Board of Exchange whipping one of his children for prevaricating. Think of a lawyer beating his own flesh and blood because he evades the truth. Think of a dealer in stock punishing his child for setting afloat false reports. What an inconsistency! Think of it. If you should hereafter whip your child, I wish you could have a photograph taken when doing ao, with brows corrugated with anger, your checks red with wrath, and the little child shrinking, trembling, crouching, negging! If this child should happen to die, wouldn't it be sweet in the autumn, when to the, wouldn't it be sweet in the altumn, when the maple leaves are turning to gold, and when the scarlet vines run like the sal regret into the ground,—wouldn't it be delightful to go and sit on the mound that covered the fiesh you had beaten, and look at the picture of yourself in the act of whipping that child Now think of it, think of it; and if all I say to-nicht will aave one blow from the tonder flesh of

night will save one blow from the tender ficsh of infancy, I am more than paid. I have known men to drive their children out

of doors, and then get down on their knees and ask God to watch over them. I will never ask God to do a favor for a child of mine when I can do it, never. Another thing: There is nothing like being honest with these children. Do not pretend you are perfection; you are not; and if one happens to tell the story, do not let on as if the whole world was going to burst. Tell them honestly you have told thousands of them. -- COL. INGERSOLL

It might be well to give the following poem entitled "Tired Mothers" in connection with the above.

A little elbow leans upon your knee, Your fired knee that has so much to bear; A child's dear eyes are looking lovingly From underneath a thatch of tanged hair. Ferhaps you do not heed the velvet touch Of warm, moist fingers, folding yours so tight; You do not prize this blessing over-much, You almost are too tired to pray to-night.

To catch the sunshine till it slips away. And now it seems surpassing strange to me, That, while I wore the badge of motherhood,

I did not him more oft, and tenderly, The little child that brought me only good.

A little southward of the Horticultural Hall at the time of the Centennial Exposition, upon a shady walk leading from thence to the dairy, was a pretty pavilion, to which attention was attracted by a large sign upon its front, reading "Bibles in 100 different languages." It was the pavilion of the American Bible Society, crected by special contri-butions of a few friends of the Bible. If they had connected therewith the 600 interpretations of the various religious societies in the world, the whole would have constituted the most complete congiomeration of incomprehensible jargon that ever was accumulated on the face of the globe; a more complete mass of nonsense could not have been collected together.

Hoemsbere, Towa.-Mrs. S. S. Montgomery-writes: Let your thoughts and actions be pure and deal honorably and justly with your brother man, and just so will you build your future habi-tation. Every act of your life is only one more stone in the wall of that structure you will call the spirit home; consequent upon this, is a careful examination of your actions and less criticism of others. Self study is one of the best studies that can be aspired to at present. Whenever opportu-nity presents for doing s good deed, don't stop to think of a reward that will perhaps follow, or of what some one will say, but do with a will what-

Revival," by Theodore W. Fisher, M. D., in which reports are given of eight cases of insanity during the last two mouths, which were caused by relig-Sankey revival.

It Appears from the London Spiritualist that Mr. Stainton Moses has a piece of spirit drapery, cut by him from the fabrie hanging from the wrist of a materialized hand. He said that when he cut it, it was as course as a Turkish towel, but now it looked like the finest cambric. It had changed in his hands.

Another Spirit Shot At.-An account is given in the Globe-Democrat of a materialized spirit being shot at in Oskaloosa, Iowa. It appears from the account that a gentleman who brought a deer rific, carrying an ounce hall had obtained permission to fire at the spirit. A young girl came forth, and the rifleman fired; the face remained unscarred, and after smiling sweetly for a moment vanished.

We place no reliance whatever in the report. It is undoubtedly a lie from beginning to end.

Briefs.—Is France preparing for war? Supplies for the French army are being purchased in this country. Brooklyn will be highly favored by the ministration of Mrs. Cora L. V. Richmond. Henfor mutual protection. The Connecticut Associa-tion of Spiritualists will hold a meeting at "Compounce" on Wednesday, Aug. 8th.

Bro. J. M. Peebles says:-Ay! there may be muscle and sinow, there may be intelligence and intellect, there may be the profoundest research, there may be the most transcendent genius, yet unless integrity and justice, unless sympathy, charity, and good will to men underlie and overarch the character, that life is a moral rational jailure!

