Eruth Genes no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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JNO. C. BUNDY, EDITOR.

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NO. 23.

A Dirge.

BY WM. W. STOCKWELL.

Wake, wake the sadly solemn strain; Our heart's deep grief reveal; A solemn dirge will best express The sofrow that we feel. We mourn for one whose hand wrought well—
One true at honor's shrine.
With sims 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 woe. 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-Affliction's carnest call, no had a friendly ward of cheer, And charity for all. A soul unfettered by a creed, He walked in atlence' light, And trusting in the noble deed He dared to do the right.

He saw old superstition's slaves In error's beaten track, And spread abroad the light of truth To kindly win them back. To virtue pure as heav'n's own smile—
To heaven-born peace' and right,
To pure religion's holy ways—
To freedom's perfect light.

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 vaccit here,
But with the dear ones gone before
He's found life's brighter sphere.

The hand that wrought so well is still;

Then wake one sweetly joyous strain, Dispel all grief awhile, And thinking of celestial life Wreathe time with joy's sweet smile,
For over all the deep regrets
Which earth freed spirits feel,
There is a rising tide of joy
That should our sorrow heal.

es, in that bright celestial land, Where kindred spirits dwell, here's been a meeting of true souls Too sad—too sweet to tell; Too sad in view of what has been,
Too sweet with joys in store;
Terrestrial care and gloom behind,
Celestial bliss before. Spearsville, Ind.

By music, minds an equal temper know, Nor swell too high, nor sink too low; If in the breast tumultuous joys arise fusic her soft persuasive voice applies: Or, when the soul is press'd with cares.

Exalts her in enliv'ning airs.

Warriors she fires with animated sounds.

Pours baim into the bleeding lover's wounds: Melancholy lifts her head, Morpheus ouses from his bed. Sloth upfolds her arms and wakes, List'ning envy drops her snakes; Intestine wars no more our passions wage, Intestine wars no more our passions.

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. Hungs Julian

L.,

There is in souls a sympathy with sounds, And as the mind is pitch'd, the car is pleas'd With melting airs of martial, brisk or grave. Some chord in unison with what we hear Some chord in unison with what we use.

Some chord in unison with what we use.

Couper's Tusk.

Beecher on Miracles.

BY 8. B. SRITTAN, M. D.

In one of his recent discourses, the Plymouth Church Pastor, while speaking of Christ and the proofs of the divine authority of his mission, is reported in the New York Herald, to have used the following language:
"To look upon the evidence of His divin-

ity 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 religion. The exhibitions of power that were perations 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 presches 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 weight 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 particular event, or merely to show the people that God is able to block the wheels of his own government—may do to amuse children; they may possibly serve some purpose in the beginning of the religious training of the race, but are rendered "absolutely worthless" by a limited advancement in cepted as the demonstrative proofs of the

knowledge. This is far more truthful in fact than it is complimentary to the religlous 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 wifting Mr. Beecher should preach the same to his congregation-with or without licenseand 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 superstitious 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-mature in the beneficent uses for which power is employed or exercised. The presence of that diffuses light and blessing everywhere is most essentially divine, though its manifestations are as familiar as 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 philosophy. It rests its convictions on some arbitrary authority. It must have the verbatim, "thus saith the Lord:" the bull from the Vatican; the decree of an ecclesiastical 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 faith on miracles, real or imaginary, and goes out daily for new confirmation. It is always so 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 arum.

Of this childish type are those simpleminded people who are always seeking for wonders or narrating them before gaping crowds. Their interest in what they see seems to be measured by their inability to either comprehend the subject illustrated, or to turn their discoveries to any practical either comprehend the subject illustrated, or to turn their discoveries to any practical account. It would never do to thus yulgarize spiritual things. , Besides, the attempt useful would greatly limit their opportunities for observation. If we may inter-pret the spirit of their prayer and the import of the cry 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 behold 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 somewhere to see something, or at once well where to see something; go at once—well, no matter where. They would hardly hesitate 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

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 ad-jective in the English sense) who seem disposed to run away from the realms of rea-son and this matter-of-fact world, even to the "Ghost Land!" of the Chevalier de B—. And; by the way, that mysterious country seems to be far less attractive and desirable than the old-fashioned 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 Diabolus 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 realss of malformation and spiritual abortion; and all the horrible rudiments of imperfect being all the long catments of imperfect being all the long catalogue of inferfial 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 boorly tenanted that

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 experience 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 haunted. When the spirits have gone out and from such a man he feels an oppressive loneliness and his very soul is empty. The void must be filled, and so he wanders about after other spirits, without much regard either to their earthly antecedents, their specific moral and other qualities, or their

such a man in significant language as fol-

"When the unclean spirit is gone out of a man, he walketh through dry places, seek-ing rest, and findeth 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 garnished. 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.

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 rational 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 the protest against which were without the protest against the same phenomena from the protest against the same phenomena against the protest again day to:day for years, without so much as attempting 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 mever cease, and, surely, we shall never cease to wonder at the way and manner in which so many people spend their time, professedly in seeking knowl-edge, without one united and earnest attempt to turn the information already acquired to any practical purpose. The peo-ple 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 and Bishop comes to New York to offer his ju gling 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 feethey 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 dissatis-fied until they have found the last wonder-

worker 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 signatic 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 unherited weaknesse of men; the neglected education of the poor, and the consequent irresponsibility of thousands? Oh, who among our boasted mill-ions will show us an ample purse and a strong arm for the uplifting of the common

Letter from Dr. J. M. Peebles.

A thrill of horror pierced my soul's centre when reading of the assassination of the Hon. S. S. Jones. The first announcement 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 account closing with the sentence, "All the parties implicated were Spiritualists."

A close observer of the press in nearly all lands, I often ask will journalists ever become decent? ever become just, magnanimous, 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 diagusting con-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 tattlers and mischief makers. The really wicked are anxious to make others seem as vile as they know themselves to be. Those

probable destination. A venerable Spirit-ualist by the name of Matthew describes The truly good, seeking, find good every The truly good, seeking, find good every-where. God knows nothing of essential nd 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 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 and etherealized instrument-the spiritual

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 politicians 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.

Spiritualium is not only advancing, but gaining glorlous victories in this far away Australian Isle. I have now been lecturing nearly three months in the Prince of Wales
Opera House, Melbourne, to audiences
averaging full 2,000 each Sunday. Australia
is rapidly developing mediums and lecturers of its own. Mrs. Florence Williams, a
daughter of G. P. R. James, the English daughter of G. P. R. James, the English author and novelist, has just commenced public speaking. Her lectures upon Spiritualism are spoken of only in praise. W. H. Terry, continues to edit and publish the Harbinger of Light. He is a fine medium, a healer, and an indefatigable worker. The Melbourne Children's Progressive Lycsum is doing well. The future seems sunny.

Long before this reaches you I shall be on my way to Ceylon, the centre of Buddhism.

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.

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 progress-ed beyond the flesire of mere sight-seeing and wonder working marvels, to begin to learn the ases and benefits of all these ahis to thought in working out a higher spir-ituality of the race, and building up a hu-manity with which the pure angels shall love to congregate and mingle in their coun-

On Sunday, July 29th, our services were engaged to deficate 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 meetings. hill, who has "rested from his labors, and his works follow him;" and unlike many others who have been prosperous in world ly affairs, he has set apart this hall for the uses of humanity, resolving to admit nothing 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 Tonica bank, and while prompt in the discharge of every duty incident in his business 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 love and wisdom. His principal controls are the Indian maiden, Immee, and Dr. Clark.

the Indian maiden, Immee, and Dr. Clark. Immee is a sprightly spirit, and gives abundance of tests, while Dr. Clark is a philosopher, scientist and orator, answering questions in a manner similar to Mrs. Richmond's control. We have had two seances in which I have, with others, been highly entertained from the other side of life.

After a brief discourse to a large audience, mostly composed of those who were not professed Spiritualists, in which I presented them bible proofs that we are all related 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 progress—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. Underhill, having fitted 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-

monies as your controlling band may direet." As impressed, taking a plate of flowers, 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, blossom, 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 solemnly set apart this hall to the uses of humanity 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 we know that if this earthly house of our tabernacle be destroyed, we have a building 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. Rar 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 hown from the mountains, And cedars of Lebanon tall; Inlaid with pearls from the fountains, And stones, the most precious of all.

Ornately the whole was o'erlaid With the finest of Ophir's gold And by Shebe's fair Queen 'iwas said, Not half of its spiender was told.

By Jehovah's express command, As His everlasting abode, This temple so gorgeous and grand, Was dedicated unto God.

To day, without pomp or splendor We hopefully meet in this Hall, And with the "Woman of Endor," The ARISEN SPIRIT, to call.

To learn from our prophet Brothers, What the future hath in its store; That we each may aid all others, Till we join them on that bright shore.

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.

For man's best good—Soul progress here— We dedicate this humble hall; And in the future will appear, The benefits of this, to all.

Tis not the costlicat gift is best.
The worth is in the true intent;
And him who aids one soul is blest 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 'at-

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 observation, as well as his possession of a sufncient guiding apparato 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 angry with his father, in order to have the pleasure of a subsequent 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 much surprise enters into laughter, and in enforcing the hypothesis that man previously 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. Darwin can not fail to yield important psychological results. More particularly they may be expected to throw much light on the order of events in the mental development of the race. Among many other curious facts recorded.

# IS THERE A CONFLICT

BETWEEN -

### DARWINISM AND SPIRITUALISM!

BY WILLIAM EMMETTE COLEMAN. Copy-right by Religio-Philosophical Publishing House, 1877. [CONTINUED.]

THE GREAT HARMONIA-THE THINKER.

Passing now to Mr. Davis' subsequent works, I open that able and scholarly production; the lifth 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 expressing such a sentiment, while Davis, who see 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 journeyed 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 337

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 fluid 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 ante-human ovum [ante-human signifying before or prior to the strigtly human] which, just before the appearance of the human type, was impregnated with a super-animal principle 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!

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. Tuttle 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 re-stricted to the transformation of a caterpillar into a butterfly, 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 oc-cur 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 un-broken chain of being, but also by foetal growth." " 196. Mammals are connected with reptiles by the marsuplals and edentata, and from this extreme ascend to man. Not that all mammalia originated from a com-mon stock. The marsupials [pouch-bearing animals] with birds, are branches of the batrachians [frog-like animals once existent in large numbers]; the pachy-derms [thick-skinned animals, as the elephant, rhino

eros, etc.] and herbivora [vegetable-eaters-cattle, deer, etc.] are branches of the herbivorous Saurians [lizard-like animals swarming in remote geologic eras]; the carnivora [flesh-eaters], of carnivorous Saurians; 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 Arcana 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 tothers have completely changed; while ther's 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 ess 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, Tuttle 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.

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

Attention may here be invited to a very agnificant fact, that probably has escaped the notice of many readers of the "Arcana:"—the refutation of Oarwin'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 habits 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 shells and thus obtain its food, is also combated 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 their molluscous food, in like mant smith'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 controyerted by scientists from the Sammer 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.

PEEBLES' LAMENT OVER TUTTLE'S DARWINISM.

Mr. Peebles bitterly bewails that Mr. Tuttle, his friend of many years, has fallen into the "cold Dar-winian 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 faller 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 received and proclaim. To be Continued.

# GENTLEMEN, BE HONEST!

BY A. M. GRIFFEN.

For the past twelve months or more we have observ For the past twelve months or more we have observed 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 manifestations.

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 Casar's and unto the divine messengers from the Summer-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 and then govern themselves accordingly; besides by so doing may gain the respect and esteem, if not the love, of their fellow-beings, and for the sake of their

consciences we would recommend to our clerical friends that they do, at least, justice in this matter, even though it should be at the sacrifice of their inordinate pride and morbid self-sufficiency. It is not difficult to see why Spiritualism is cropping 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 position of the spiritual world; for that world interpenatrates veritable spiritual world; for that world interpenetrates ours and surrounds each one of us with its good or evi 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 coll removed from our soul, the glories 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 tes of inspiration and spirit communion los far more than they gain; while those who, having knowledge, 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 onward and onward, vibrating through every responsive element, until mankind illumined and irradictly with the glory of his celestial inheritance, standard ent 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 world shall strike them, "Hungry" is the most expressive word I can use in connection with the friends wher-

I here met Mr. A. Stedsman, once well known in Western Michigan as one of our lecturers. He impressed 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 improv-ing and as soon as he is physically able he will take the placform. From my conversation with him, I find that he has clear and high conceptions of the speaker's task 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 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 noticed in the JOURNAL. The second is just out, published by J. E. Dutton & Co., Philadelphia, whose imprint is a guarantee of merit. It is entitled, "Life's Colden Marriag" and it is a fine thing for loyers of Golden Morning," and it is a fine thing for lovers of 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

I remained at Grand Rapids over night, attending in the evening a circle in the Spiritualists, hall. This circle 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. Troyer.

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 doctor 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

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 blace 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 I heard of the development of a lad of sixteen, Willie

mate 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.

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. M. 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 the future and not give all the time to thought.

The success of the association is greatly due to its The three days' meeting of the Northern Wisconsin

The success of the association is greatly, due to its secretary, Dr. J. C. Phillips, of Omro, who is a good executive, 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 clairvoyant physician. The next meeting of the association and the control of the association is greatly, due to its secretary, Dr. J. C. Phillips, of Omro, who is a good exception of the control of th

ciation is at Omro, in September, and I urge the friends in Northern Wisconsin to go, if they would have their strength renewed, for I know it will be a good meeting. I hope to be there to share it with them.

At Ripon, I met Mr. Wm. Palmiter, for my good, the best magnetic healer I have met in the West. He has a good practice 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.

I gaye a temperance address in Princeton, to a large and enthusiastic audience; also one in Ripon, but being known as a Spiritualist in that Orthodox 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 Ripson Christians. 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 grambling. Only one 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.

Battle Creek, Mich.

### TREATMENT OF SPIRITUALISTS.

BY Z. T. GRIFFEN.

The torrents of abuse heaped upon Spiritualists in eneral, 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 scurrilous paragraphs, that Spiritualists, even, are mortals, and are subject to some of the evils that flesh is heir to.

But most of the early 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

Spiritualists, however, should be awake and not yurse 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 Journal for years, in opposition to free-love and free-lust, suicide, 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 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, notwith-standing the vituperations and bellowings of the *Trib*une and its ilk.

#### 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. Beecher, 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

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 damable hypocrisy, is it not almost enough to make us all believe in "total depravity"? "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 reproach. It is we who feel ashamed and humiliated, that we should have given our esteem, love and admiration, to one who has now proved himself to be so utterly unworthy to receive it. With heads bowed with shame we step backward and cover the faces of the dead!

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, mon-

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 Brooklyn society to engage the eloquent and talented lady for a month or so. There is one of the apostles that my reverend father used to call the "gentleman;" it is that one which commands us "to be kind, be courted to this very excellent apostolical admonition, is the sincere desire of yours, most respectfully.

WM. WILLICOTT.