Mrs. Hallock, of London, commenting upon the fabrics with which spirits clothed themselves, said it was not always common stuff; those pieces which the spirit of Mrs. Livermore cut off her dress and gave away were not of a course na-ture, but most beautiful when examined under a microscope. They were as delicate in their ap-pearance as the wing of butterfly or any other natural object.

It appears that Dr. Hallock once had two clairvoyants in New York, who in their normal state were course to the last degree, and who led dissolute lives, but they were wonderful sensitives. In the deep trance, when unconscious, the senti-ments they expressed were of the most exalted kind, equal to any that had ever been heard from pulequal to any that had ever open heard from put-pit or platform. When Dr. Hallock began to wake them up they would always swear at him for do-ing so, saying that they did not wish to be called back to earth. She thought that all human be-lugs, in their innermost, were better and wiser than they appeared to be in their normal state.

We have suspended over our desk in the Edi-We have suspended over our deak in the Edi-torial sanctum, a handsomely framed imperial photogragh of S. S. Jones, late, the Editor of the BRIAGO-PHILOSOPICAL JOURNAL. There is a very striking resemblance between the face of Mr. Jones and that of the great Southern chieftain, Robert E. Lee. Jones, with all the courage of a high-souled missionary in the cause of humanity, who without a cread herease the henefactor of mgn-source messionary in the cause of numanity, who without a creed, because the benefactor of future ages, whose memory cannot die while there are hearts left to admire pure moral grand-ure, was as great a soldier in the army of Liber-alism, as Lee was at the head of victorious legions, the army of North Vicenia — Danison (Tax). Deiler the army of North Virginia .-- Denison, (Tex.) Daily Cressel.

Katharine Fox Joneken, one of the original Fox girls has taken that garrulous old scoid and supercillious fault-finder, D. D. Home, scold and supercilitous fault-finder, D. D. Home, the medium, by the cars. He gave her, salong other, things, not a very friendly notice in his book. In the conclusion of her communication ahe says: "In conclusion I repeat my request that I may be heard in answer to the unprovoked, unjustifiable stack now made upon ms. For years past I have lived in strict sectusion, only allowing intimate friends to visit; and now, after the lapse of upwards of a quarter of a century, I am called upon to repel slanderous statements made against me by a person I had hardly ever-spoken to, knew nothing of, and which satements have been retracted and denied by the accusant again and again." again and again."

AUGUST 18, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

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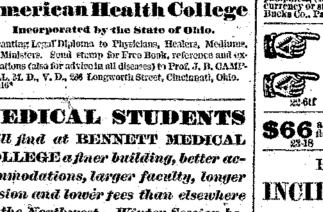
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RELIGIO-PHILOSOPHICAL JOURNAL.

LIFE AND ITS ADAPTATION.

Extract From a Lecture Given at Denver, Col., By B. F. Underwood.

(I'eported by J. H. Cotton, for the RELIGIO-PHILOSOPHICAL JOURNAL.

And now we come to life. Here it is said is a phenomenon mysterious, utterly inexplicable and proof of more than material or natural causes. What is life? Life we have every reason to affirm, is a form of material activity. In viewing life in its sim-pler manifestations we would never suspect any other definition necessary.

A drop of jelly, a speck of albumen trem-ulous with its first vital motion, stripped of the complexities that manifest themselves in its more pretentious fellows,would you ever suppose that the life of that little particle of matter is essentially dif-ferent from the rest of the material world? Nothing supernatural is needed to explain its life. Not until life reaches the more complex forms, do we call for the interven-tion of a supernatural power to explain it. But after all we can come as near explain-ing life as we can any of the phenomena about us. We cannot even explain the fall-ing of a stone to the ground. We call it gravitation, but we cannot tell what that is. Why does it fall? Here the philosopher and the fool must alike put their hands to their mouths. No man can get behind the conditions and environments with which he is surrounded. We cannot understand the process of crystalization, each min-eral crystalizing after its own order. Crystalization is produced by increment af-ter increment being added to the little germ or primal mineral deposit, but we do not comprehend the full reason of the modes of motion that tend to different forms of ervstals. Nobody, however, thinks of a super-natural agency here. These crystals are indeed very beautiful. They are almost identical, in formation many of them, with the lower forms of life, which have not even the complexity of a cell.