WM. WILLICOTT. 872 Broadway, Brooklyn, N. Y.

BOOK REVIEWS.

FABULOUS TENDENCY OF ANCIENT AU-THORS. Analogy between sacred and profane history, by M. B. Craven. Barclay & Co., Phil-adelphia. Pp 33.

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 apparrently allegorical. Saul was condemned for disobedience in not cruelly slaughtering all the cattle of his enemies, while David who tortured prisoners with "saws, harrows of iron and axes" and "lioughed" horses on the battle field, like a sayage, in obedience to the Lord, was a man after God's own heart, who blessed

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 paragraph the author sums up the situation in the following graphic manner:

"At every step which science took in advance during the past history of Christendom, 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 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.

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 "Little Women," etc., are read by many who kilow little of the free thought and spiritual weight of her father, or of his rare culture and delightful parley "covyersations." 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 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 clear intuitive statements touching each. Among them we find Books, Idealists, Travel, Business, Idealists, Idealis Leisure, Individualism, The State, Childhood, Mothers, Sleep, Temperance, Chastity, The Mysteries, Conversation, Christ, The Seer, Greek, Spirituality, Dogmas, Science and Religion, Methodists, Intuition, Creation, Sex, Atleism, Conscience, Immortalia. tality, etc.

He says: "Civilization meliorates the brute; culture refines the man; education 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 operant in the breast, is that which conceives never an evil thought, consents never to 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 the country of the everlasting life."

Such sayings, and a wide range of quotations old and new make these pages of the thoughts of an intuitive and spiritual thinker valuable.

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 Arshs just now of special interest. The author is a thoughtful and cultivated man of an old Boston family, and his avow-ed benef in Spiritualism, his comparison of ed benef 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 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 now. How the prophet had his moments of vision and his days of darkness; how faith and true living opened, and how a base 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 as-

pects 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 ual 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."

The clean type of the 300 pages of each of these neat volumes of the "Town and Gountry series" is easy to the eye and the books are significant and valuable.

# Female Scholarship.

The principal prize in applied mechanics and mathematics at the University of London 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 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; bestowed upon Miss Orme, a sister-in-law of Prof. Mason.—Ez.

Miss Bruce, the daughter of an old citizen

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

Items of Interest-Gems of Wit and Wisdom.

PHENOMENAL Spiritualists are a soul-starved class, to whom almost unendurable penalties 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 were instead of better have made them worse instead of better 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.

HALF 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 Ellot.

Yes, 'tis best we take the world Sweetly, as we find it. If it takes us sweetly, well!

If not—we ought not mind it. [Emma Tuttle.

ENERGY will do anything that can be done in this world; and no talents, no cfrcumstances, 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 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 region of light, of life, of love, and the dwelling place of those beloved ones whose being has flowed onward, like a silver-clear stream into the solemn sounding main, into the ocean of eternity.—Longfellow.

THE philosopher ought to destroy 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 lealousy are as hostile as anything can 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 dwell-ing in him, if he has given way to this most despicable and unchristian spirit."

A 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 on at an early age.

IT is soothing to human nature to see a great man pound carpet on the days of universal convulsion known as house-cleaning, like the rest of manking.

A Boston paper remarks: "One can not be too careful this weather. A swell ex-changed 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-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 to-tal 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 con-science. 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 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 then for good, it would be a belief bordering on knowledge that our individual existence does not end with our earthly body. This belief, however, is often very languid and wavering even among eminent Charchmen at this time. It was only the other day waread a funeral discourse 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 Rev. 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 eternally imbedded in the very organism of the spirit, so that no recollection is lost, no act becomes pull and void.—Sargent.

THE Methodist church of Utica, Wisconsin, think their pastor, the Rev. J. P. Roberts, worthy of trial for lying and slander.

THE Rev. Mr. McGhee, tried and convicted for the murder of his wife, had the satisfaction of seeing the court from packed with ladies during the progress of his trial.

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 boweth 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 grandfather or a grandmother, bedad."

WHEN we are so foolish as to wish we had never been born, we have the satisfac-tion 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 eagerly accepted by Spiritualism; for Spiritualism is eminently eclectic, extracting truth from every plant, even the most poi-sonous, and finding some soul of goodness

"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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Hardly a more important question can be put than this. It involves much and deserves a clear 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 sowing discord, dissension 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 channel 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 apparel is 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.

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-

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 seemingly 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 fur 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 integrity 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 gambler, but he is also a most expert book-keeper, wonderfully rapid in counting money, and of great general business 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 litted 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 hade 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,

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 of the individual, that shall recommend to the public as a spirit medium a person known to be of bad character, commits a grave offense against society, and injures the cause of Spiritual-

This paper never will advise the pulle to employ a medium of known backet acter 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 philosoWEEDS.

There were no weeds in the garden of

Eden. In that delicious spot thorns, this-

tles 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 nature. 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 hoe. 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 ary portions, and smartweed, Spanish heedles, 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 st business. There is nothing that invigorates a weed's constitution like being dug up and having 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 comes not only a new host but their ranks are darkened with recruits. What care you 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, celain 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 madure 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. Possi--bly 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 onl 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 bet ter. 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 berrathat animals might convey them. Then she gave them tenacious lives so that however unfavorable the soil, or the sun, they would turive. 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 weed on the sea shore, Wheat, rye, oats, barley, 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 ion 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 resulton the other It is a labor not only result and not stop until we land within the hos-ng in the growth of varied products, but pitable halls of the Windsor. Round trip tickets from Philadelphia \$1.00

the ferethought, 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 emblem 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 exil thoughts, it must be kept 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 shear will not uproot it. And from all of this are we taught the moral of resistance 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 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 congenial 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 pothing but the coarse herbage, and finding the very atmosphere reeking with the exhauations 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 Wind as the most popular and finest kept hotel in Florida, and next March when the

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

Mr. and Mrs. Phomas 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

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 seance, he was unable to detect it. We shall follow up this investigation, as Dr. Matthews 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 mediums." 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 Philadel phia, in an article entitled "The ups and downs 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 Sunapee Lake Camp Meeting, August 26th, and September 2nd, and the intervening week; at Croyden Flat and East Village, September 9th; at Sunapee, September 16th. Would like to make arrangements to lecture during next winter. .

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 almost hear the roll of the drum beating for recruits." This was about June 20th.

J. B. BAUSMAN.

Washington, D.C., July 31st.

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 heater. 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 .

One B. P. Browne, of 863 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. Crapsey, 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 lake breezes gently hint to us that we had ot the Camden and Amboy, commencing on better be moving we shall pack our trunk | the ninth instant and continuing two weeks.

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 Napoleon, Mo. Address C. E. Stone.

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

A well written article by Mr. William Crookes appears in the Naneteenth Century, convicting Dr. Carpenter of misquotations and pointing out to the public that he knows scarcely 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 Spirktualism, 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 sys; "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 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 seene of one of the finest exhibitions of horses and speed ever seen in this

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 West: We will give three entertainments 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 during these hard times without great expense. Will friends of the cause in the West correspond with us. Please direct to Council Bluffs, Iowa, until further notice.

M. L. WHEAT, and

M. L. WHEAT, and MARY BOOTH WHEAT.

Heath's Impudence.

# Council Bluffs, Iowa.

Mayor Heath, of Chicago, has had tele-graphed over the country a statement to the effect that the Chicago disturbance had been "exaggerated," and that "at no time were "exaggerated," and that "at no time were the lives and property of law-abiding citizens seriously endangered." As this assertion is in flat contradiction of the circumstantial details narrated by the papers of that city and by the telegraphic reports from there, which corrobonate each other, we shall take it cum grano salis. Besides Mr. Heath is not a disinterested witness. He has been arraigned by nearly all the newspapers of Chicago for indecision, timidity and inefficiency in dealing with the mob, and his dispatch is evidently sent out as a sort of defense for himself. The coolness with which he compliments on "the frompt and efficient

arrangements made by the authorities" is a rather remarkable exhibition of impudence.—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 recommendations un-

# Zhiladelphia Department.

...... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained. at wholesale or retail, at 634 Race St., Philadelphia.

#### 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 correspondingly 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. 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

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 machinery 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 required, and though he may not be worthy 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 desirable 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.

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 we will discover it. The church holds the idea that God is all-seeing,—that all our thoughts are open to him. Spiritualism 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 This may be an unpleasant view, but it it is true we cannot help it, and we should be very careful how we open the doors for such influences, by impreper 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 parneither right nor profitable to make a parade of all our thoughts and feelings, it is right that they should be of such a character that they should not require to be hidden. 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 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,

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, physical or material, mental and spiritual.

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 calls for just such a union of religion and philosophy in the practical every day walks of life, and if we wish to make Spiritualism felt 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 grand of spirits, and inspire as with high and holy thoughts. This is the 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

### Grove Meeting.

The Spiritualists and Liberslists will, hold a two days' grove meeting at Lake Chipewa, Madison Co., Oble, on the 18th and 18th of August to be addressed by Messrs, French and Kellog. All are invited.

J. N. Russe.

# The Spiritualists of Central Iowa

will hold a four days' camp-meeting at lows Falls, commenc-ing Sept. 18th in a grove near the depot and adjacent to the banks of lows river. Several speakers from different parts of the equatry are expected to be present. The meeting will be conducted by the State Missionaries O. H. Godfrey and W. H. Andrews. Grove Meeting.

There will be a grove meeting held in Mill's Woods, wear Montour, Tama Cu., Ia., on the lith and lith of August. 1877. O. H. Godfrey. Safe Missionary, and other able speakers will be present. All Spiritualists are cordisily laylied to be present. Those living at a distance will be amply cared for. Come one and gil. For further information address the pwellent, J. B. Merritt. Grove Meetings.

The Spiritualists and Free-Thinkers, of Hoone county and the Northwest, will hold a three days' meeting on Boone County Agricultural Grounds Helvistere, Himols, August 20th, 25th and 26th, 1877. Mrs. H. Morse, of Michigan, and others, will address the meetings, at which O. J. Howard, of Mchary, will preside. It is expected that the less physical meelings into in the country will be present, and no pains will be spared to make the meetings both interesting and instructive. There will be an hour of conference, each haif day, when any who desire, can express their opinions, without reserve, on the topics of Religion or Reform. In fact, all are fluited to take part in the Conference Exercises. The Fair Grounds afford good buildings for campin, and anople stablings for horses, which can be had free of charge. Meals will be served in the Dining hall of the Grounds, at actual cast.

#### Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and Mr. at Fowlerville, Michigan, September is and Mr. at Phinwell, Michigan, Sept. 15th and 16th. These meetings will be held under the auspices of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. Bailey, Sec'y, 25-19tf.

### A Freethinker's Grove Meeting.

The Liberals of Central and Western New York will hold a three-day's grove meeting near Wolcott, N. Y. on Friday, Saturdia and Sunday, the 17th, 18th and 19th days of August. At that meeting it is proposed to organize an association to be known as the "Central and Western New York Association of Virsethinkers," and an effort will be inside to have everytown and village in that portion of the State represented at this meeting. The speakers engaged are Glies B. Stebbins, of Detroit; C. D. B. Mills, of Syracuse; J. H. Harter, of Auburn, T. L. Brown, M. D., of Binghamton, and H. L. Green, of Sainmanca, J. P. Mendum of the Boston Investigator and B. M. Bennett, editor of the Traith Seeker, are expected to be present, and Col. Robert G. Ingersoil has been invited. Those who desire to add in paying the expenses of the meeting may send their remittance to J. M. Cosad, Wolcott, N. Y. 22-11-20.

#### Michigan State Association of Spiritualists.

The Semi Annual meeting of the Michigan Association of Spiritualists, will convene at Bockford, Kent Co., Sept. 7th, sh and 9th. The season of the year being favorable, a large attendance, and representation of free thinkers handicipated Let us hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work shall success. fully accomplish great results. All persons destrous of becoming members of the Association, will please send their name, and \$1.00, as a fee for membership, to Dr. J. V. Spencer, Treagure, Battle Creek, by so doing you will lend your influences to the association, but to the better faither, materially, our interests. During the summer months we wish to call as many grove lightings as possible. Talented speakers are reasity for the port, and people analous to know of our faith. Any local society, or piece desirous of organizing one, who may have heighing such agathering can correspond with the Secretary, at Battle Creek, and thereby complete their arrangements for such, and thus secure early their choice of lecturers. We especially invite all lecturers in the State to attend the semi-annual convention, as we hope to combine our efforts, and establish some plan of work for all willing to labor in the broad field of reform.

A. B. SPINNEY, President.

Mas. L. E. Halley, Secretary.

S. B. McChauckers,

E. C. Mantgeres,

Directors.

Constituting the Executive Board.

# Spiritual Camp-Meeting.

PHILADELPHIA, July, 1877.

PRILADELPHIA, July, 1877.

The Pennsylvania and New Jersey Camp-meeting Association will hold a camp-meeting at Andrew's Station, New Jersey, beginning on Thursday the 9th day of Angust ensuing to continue until Monday, August 20th. The campling ground is located in a healthy section of New Jersey where the soil, a light dry sandy loam is well shaded with pines and cedars. Every effort will be made to contribute to the comfort of all who attend. You are very respectfully requested to be present to sid with your influence and presence in promoting the success of the ghorious cause of Progressive Spiritualism. The meeting will be located on the Williamstown Branch of the Camben and Adantic Railroad, within an hour's ride of Philadelphia. Communication by rail can be made at intervals during the day both going to and returning from the place of meeting, on all regular trains.

From Philadelphia to Camp-Leave Vine 8t. Wharf at 8 and 10: 15 a. M. 4:15 and 6 p. M. There will be four trains return to Philadelphia adily. Tickets for round trip \$1.50.

From Atlantic City, Absecon, Hammonton, Winslow and Ancors on all regular train tickets half the regular fare. Camp Meeting-tickets at all the above sestions. Tents provided on Application to Jaz. A. Bilas, Secretary, 1027 Ogden st., Philadelphia.

Arrangements will be made for provisoning man and beast. There is a picutiful supply of wholesome cedar water upon the

Philadelphia.

Arrangements will be made for provisoning man and beast.

There is a pientiful supply of wholesome cedar water upon the grounds.

Excursion parties may take advantage of the opportunity of visiting the camp at reduced rates of fare upon trains connecting with the Camden and Atlantic Railroad.

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OFFICERS AND COMMITTEES.

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# Married. .

August 1st, 1877, at Madison, Wis., Dr. C. J. WITHEFORD, of Chicago, to Miss STELLA L. LARKLY, of Madison, Wis.

# Lagsed to Spirit-Life.

sed to Spirit-life, from Syracuse, N. Y., July 80th, 1877, Mrs. Many A. CLUTE, aged 65 years. Funeral at her late ice, 28 East Fayette street, 2 p. M., August 1st.