There are some forms of mineral crystals that are far more complex than the lower forms of life; and yet no one suspects that there was any special design in their formation. From that low speck of gelatine up to the most complex forms of life; there is no essential difference in the nature of the life itself. All life is one and the same. If we have the modus operandi of life in the simple cell, or in the speck of albuminous carbon, then we also have it in the most complex organism. Number and complexity of the system can not change the nature of the life. Now it is useless for the theologian to try to shut up the mouth of the materialist by exclaiming "God put the life into the human being. You can not account for it on natural principles. It is

too mysterious" Why, I hight open my eyes very wide and exclaim to him in reference to these crystal formations, "We cannot understand the principle by which each crystal follows its own pattern, therefore these crystals are all formed by a special divine interference; it must be so, for they are so mysterious." The fact is, we can understand life fully as well as we can understand the crystal when the complexity in both is the same. Just as much evidence of a special creation in the one as in the other; that is, there is really none in either.

An egg is the result of thousands and hundreds of thousands of years of trans-mitted tendencies. Nobody supposes that

which, under their changed environments, must be advantageous or extinction follows. Every year there is a constant gradual in-crease of these stronger ones, while all in-dividuals that are not able to adjust them-selves to the change must be punished with death; on the other hand the ability to change, to adjust themselves to their changed environments, is rewarded by prochange, to adjust themselves to their changed environments, is rewarded by pro-longed existence and perpetuation of their kind with the new modifications in struc-ture and function compelled by the changed environments. But this law of extinction is not unmixed evil, for the capacity to reproduce is immeasurably in excess of the earth's capacity to supply with sustemance. earth's capacity to supply with sustenance. Take for instance the cod fish. It has been known to deposit five million eggs in a single season, and yet only a very small por-tion—an infinitesimal part of this im-mense quantity are ever hatched. And it is certainly well they don't .or we should very soon have cod fish enough to fill the Atlantic ocean. [Laughter.] Now I ask in candor, does God do that by design? What would you think of the saneness of a man who would make five million machines, while only one in every five thousand were used? You would call such a man crazy. And yet the design argument in the repro-duction of cod fish, proves, if it proves anything, that God is guilty of just such folly Take an example among plants, the Canada thistle. It reproduces itself in a very pro-lific sort of way, and though millions upon millions of seeds perish every year, yet it shows a persistence very remarkable; and yet if every seed were to live and the process were to go on for seven years, the whole habitable part of the earth would be covered with that particular plant.

A change of organism may consist in the thickness of integument or it may be in thickness of integument or it may be in some other structural quality, the nature and tendency of which is to resist the strongest and most active encroachment upon its life under the new conditions; and thus, while all its weaker fellows— those which lack this particular quality will be crushed out under the changed con-ditions, this one and all like it because of adaptability will be most likely to survive and to reproduce themselves. Thus it is that and to reproduce themselves. Thus it is that those qualities that are most fitted to survive will be transmitted to each successive generation, while by the same law the parts and qualities which lack this adaptability will as gradually disappear until the identity of the original is lost or nearly lost in the transmitted functions and qualities and even structure of the new type.