Mrs. CLUTE was a devoted Spiritualist, and a woman highly stremed 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, Plona Huntan, aged 2 years; and April 5th, Frankië Kunnson, aged 7 months. Oply two children of J. A. and Alice A. Frame

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MRS. JENNIE POTTER, of No. 136 Castle St., Boston, is a very fine test, business and medi-cal medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

### Spiritualists, Take Notice.

When visiting the city, you can find a comfortable home, with neat rooms, at the private residence, No. 251 South Jefferson St. Quly twenty minutes walk from the RELIGIO-PHILOSOFHICAL JOURNAL office. Terms \$1.25 per day, or \$7 per week.

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#### Doubt and Ralth.

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 Abana and Pharphar rivers of Damascus 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. Soufers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, lave been instrumental in restoring to health thousands of people, who, had they followed 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

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# TO ALL WHOM IT MAY CONCERN.

All persons indebted to the Retate of STEVENS S. JONES, deceased, are hereby potified 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 said Estate shall fall to make payment, on or before the let day of Sept, 1877, or before that date to state 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 Curt, to take legal measures to enforce payment.
Cuicago, June 11th, 1877.

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# Poices from the People.

Inspirational Poem Given Through Mrs. Geo. B. Michols, July 3d, 1877, at the Meeting of Spiritual Conference 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 sits a radient angel in white,
Who says, "My chifd, 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 folled with truth divine,
That shall crush oppression, and yet shall twine
A wreath of honor for the gallant isw,
To raise up a standard of spiritual strength,
That will make even the scoffer pause at length;
No; to receive a spasmodical change of heart,
And then pass from mature to the study of man
And infinite wisdom that forme the great plan
Of immortal life, and who then me 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. 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 sub-

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 sound 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

#### WHY IS IT?

#### Why Should a Living Person Communicate through a Medium?

It is well known that the soul often leaves the 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, fays: "In eagerness to prove the seturn of departed spirits of humanity soo little need has been paid to the act that even 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 planchette have habitually received communications from persons yet living."

Mr. Coleman in his "Spiritualism in America" ave:

"I spent the evening at Judge Edmond's house, and was introduced to his daughter. Miss Edmond's health is very delleate, and for that reason the exercise 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 gate; she see spirits in her normal condition; and she can condition; mal condition; and she can sometimes at will project her spirit; appearing in form and delivering 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 present itself in visible form and identity to another,
though rare and an attribute results to Mine. sent itself in visible form and identity to another, though rare, is not an attribute peculiar to Miss Edmonds' mediumship; as I am acquainted with a lady resident in London who has the same power, and who has exercised it several times. This lady told me that on one occasion having a young friend staying on a visit with her, a gentleman who called to see them, in the course of conversation ridicated the belief in apparitions and said that he would give anything to see 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.—s bed side, and that, finding him-asleep she awoke him by a flox on the ears, and then after repeating a verse from a poem of Keat's came away. The gentleman called on the ladies early on the following morning, corroborsted her statement and acknowledged himself perforce a genvert, 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 reunited to the body, may be entirely unconscious of the event

# The Infidel Lecture.

The children of poverty! My heart bleeds 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 crime floated and jostled upon the wild, rude sea of life; the children in alleys; the children that crouch in corners when they hear the unsteady step of a drunken brute of a father; the children, little bables with drinking mothers; the children, too, of the rich, that have no liberty, these little ones are trampled upon, that are frightened. I ones are trampled upon, that are frighter pity them from the bottom of my heart. 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 larger 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 your knees would knock together, and you would sweat 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 affoat false reports. What an inconsistency! Think of it. If you should hereafter whip your child, I wish you could have hereafter whip your child, I wish you could have a photograph taken when doing so, with brows corrugated with anger, your cheeks red with wrath, and the little child shrinking, trembling, crouching, pegging! If this child should happen to die, wouldn't it be sweet in the autumn, when the maple leaves are thrning to gold, and when the scarlet vines ron like the sad regret into the ground,—wouldn't it be delightful to go and sit on the mound that covered the flesh you had beaten and look at the nicture of yourself in the 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 tonight will save one blow from the tender flesh of

night will save one blow from the tender flesh 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 there 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. Ingensoli.

It'might be well to give the following poem enlitled "Tired Mothers" in connection with the

A little elbow leans upon, your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair,
Perhaps 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.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless; and too slow
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 klas more oft, and tenderly,
The little child that brought me only good.

And if, some night when you sit 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 hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
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 coulddind a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless 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 ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest is flown;
The little boy I 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 exceedingly interested and intelligent audience, re-turned to the Grand Central on Wednesday, and on Friday last left for Council Bluffs in response 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 en route to New York Aside from his extraordinary merits as a medium, the doctor socially is one of the most attractive gentlement we ever met. Quiet in demeanor, of refined instincts 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 endoctor is at all times genial, instructive and en-tertaining, and invariably inspires friendships that are warm and lasting. Those who know him best are among his most ardent admirers. In his professional capacity we solicit from those he visits all that he seks, fair and honest treatment. As a gentleman of scrupulous honor, integrity and character, we commend him to all who are capable 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 meast one paper and become a reading as well as hearing neeple. hearing people.

The Holy Persons.—Lord Amberly says of these "holy persons," viz: "lat Confuclus or Khung fu-tsze, the founder of Confuclanism; 2nd, Lao-tse, the founder of Taouism; 3rd, Sakyamuni or Gualama Buddha, the founder of Buddhism; or Guatama Buddha, the founder of Buddhism; 4th, Zarathustra or Zoroaster, the founder of Parseelsm; 5th. Mahommed or Mahomet, the founder of Islamism; 6th, Jesus Christ, the founder 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 established. 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 peal 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 "Jesus though characterized by a studious disposition which led him to dive deeply into hidden things, was at the same time but a boy. hidden things, was at the same time but a boy. When at play he was as frolicsome as others." We have no doubt that when he was a youngster, he had childish ways and needed correcting at times; perhaps has received more than one good spanking from his parents. As to Buddha, his early life is covered all up with superstition, and the doing of improbable things. The fact that it is claimed that there is a tooth of Buddha, that is all limed that there is a tooth of Buddha, that is all limed that there is a tooth of Buddha, that is six inches in length, must, of course, throw a mys-tic vell oversels whole life, for human beings are not generally favored with such a quantity or bone in their mouth or jaw. Of course distance lends enchantment to the lives of the ancients, not one of whom was equal to some of our modern 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. Clark, of Marble Rock, Iowa, writes: As I in search of information I take the liberty to submit the following: For a number of years past I have been in the habit of holding occasional private seances 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 communctate 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 lutimated; was so strong, that the message was shaped in accordance therewith. Remember that messages invariably partake of mundane influences. 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 Ro The Talmud.—Jews, Protestants, and Romanista all agree in receiving as canonical the books of our Old Testament. But as the Romanists would add to these the apocryphal 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 Moses 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 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 in his hearing to insure its correct remembrance. Just before his death, they say, he spent a month and six days in repeating it to them again; and then, they assert, he committed it in a special manner to Joshua, through whom it was imparted at the latter of the committed of the latter of the latte to Phiness, 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 whem it was committed to writing lest it should be lost. This work, consisting of six books, is the famous Mishna of the Jews, which, with its Gemara, or commentaries, consti-tutes their celebrated Talmud.—Scribner's Maga-

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 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 Bociety, erected by special contributions of a few friends of the Biblea If they had connected therewith the 600 interpretations of the various religious societies in the world, the whole would have constituted the most complete conglomeration 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.

Boonsboro, Yowa,—Mrs. S. S. Montgomers writes: Let your thoughts and actions be pura and deal honorably and instly with your brother man, and just so will you build your future begintation. 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 opportunity presents for doing a good deed, don't stop to think of a reward that will perjaps follow, or of what some one will say, but so with a will what.

ever thy hands find to do, and angels will crown you with blessings of a kind that will be cheering to your mind when lonely moments crowd them-

selves upon you.