The advocates of evolution claim that adaptation always has been and must in the very nature of things continue as long as matter and force shall continue. But the theologian insists, don't you see design in all this? I reply I see nothing of the sort. On the contrary, I see the strongest evidence everywhere that there is nothing of the sort-there is absolutely no design of the sort-there is austrativity no using unless I suppose the designer idiotic. When I see the snares, pits and dead falls for the many, that the infinitesimally small number, in comparison, may live, when I see mil-lions upon millions of animals and plants die and only a small number live to reproduce themselves, hundreds and thousands thus dying before they come to maturity; when I see death, carnage and destruction on every hand, the stronger preying upon and destroying the weaker; that the earth is one vast scene of horrible carnage, a terrible battle field in which only a few of the strongest, hardiest individuals survive, while the weaker go to the wall; when I see all this, then I say I see not the evi-dences of design but a lack of it. As Mr. Huxley represents, "Life is a game where a hundred shots are fired and most of them miss the mark-now and then only,one hits." And yet we stand up and talk about design! The eye is said to be designed to see with. What about the blind eye? I do not refer to the eye that is put out. But even when the eye was perfect and then put out. Why did not the designer arrange to give it back? How about those eyes that never see anything, and that by their very nature can not see? For it is a fact that the lowest eyes can not see, they are sensitive to the light but they cannot see any thing. They are mere nervous swelling blisters that respond to the light but without producing the sensation we call luminousness. Now who made these eyes? Where is your de-sign? From these low eyes all the way up to man there are eyes of all grades of per-fection. Touch is said to be a feeling, but all the physical senses are but modifica-tions of touch; they are nothing but feeling when viewed closely and analytically, and hence in the development of special hence in the development of special senses those beings that were most sensitive could use this greater sensitiveness in protecting themselves from other animals, and this constant activity by the law of growth through use would ultimately result in the permanent existence of a special sense. Hundreds of millions of animals must perish in which the nerves of sensation are less active, during this process of develop-ment of the eyes of to-day. Mr. Darwin calls this the process of "natural selection." He has brought forward the strongest arguments in favor of the theory of natural selection and he has said, "If you will show selection and ne has said, "It you will show me any part of the human eye that can not be formed by natural selection, I will give up the whole theory." Thus, then, we see, because we have eyes; walk because we have feet, grasp because we have hands, hear because of our ears; in a word we have learned that function comes from the or-gap. The organ comes of the environment. gan. The organ comes of the environment calling for it. But again it is argued by theologians, we see the wisdom of God and evidences of design in the antelope, deer, have and other timid animals with long legs making them fleet of foot so as to get out of danger. But why not give them courage instead of long legs and they would not need to run away? The true explanation here is probably to be found in the fact that early in the existence of these classes of animals their environ-ments compelled them to subsist-only-upon vegetable food; and being compelled to live in this way for ages and ages, if carniver-ous animals were gradually to encroach upon them, they, by reason of entailed veg-etarian habits, could not cope with their carniverous foes in battle, and self-preservation, the first law of nature would compel them to run away, and this continual running would in ages develop the struc-tural and functional qualities necessary in the fleet of foot; and here again we fail to find any evidence whatever of design, but we do have direct and positive evidence of its absence. Just think of a being of infinite, power, wisdom and love, and a part of his life spent in making living creatures that are adapted to destroy and eat one another! Take the cat and mouse: the tiny little mouse with his soft and silky fur and matchless little eyes! How exaited the thought that a more weaker go down, while the stronger sur-vive. By the strong is here meant those on the alert to spring upon, destroy and de-individuals (r plants or animals that are vour this tiny little helpless creature! God strong in the peculiar quality or function inade the cat larger, with limbs fitted to

spring and a carniverous instinct to prey upon and eat that little mouse! Another example is seen in the wolf and the sheep. An innocent little lamb only a few months old, merry and playful comes down to the stream to drink, joyous with life, animated with the warm sunlight and the balmy breeze, with only playful innocence in its every movement. It thinks no harm; sees no harm; it suspects no harm. While it is drinking all another and all all another no harm; it suspects no harm. While it is drinking, all unsuspecting and all alone, suddenly the wolf comes down upon it, and with never a moment's warning tears it to pleces. Now do you say that a being om-nipotent in power, and infinite in goodness, looks upon such a scene, sees it all but never interrupts? Don't you see that such a God is not as good as an ordinary man. Let me relate a fable about a little lamb that was thus drinking at the brook. A wolf did come along and is represented as saying: "Little lamb I am going to make my dinner of yon; God has given me teeth and stomach adapted to eat you, and I am going to meet the requirements of this

going to meet the requirements of this adaptation by eating you for my dinner." "Oh!" says the little lamb, "I love life as well as you; I am just beginning to feel the pleasures of living. The warm sunshine, the pleasant atmosphere, the sweet songs of the birds, the musical warbling of the brook, everything around me seems so bright and beautiful. You ought not to kill me, but let me live and enjoy this awhile longer, I can never harm you." Here the "You miserable little atheist, do you doubt that God has made me and adapted me to

that God has made me and adapted me to eat you?" [Laughter.] But I would reply to Mr. Wolf, "If God made you and adapted you in this way, then your God must be a *devil*. Here I see suf-fering and slaughter, sorrow, death, and destruction on every hand, reaching back through millions of years. The earth, the ocean, and the air are all full of strife and death. If there be a God he certainly does not necesses the benervlence common to henot possess the benevolence common to hu-man beings. This universe is full of suf-fering and distress.

Only a few days ago a terrible fire de-stroyed the lives of hundreds in a few minstroyed the lives of hundreds in a few lini-utes, the details of which were read with tearful eyes by thousands. O! the borrible cries to God for help and succor; but the heavens were as solid brass and this in-finite, loving father sits quietly looking on, but never note forth big never to help a but never puts forth his power to help a single soul from the flames. Is there a sin-gle human being who would not under such circumstances, if he had the power, stop the flames and save these wretched perishing ones?