The Dark Side of Spirit Life.—There 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 hearsay, 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 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 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 Prost, 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 speats from hearsay; other spirits, less honest, would have considered that positive knowledge. Ab lah Ridgely, a spirit, says: "Oh, friends of carin! 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 busy about, something. All the arts and sciences and mechanical industries and sciences are in full blast known on earth, 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 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 on Spiritualism and Insanity, and who has been so triumphantly answered by Dr. Crowell, is the same Winslow who, in 1856, when the venerable Dr. Hare requested the American Association for the Advancement of Science to investigate the phys-ical phenomena of Spiritualism, insulted not only Advancement of Science is 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 1836. After the proposal 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 session, that session to meet in the first insane asylum. (Hisses, and other expressions of indignation.) Mr. Mitchell, (the astronomer), immediately moved that an hour be assigned to Dr. Hare for an expression of his 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.) Visit the same Winslow or not? I am curious to know. am curious to know.

Dreams, etc. My heart was pained yesterday. I believe we can throw a pleasant influence over the most troubled heart. Sometimes we do it in dreams. 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.—Carlotta, 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 bosom's lord sits lightly on his throne, And all this day, an unacquainted spirit

Lifts me above the ground with cheerful thoughts,"

Green Plain, Va.—James H. Hardee 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 afraid of public opinion. I have not
made myself conspicuous or tried to force it on any one, but have been quiet. 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 falls 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 theft, 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: Davenport, May, 1830,—When the speedile sailed for Sidney, one of the crew had been left in hospital there, with a dog that was much attached to him. 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 sentiner came to the officer on watch, while they were off Van Dieman's Land—"Very strange, sir, but M— has just walked up the gangway, and his dog with him." Then came one of the seamen—"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 mostioned by Colonel Lindsay, in whose hospital the seaman had died, and who came on board to inquire into the story. to inquire into 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, false creeds and theories that have been tolerated for untold ages, Such is the result of the unfolding of the glorious truths of Spirit ualism that has been suppressed by selfishness, ignorance, pride, and superstition; it rises triving ualism that has been suppressed by selfishness, iguorance, pride, and superstition; it rises tril umphantly and crushes beneath its glorious unfoldment and likemination ten thousand errors that have been rock in the cradic by creedal power for untold ages. It comes forth in all its glorious beauties, and brings to life spirit communion between the two worlds; bringing to light the glorious science and philosophy which establishes the status of mankind here and hereafter. It unfolds to man his inquiring mind, the glorious and magnificent truths of man's eternal progression, on and on, higher and higher, through all eternity.

"Bitter Christians."—Under this caption the Stock Report announces the departure of Col. Bob. Ingersoil 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 spt 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 one of the directors of these societies came near Mr. Ingersoil, either whilst the advertisements were out or at the time of the lecture. He was neither thanked for his kindness, nor cursed for his infidelity, but left entirely alone. The consequence is that the profits of the lecture, about \$450, are unclaimed. This, is pretty bitter, and only shows that though charity may cover a militance of sins, it will not cover that of atheism from the hard eyes of practical Christians.—Descer Mirror. "Bitter Christians."-Under this caption

The bigoted religionists of Denver were afraid ur doubtedly, that the Colonel might convert them to his peculiar views, hence did not attend his lectures. If the benevolent societies of Denver don't wish to use the money to aid the needy, there are hungry sees in this city, who would be giad to become recipients of the comforts that money would buy, and who would thank the Colenet from the bottom of their hearts. .

J. Frank Baxier, a gentleman of New England; is so sensitive that he can readily obtain names, dates, etc., 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 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

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

Brief Mention,-A Misslssppi negro wo man 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 Infidels and Christians.—J. R. Baker, of Clinton, Iowa, writes: I send you for publication a portion of a Christian catechism, and in connection therewith, an extract from a lecture of the noted Infidel, Col. Robert G. Ingersoll. I also desire you to publish at the close of the Colone's lecture, the beautiful poem entitled "Tired Mothers." Would to God we had more such Infidels as Robert G. Ingersoll. Thousands of poor little heart-broken and flesh-bruised children of Christians would be happy to day, instead of miserable, if we had. erable, 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, walting 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, Oblo, wriges "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. I extend my sympathy to the bereaved family and friends of Brother Jones.

M. A. Fullerton writes: "I am Elder In the Friend's Progressive Church, of Osborns Prairie, Fountain Co., Ind. My home is Lowell, Kent Co., Mich. I have been devoting myself for some time past to this beautiful philosophy as proven by spirit communion. I speak in churches where I find the people liberal enough to let me occupy (hem; at other times and places I speak in halfs, in school houses or pariors as the time or in halfs, in school houses or parlors, as the time or occasion demands; aways speak under inspiration. I am a Psycometrist and practical Phrenologist; Psycometries 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 angle to dethrough my organism but like pearly all gels 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 certain, 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 he 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. 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 manual 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 occupations to the body. cupations to the body. There are grades, stations barriers of caste, even as among you—not caste as 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 brands 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 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 thron here by the autilde show of some plebelan whose only credentials are a seeming wealth; but the stamp of goodness and worth is to be plainly seen before they will be received. Question: Have you snything in your sphere equivalent) to our struggle for existence here, that is, must you work in order to live?—Answer: It is impossible to die—always remember that always remember that. To die is to be born again; to resume the everlasting work of creation. die will be a great blessing to many who are too 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 growfiling 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 con-tent to eke out a miserable existence upon the scantlest proceeds of such work as he is of neces-sity compelled to perform.

Bear this in Mind.—The London Spirituality says: This community of sensation may sometimes be used by spirits for good purposes. When Miss Rhondda 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 purpose of giving the medium freedom from pain by putting her into a mesmeric sleep; but they invariably asserted that all the time she was insensible they felt the pain themselves, and bore it for a time for the sake of giving her relief.

able they felt the pain themselves, and bore it for a time for the aake of giving her relief.

The Grand American Idea.—The prospectus of a new Spiritual paper is issued by an individual who seems to possess had 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 announces 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 seem to interrupt his relations with the other place, as the journal is to be especially published to carry "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 half column," The first number will contain the first chapters of an "excursion to heaven, a fairy story which carries one on the wings of science and philosophy to a conception of the "Grand American Idea" tells his readers that any number of copies that are paid for can be issued, and the spirit world calls for its apoedy establishment. One angel (sex not mentioned) has promised to give him \$2,000, and a "noble" man \$100 a year. His daty to all forbids his risking a failure, so that the Idea will not be started until there is a paying subscription list.—Boston Hendel.

This is a remarkable individual who experts to croomplish so much

ercomplish so much.

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

Mr. Peebles has met with great success

Dr. Simmons, Slade's agent, is about to return to the United States. Dr. Carpenter's silly talk on mesmerism, etc., in Popular Science Monthly, will be answered in the same journal.

The Countess of Calthness has written a new book in which she popularizes the reincarna-tion doctrines of Allen Kardee

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

were given. James Cooper, M. D., of Bellefontaine, Ohlo, writes: "The Journal is getting better and better under your management."

The Spiritualists, of Cold Water, Mich. would like to have a few seances by Bastian and Taylor. They are now at the Cascade, New York. Robert Cooper relates how the spirits through the Devenport Boys were able to untile a knotted string inside a small cigar box.

The Anthorities of the English jalls treated the mediums confined within their walls with the greatest consideration.

Dr. Carter Blake, an Englisman, claims that on one occasion he saw a mass 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 fourteenth street, is occupied by Hebrew firms.

The late Robert Dale Owen, married his second wife, Miss Lottle Walton Kellogg, at Caldwell, N. Y., June 23d, 1876. One year and one day be

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

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

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 plums to the rest of the

Mr. Wilson, of the London Psychological Society, knew a young lady who would occasionally go into a state of come, and the children would then see her spirit walking about in the

Onset Bay Grove camp-meeting is now in session in Massachusetts. In one of the cottages a room has been set apart expressly for holding circles. A blind medium is there glying 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 lungles of Africa.

Mr. Pearson remarked that Sir Humphrey Dargonce took nitrous oxide and exclaimed, "What revels ons! All my thoughts are solid! They run into substantial form. He thought that that run into substantial form. He thought that that remark of the learned chemist was very sugges-

The church of the Savior in New York has been crucified under a trust deed. It was trying to carry \$30,000 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 inci-

Insanity.—The Boston Medical and Surgical Journal contains an article upon "Insanity and the Revival," by Theodore W. Fisher, M. D., in which reports are given of eight cases of insanity during the last two months, which were caused by religious excitement growing out of the Moody and Sankey revival. Sankey revival. It Appears from the London Spiritualist that

Mr. Stainton Moses has a piece of spirit drapery, cut by him from the fabric 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 rifle, carrying an ounce ball 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

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. Henry C. Wright, a spirit, exhorts Spiritualists to unite for mutual protection. The Connecticut Association of Spiritualists will hold a meeting at "Com-pounce" on Wednesday, Aug. 8th.

Bro. J. M. Peebles says:-Ay! there may be muscle and sinew, there may be intelli-gence 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 raffure!

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

It appears that Dr. Hallock, once had two claisvoyants 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 sentiments they expressed were of the most exalted kind, equal to any that had ever been heard from pulpit or platform. When Dr. Hallock began to wake them up they would always swear at him for doing so, saying that they did not wish to be called back to earth. She thought that all human beings in their innermost, were better and wiser lngs, in their innermost, were better and wiser than they appeared to be in their normal state.

We have suspended over our deak in the Editorial engetum, a handsomely framed imperial photograph of S. B. Jones, late, the Editor of the Ralloio-Philosopical Journal. There is a very striking resemblance between the face of Mr. Jones and that of the great Bouthern chieftain, Robert E. Lee. Jones, with all the courage of a high-souled missionary in the cause of humanity, who without a creed, because the benefactor of future ages, whose memory cannot die while there are hearts left to admire pure moral grandure, was as great a soldier in the army of Liberalism, as Lee was at the head of victorious legions, the army of North Virginia.—Denison, (Tex.) Daily Oresset.

Hathurine Fox Jeneken, one of the original Fox girls has taken that garrulous old seed and supercillous fault finder, D. D. Home, the medium, by the ears. He gave her, among other things, not a very friendly notice in his book. In the conclusion of her communication abe says: "In conclusion I repeat my request that I may be heard in answer to the unprovoked, unjustifiable attack now made upon me. For years past I have lived in atrict seclusion, 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 alanderous statements made against me by a person I had hardly ever apolten to, knew nothing of, and which statements have been retracted and denied by the accusant again and again."

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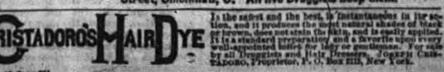
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And now we come to life. Here it is said, is a phenomenon mysterious, utterly inex-plicable and proof of more than material or natural causes. What is life? Life we have every reason to affirm, is a form of material activity. In viewing life in its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

A drop of felly, 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 different from the rest of the material world? ferent from the rest of the material world? Nothing supernatural is needed to explain its life. Not until life reaches the more complex forms, dowe call feathe intervention of a supernatural power. explain, it. But after all we can come as hear explaining life as we can any of the phenomena about us. We cannot even explain the falling 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 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 mineral crystalizing after its own order. Crystalization is produced by increment after 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 crysnatural 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 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 operandiof 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 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 might 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 the egg is made into a chick by supernatural 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 motion is converted into heat, heat into light, and light into electricity in inorganic na-

ther thing very much relied upon by the theologian in asserting the reasonable-ness of his hypothesis of a personal God, 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 theory based upon a very plausible appearance 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 adapted to its condition. Birds fly in the air, fishes swim in the sea; animals, quadrupeds, 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 evi-dence 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 of. 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 possi-

The materialist sees this adaptation of all living things to their environments, to be the fesult of long tedious evolutionary processes culminating always in the "survival of the fittest."

The atheist without the aid of science

which, under their changed environments, must be advantageous or extinction follows. must be advantageous or extinction follows. Every year there is a constant gradual increase of these stronger ones, while all included that are not able to adjust themselves 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 prolonged existence and perpetuation of their kind with the pew modifications in structure and function conveiled by the changed 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 sustenance. Take for instance the cod fish. It has been known to deposit five million eggs in a sinknown to deposit five million eggs in a single season, and yet only a very small portion—an infinitesimal part of this immense 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 ware. 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 any-thing, that God is guilty of just such folly! Take an example among plants, the Canada thistle. It reproduces itself in a very pre-lific sort of way, and though millions upon millions of feeds 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

A change of organism may consist in the 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 conwill be crushed out under the changed conditions, this one and all like it because of adaptability will be most likely to survive 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 identi-ty 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 of the sort—there is absolutely no design 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 evidences 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."

miss the mark-now and then only, one hits."

And yet westand 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 these was that a paragraphs. 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 design? From these low eyes all the way up to man there are eyes of all grades of perfection. Touch is said to be a feeling, but all the physical senses are but register. 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 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 perish in which the nerves of sensation are less active, during this process of development 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 me any part of the lruman 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 have have have have feet, grasp because we have have have have bear because of our ears; in a word we have hear because of our ears; in a word we have learned that function comes from the organ. 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, hare and other timid animals with long legs making them fleet of foot so as to get out of danger. But 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. Their world produces its inhabitants and they must be adapted to their environments under the penalty of extinction. Their 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. Mountains have been upheaved from the very ocean's bed, while climatic changes involving tropical and polar inter-changes have swept over the face of our earth in the ages that are gone. Some of these climatic 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 is abrupt 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 weaker go down, while the stronger survive, while thousands and even millions perish before they can reproduce themselves. The weaker go down, while the stronger survive, while thousands and even millions perish before they can reproduce themselves. The weaker go down, while the stronger survive, while thousands and even millions perish before they can reproduce themselves. The weaker go down, while the stronger survive, while thousands and even millions perish before they can reproduce themselves. The weaker go down, while the stronger survive, while thousands and even millions perish before they can reproduce themselves. The weaker go down, while the stronger survive, while thousands and even millions perish before they can reproduce themselves. The weaker go down, while the stronger survive, and the continual reproduced the continual reprodu

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 unsuspecting and all alone, suddenly the wolf comes down upon it, and with never a moment's warning tears it to pieces. 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 you; God has given me teeth and stometh adapted to eat you, and I am 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 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 wolf cuts-short the story by exclaiming: "You miserable little atheist, do you doubt that God has made me and adapted me to eat you?" [Laughter.]

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 suffering and slaughter, forrow, 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 he a God he certainly does death. If there be a God he certainly does not possess the benevolence common to fluman beings. This universe is full of suf-

fering and distress. fering and distress.