There was a Methodist minister in Chi-cago who adduced this Brooklyn theatre disaster as an instance of God's judgment. He says the Brooklyn fire occurred but it did not occur without God having something to do with it. Well, if this be true, I say his God is a *fiend*—burning up men, women, and innocent little children! I see abun-dant evidence that this universe is not what theologians claim. See the ship founder-ing in the ocean and no succoring hand to save! See the hundreds and thousands destroyed instantly by earthquakes, floods and storms. Having made mankind did God immediately place obstacles in his path to make his evistence miserable? Refer to to make his existence miserable? Refer to your own experience. You have seen certain portions of this country devastated by grasshoppers, robbing hundreds and thousands of the struggling poor of the fruit of their hard, honest toil. Where is your om-ninotent being upon such occasions as this? Echo only answers where? Immense re-gions devastated and literally laid waste in a single week by these hungry hordes of winged gormands, leaving the horror-stricken people wringing their hands, not knowing what to do or where to look for help; while the worst ruffian in the country would not allow such suffering if he could prevent it. Then, if God can prevent it, why don't he do it? Is it because he is worse than your worst ruffian? A beautiful law of adaptation this! Grasshoppers adapted to eat up wheat; potato bugs adapted to eat potatoes; musquetoes adapted to alight on the forehead and suck your life's blood from you; vermin adapted to infest houses. There are about thirty species of parasites that live on the human body alone; parasites that have on the human body atone; low, disgusting creatures that have forms adapted to suck the blood and juice of the body, thus frequently bringing on disease and death. This is a most wonderful adaptation! Now is it possible that God made all these parasites, one found day another for a barse another one for a dog, another for a horse, another for a man? And he gave them adaptation to feed and feast upon living animal bodies! You must take that argument if you carry out your argument of design. But the principle of natural selection furnishes a key to many of the mysteries of nature which have confronted and con-founded the theologian. Darwin throws a flood of light upon the nature and cause of these adaptations, and relieves us of the necessity of believing in a personal intelli-gent being, who is either too weak to assist his creatures, or so lacking in common goodness that he is indifferent to the wel-fare, if not intent on making them miserable. REMARKS .-- While we do not often agree with this able lecturer in his conclusions, we are pleased to use his argument, which, when infused with the light of Spiritualism frequently affords a solution of some vexed question, and the answer is then one that friend Underwood is not as yet prepared to accept; but this is a progressive age and this lecturer one of the most progressive workers, so we have great hope that in the near future the scales will fall from his eyes and he will enter into a knowledge of the grand truths of Spiritualism.

JOURNAL some weeks ago, and speaking encouragingly of the success of the cause in localities where he had been laboring. In localities where he had been isooring. Twenty-five persons gave their names for membership during the day and evening, and enough have since been added, so that the new society starts off with some thirty-five members. An interesting episole oc-curring at the evening meeting is worthy of mention. Just before the exercises com-menced a small ring dove flaw in at the menced a small ring dove flew in at the window, and was taken in hand by S. B. Mcwindow, and was taken in hand by S. B. Br-Cracken, who turned the circumstance to account by speaking of it as a favorable omen for the new step that was being ta-ken-that it was popularly regarded as a sign of good fortune to have a dove come to a person, and that the dove bearing the olive branch had in all ages been the symbol of peace. More than this, the matchless dove having sought their society, said to them in mute but eloquent terms that it was not well to live alone and in isolation, and that this was an argument in favor of associated effort through organic methods. The circumstance, and the happy turn that was given to it, produced a decided sensa-tion with these present tion with those present.

The plan of organization was placed in the hands of a committee, with power to recommend officers for the society, and on their recommendation the following officers were chosen, to constitute the Executive Board, at the meeting held yesterday: President, Dr. A. B. Spinney; Secretary, S B. McCrackin; Directors, W. R. Hill, W C. Claxton, Mrs. E. Weaver.

Detroit, July 16th, 1877.