Only a few days ago a terrible fire destroyed the lives of hundreds in a few minutes, the details of which were read with tearful eyes by thousands. O! the horrible cries to God for help and succor; but the heavens were as solid brass and this infinite, loving father sits quietly looking on, but never puts forth his power to help a single soul from the flames. Is there a single human being who would not under such circumstances, if he had the power, stop the flames and save these wretched perishing 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 flend—barning up men, women, and innocent-little children! I see abundant in the says dant evidence that this universe is not what theologians claim. See the ship foundering 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 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 omportant being upon such occasions as this? nipotent 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 rufflan 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 rufflan? 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; 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 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 affaptations, 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 miser-

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 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.

# 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 entitled to much credit. The management being only temporary, however, some more definite plan seemed necessary for the fature, 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 EDITOR JOURNAL:-The Spiritualists of

Journal seme weeks ago, and speaking encouragingly of the success of the cause is localities where he had been laboring. 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 occurring at the evening meeting is werthy of mention. Just before the exercises commenced a small ring dove flew in at the window, and was taken in hand by S. B. Me-Cracken, who turned the circumstance to Cracken, who turned the circumstance to cracken, who turned the circumstance to account by speaking of it as a favorable omen for the new step that was being taken—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. 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 sensation 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. B. 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 Spiritualists 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 to-gether 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 Truth Seeker; Glies B. Stebbins. editor of the Truth Seeker; Glies 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 Boston Index; Mrs. R. M. Scott Briggs, of Syracuse, N. Y.; Dr. D. L. Brown, of Binghampton, N. Y.; H. L. Green, of Salamanca, N. Y.; Mrs. Matilda J. Gagh, of Fayetteville, N. Y.; A. B. Brown, of Worcester, Mass.; Miss Ella E. Gibson, of Philadelphia; Mrs. Ammy Post, of Rochester, 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 Vincent and Charlotte; from the South at Syracuse and other places. cuse and other places.

And for the accommodation of those who

would like to attend the meeting, I would say that arrangements have been made to take passengers from the following named places, to Walcott and return, as follows: Rome, \$3.00; Syracuse, \$2.60; Ogdensburg, 84.65; Cape Vincent, \$3.30; Suspension Bridge, \$3.00; Buffalo, \$3.50; Auburn, \$1.38; Owegd, \$4.03; Fréeville, \$2.66; Rochester, \$1.67; Oswego, 78 cents; Charlotte, \$1.32. As before stated these figures cover the railroad expense both ways. railroad expense both ways.

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. Hud-son, of Indianopolis, Ind., known as the Spiritualist "Sankey" of the West. The Southern Central Railroad and the

The Southern Central Railroad and the Ontario Southern Railroad will sell excursion 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 Penisylvania and Canada West. Every Eiberal. who can, is urged to attend and swell the multi-tude and give evidence to the world that liberalism is still alive and in extrest. H. L. GREEN.

# 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 surplusage to add that good speakers will attend, yet wε cannot fail to mention especially 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. there and arrangements have been perfected which cannot fail to assure not only a ed which cannot fall to assure not only a profitable expenditure of time, but an exceedingly pleasant one by reason of the excursions on the lake, in the new and beautiful steamer Lady Woodsum, will add greatly 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 sur-rounded 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 picturesque scenery. Its silvery waters are bounded by rocky and sandy shores, and dotted by many forest-covered islands, and its waters are well supplied with fish. Cars leaves 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 F. M. Through tickets from Boston to Newbury, can be procured at the Lowell depot. Only one change of Among the mountains to be seen from the

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-

trains on the Concord and Claremont Railroad 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
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. Arrangements have been made with Concord
and Claremont Railroad to sell round trip
fickets from all stations on their line, induding Concord, Claremont Junction, for
fare one way.

# Facts for the People.

fore the pablic with so much undisputed evidence of its great medical value, as the

# VECETINE.

For every complaint for which the VEGETINE is recom-mended, many jestimonials of what it has done is furnished to the public at tame, and no one should fail to observe that nearly all of the testimonials are from people right at home, where the VEGETINE is prepared, and as the streets and numbers are given, there can be no possible doubt about the BOSTON, Dec. 17, 1872.

H. It Stevens, Esq.: Dear Sir-May I sak the favor of you to make my case public?
In 1861, while on picket duty in the army, I was taken with

s.ft, which hasted all night. Was taken into camp and doed with whiskey and quinine. After this had fits every day, and was taken to Newbern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Re-mained in poor health for four years, treating with many playsicians and trying many remedies. Finally Scrofuls made its appearance on different parts of my body, and my head was diseased as to be frightful to look at, and painful beyond endurance. After trying the most eminent physicians, with-out improvement, a change of climate was advised.

Have Duen to the Hot Springs in Arkansas 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 medicine, 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 asten into the skull bone.

The best physicians said that my blood was so full of poison they could do no more for me. About this time a friend who had been an invalid told me VECETINE had restored him to perfect health, and through his persuasion I commenced taking VEGETINE. At this time I was having fits almost every day. I noticed the first good effects of VEGETINE in my digestive organs. My food sat better and my stomach grew 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 could the fits, gave me good, pure blood, and restored me to perfect health, which I had not enjoyed before for ten years. Hundreds of people in the city of Boston can rouch for the above facts.

VEGETINE has saved 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 me great pleasure to show the marks of my disease or give any further information relative to my case to

# , I am, sir, very gratefully, JOHN PECK, No 50 Sawyer street, Boston, East.

Twenty-Seven Years Ago. H. R. Stevens, Esq.: Dear Str.—This is to certify that my daughter was taken sick 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 attended by several physicians—the regular attending one being old Dr. John Stevens. They all pronounced her case incurable. She had been sick about a year, when hearing of the great Blood Remedy, VEGETINE, I commenced giving her that, and continued it regularly till she was about seven years, when she was pronounced perfectly cured. During her sickness three pieces of bone were taken from her right arm above ness three pieces of come were taken from her right are a score
the cllow, one of them being very long. Several small pieces
were also taken from left leg. She, is now twenty-seven years
old, and is enjoying good health, and has ever since she was 7
years old, with no signs of Scrotula or any other blood disease.
Her arm is a little crooked, but she can use it almost as well as the other. Her legs are of equal length, and she is not in the least lame. Her case was Scrofula, inherited in the blood; and I would recommend all those having Scrofuls 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 recommend-ed, but, on the contrary, it is nourishing and strengthening, My daughter's case will fully testify this, for I never saw nor orse form of Scrofuls

> HULDA SMITH, 19 Monument street, Charlestown, M. MRS. SARAH M. JONES,

April 10, 1870. 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

Vegetine is Sold by all Druggists.

# IF THE SICK.

Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a 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 discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent disease, and be very much to telepath advantage, free of charge, Address Mrs. Lucretia Bradley-Hubbell, Box 1,418, Norwich, Conn.

MINERAL RODS. Important to miners and treasure seekers. For particulars price, etc., address E. A. COFFIN, No. 45 Bristol street Boston Mass. 22:32:35

THE NEW BEVELATION Volume 2nd is now for sale. Price, by mail, \$3.50. Address J. R. WARREN, care of T. J. Griffith, Utica, N. Y.

CATARRH. I had it twenty-four in 1870, Book for 10 cents, gives full particulars Name this paper and address C. H. SYKES, 189 East Madison St., Chicago, Ill. Cut this out. 29-18-29.



CRAB ORCHARD SALTS CRAB ORCHARD SPRINGS, OF KENTUCKY IN EFFECTUAL REMEDY FOR The Cure of Dyspepsic and Costiveness of the Bowels.

Taken in small doses occasionally during the spring, it is a most excellent purifier of the Blood, and as a remedy for Colds & small dose taken at night will give certain relief by granuine except put up in Bestles, and sold under the Label of the CRAB ORCHARD GG COMPANY. If not to be last of south convenient Druggists, consumers are re-