The Walcott Grove Meeting,

EDITOR JOURNAL-Dear Sir:-As I know your paper to be taken extensively in Cen-tral and Western New York and in West Pennsylvania, I desire to call the attention of your readers to the great three days grove meeting to be held near Walcott, N. Y., on the 17th, 18th and 19th of the present month. It is called as a Free-Thinker's meeting, but this name includes Spiritual-ists as well as other liberals, and the reader ists as well as other liberals, and the reader will notice among the names of speakers three or four well-known Spiritualists. The proprietors of the meeting desire to call together all liberal thinkers who believe more in man than Gods, in life than creeds, in character than religious professions. The speakers engaged are Dr. D. M. Bennett, editor of the *Pruth Seeker*; Giles B. Stebbins, of Detroit; Horace Seaver, editor Investigator: Rev. J. H. Harter, of Auburn, N. Y. J. P. Mendum of the *Investigator*; Prof. C. D. B. Mills, editorial contributor of the Bosb. B. Mins, editorial contributor of the Bos-ton Index; Mrs. R. M. Scott Briggs, of Sy-racuse, N. Y.; Dr. D. L. Brown, of Bing-hampton, N. Y.; H. L. Green, of Salamanca, N. Y.; Mrs. Matilda J. Gage, of Fayetteville, N. Y.; A. B. Brown, of Worcester, Mass.; Miss Ella E. Gibson, of Philadelphia; Mrs. Ammy Post of Boohester and many others Ammy Post, of Rochester, and many others. The committee are in hopes of obtaining the attendance of Col. R. G. Ingersoll, of Illinois. The Rome, Watertown, and Ogdensburg railroad has agreed to return all who attend this meeting over that road, free. Persons from the West can take that road at Niagara Falls from the East at Rome, N. Y.; from the North at Ogdensburg, Cape Vin-cent and Charlotte; from the South at Syracuse and other places.

And for the accommedation of those who would like to attend the meeting, I would say that arrangements have been made to say that arrangements have been made to take passengers from the following named places, to Walcott and return, as follows: Rome, \$3.00; Svracuse, \$2.69; Ogdensburg, \$4.65; Cape Vincent, \$3.30; Suspension Bridge, \$3.00; Buffalo, \$3.50; Auburn, \$1.38; Owego, \$4.03; Freeville, \$2.66; Rochester, \$1.67; Oswego, 78 cents; Charlotte, \$1.32. As before stated these figures cover the railroad expense both ways. Arrangements are being made at Wal-Arrangements are being made at Wal-cott to give all who attend a liberal entertainment. And, I forgot to say that one of the greatest attractions of the meeting will be the splendid singing of Prof. P. O. Hudson, of Indianopolis, Ind., known as the Spiritualist "Sankey" of the West. The Southern Central Railroad and the Ontario Southern Railroad will sell excursine tickets from every station, and the El-mira and Canandaigna will do the same at any station where ten persons de-sire tickets. Large delegations are expected not only from all parts of western and cen-tral New York, but from west Pennsylva-nia and Canada West. Every Liberal who can, is urged to attend and swell the multi-tude and give evidence to the world that tude and give evidence to the world that liberalism is still alive and in earnest. H. L. GREEN.

cars, that at Concord. Arrangements have been made with the steamer Lady Wood-sum to have it make connections with all trains on the Concord and Claremont Rail-road at Newbury, and carry passengers to the camp ground with all their baggage, for twenty-five cents. The grove is six miles from Newbury station, and the ride on the ateamer to the camp ground is well worth

AUGUST 18, 1877.

rrom Newbury station, and the ride on the steamer to the camp ground is well worth a journey to this portion of the State. The steamer rates from Newbury to Blodgett's Landing, twenty-five cents. Ar-rangements have been made with Concord and Claremont Railroad to sell round trip tickets from all stations on their line, in-eluding Concord, 'Claremont Junction, for fare one way. fare one way.

Facts for the People. It is an underlable fact that no article was over placed be-

fore the public with so much andispated evidence of its great medical value, as the

VECETINE. For every complaint for which the VEGETINE is recommended, many testimonials of what it has done is farnished to the public at large, and no one should fail to observe that nearly all of the testimonials are from people right at home, where the VEGETINE is prepared, as d as the streets and numbers are given, there can be no possible doubt about the matter.

BOSTON, DEC. 17, 1872. H. E. Stevens, Esq.: Dear Sir-May I ask the favor of you to make my case public?

In 1861, while on picket duty in the army, I was taken with a, M, which lasted all night. Was taken into camp and desci-with whickey and quining. After this had fits every day, and was taken to Nowbern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Remained in poor health for four years, treating with many physicists and trying many remedies. Finally Scrothia made its appearance on different parts of my body, and my head was so discussed as to be frightful to took at, and painful beyond endurance. After frying the most eminent physicians, without improvement, a fliguge of climate was advised.

Have been to the Hot Springs in Arkanssa twice, each time giving their treatment a thorough trial, Finally came back to Boston, discouraged, with no hope of help. Life was a burden to one in my situation. My disease, and the effect of so much powerful medicino, had so damaged my system that the action of my stomach was apparently destroyed, and my head was covered with ulcers which had in places eaten into the skall bone.

The best physicians said that my blocd was so full of poison they could do no more for me. About this time a friend who had been on invalid told me VEGETINE had restored him to perfect health, and through his persuasion I commenced taking VEGETINE. At this time I was having fill almost every day. I noticed the first good effects of VRGETINE in my di-s gestive organs. My food sat better and my stomach grow stronger. I began to feel encouraged, for I could see my health slowly and gradually improving. With renewed hope I continued taking the VEGETINE, until it had completely driven-disease out of my body. It cared the file, gave me, good, pure blood, and restored mo to perfect health, which A had not enjoyed before for ten years. Hundreds of people in the city of Boston can youch for the above facts.

VEGETINE baseaved my life, and you are at liberty to make such use of this statement as pleases you best, and I beg of you to make it known that other sufferers may find relief with less trouble and expense than I did,

It will afford mo great pleasure to show 'the marks of my discase or give any farther information relative to my case to ali who desire it.

I am, sir, very gratefully, JOIN PECE. No 59 Eawyer street, Baston, Esse.

Twenty-Seven Years Ago,

H. R. Stovens, Esq.: Dear Sh-This is to certify that my daughter was taken fick when she was three years old, and got so low that we were obliged to keep her on a pillow, without moving, to keep the little thing together. She was altended by several physicians--the regular attending one being old Dr. John Stevens. They all pronounced her case incurshie, She had been eick about a year, when hearing of the great. Blood Remedy, VEGETINE, I commenced giving her time. and continued it regularly till abe was about seven years, when she was pronounced perfectly cured. Buring her siekness three pieces of hone were taken from herright arm above the elbow, one of them being very long. Several small ploces

Lue egg 18 mage into a chick by subernathral powers. There are certain forces in the egg, but they are unconscious. Soon it has developed into a chick, with consciousness and intelligence. Simple sensation and consciousness are developed from the unconscious forces of the egg by the principle of the convertability of force, as surely as mo-tion is converted into heat, heats into light, and light into electricity in inorganic nature.

Another thing very much relied upon by the theologian in asserting the reasonableness of his hypothesis of a personal God, is ness of his hypothesis of a personal you, is adaptation. This is usually relied upon with the most confidence by the opponents of materialism, and in this argument they have had something of an advantage in years gone by, because they had then a the-ory based upon a very plausible appearance and sanctioned by great, names, but one and sanctioned by great names; but one, which a more scrutinizing view of nature has exploded. "Look around you," says the theologian; don't you see everything adapt-ed to its condition. Birds fly in the air, fishes swim in the sea; animals, quadru peds, walk upon the land; serpents crawl upon the earth. There are eyes to see, ears to hear, heart to pump blood, liver to secrete its bile, stomach to digest the food; hands to grasp with; the birds have wings to fly, while the reptile will get along in its tortuous route, being every way fit-ted to crawl upon the ground. Here are adaptations, and the most positive evidence of design and a designer, and men who do not believe in it have very stupid minds or a very perverted heart.

The materialist says, "I. accept all this proof of adaptation, but I also see this proof goes further than you are dreaming There is indeed evidence all around us of adaptation, of fitness in life of all living things to their peculiar surroundings and circumstances. But this, to the materialist is no evidence of special designs. On the other hand it furnishes the strongest possible proof to the contrary. The materialist sees this adaptation of

all living things to their environments, to be the result of long tedious evolutionary processes culminating always in the "survival of the fittest.

The atheist without the aid of science can here refute the theologian, by applying the reductio ad absurdum. But during the past twenty-five years science has furnished the clue to these so-called adaptations. The world produces its inhabitants and they must be adapted to their environments under the penalty of extinction. The world has been changing ever since it came from the nebulous condition. Land has encroached upon the waters and the seas again upon the land. Monntains have again upon the range, myspectrum nave been-upheaved from the very ocean's bed, while elimatic changes involving tropical and polar inter-changes have swept over the face of our earth in the ages that are gone. Some of these elimatic changes are sufficiently perceptible to be a matter of notice during one persons's life time. Now the animals and plants that can do

so. also change in conformity to the change imposed upon them by their environments through time. It many times happens that where the change of environments is ab-rupt and severe that only a few of the strongest and hardest can possibly survive, while thousands and even millions perish before they can reproduce themselves. The

The Spiritual Cause in Detroit.

EDITOR JOURNAL:-The Spiritualists of Detroit have for some years past made no effort at formal organic work, but have held meetings occasionally under various auspices. During the past winter and spring, a committee of ladies, consisting of Mrs. Dr. Spinney, Mrs. Claxton, and Mrs, Day, have manged a series of meetings, which have been addressed by Giles B. Stebbins, Dr. Spinney, Capt. Brown, Mrs. Morse, Rev. T. H. Stewart, agent of the State Association, Dr. T. H. Randall, Bishop A. Beals, and Father Starr, the spirit artist. The meetings have been quite successful, for which the ladies in charge of them are en-Detroit have for some years past made no which the ladies in charge of them are entitled to much credit. The management being only temporary, however, some more definite plan seemed necessary for the future, and a movement to this end has been made, with very encouraging prospects. On Sunday, July 8th, Mr. Stewart presented a plan of organization, (the same that is recommended by the Executive Board of the State Association), prefacing it with the commendatory notice of the address is-sued by the Board, which appeared in the

Camp Meeting in New Hampshire.

The Sunapee Lake camp meeting, will be held by the Spiritualists of New Hampshire, at Blodgett's landing in Newbury, commencing on the 24th inst., and continuing until the 3d of September. It is suring until the 3d of September. It is sur-plusage to add that good speakers will at-tend, yet we cannot fail to mention espec-ially that Dr. Geo. A. Fuller will attend during the entire meeting—many of the best mediums in the country will be found there and arrangements have been perfect-ed which cannot fail to assure not only a profitable expenditure of time but an arprofitable expenditure of time, but an exceedingly pleasant one by reason of the ex-cursions on the lake, in the new and beautiful steamer Lady Woodsum, will add great ly to the attractions of the meeting. There will be a moonlight excursion around the lake. The scenery from the grove and lake is unexcelled. The lake is completely surrounded with lofty hills and mountains. Among the mountains to be seen from the lake may be mentioned Sunapee, Grantham, Croydon, and Kearsarge. Lake Sunapee is ten miles long, and noted for its picturesten miles long, and noted for its pictures-que scenery. Its silvery waters are bound-ed by rocky and sandy shores, and dotted by many forest-covered islands, and its wa-ters are well supplied with fish. Cars leave the Lowell depot, Boston, for Newbury, at 8 A. M. and 12 M. Leave Concord, at 10:46 A. M. and 3:30 P. M. Leave Claremont at 7:10 A. M. and 12:37 P. M. Through tickets from Boston to Newbury, can be procured at the Lowell depot. Only one change of

realin taken from left ler. She is now twenty seven year old, and is enjoying good health, and has ever since she was 7 years old, with no signs of Scroinis or any other blood disease Her arm is a little crooked, but she can use it almost as well sa the other. Her lers are of coust length, and she is not in the least lame. Her case was Scrotals, inherited in the blood; and I would recommend all those having Scrofula Humor or any other blood disease. If they wish to have a perfect cure, to try VEGETINE, the reliable blood remedy, which, does not weaken the system, like many other preparations recommended, but, on the contrary, it is nourishing and strengthening, My daughter's case will fully testify this, for I never saw nor heard of a worse form of Scrofuls.

HULDA SMITH. 19 Monument street, Charlestown, Mass.

MES. SARAH M. JONES,

63 Sullivan street, Charlestown, Mass, April 10, 1859.

The above statement shows a perfect cure of Scrofula in its worst form, when pronounced incurable, of a child four years of age, twenty-three years ago. The lady, now twenty-seven years old, enjoying perfect health. Vegetine is Sold by all Druggists.

IFF THEE SIGK, Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through s long expensive course of medical treatment never permanently recover, would send to me, (inclose photograph, if possible, I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discorery made by myrelf, which is unknown to the medical profession, which will easible them to recover their health, is would subsequent disease, and be very much to their realize free of charge. Address Mrs. Lucretis Bradiey-Hubbell, Hox 1,418, Norwich, Conn. 2241244252

