

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED L PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XXII.

JNO. C. BUNDY, Editor.

CHICAGO, AUGUST 25, 1877.

\$3.15 IN ADVANCE.

NO. 24.

MANHOOD.

A Lecture Delivered By Prof. Wm. Denton, at Highland Lake Grove Meeting, Massachusetts.

The grand business of life is not to be a king or queen, a president, a member of the bar or the legislature; it is not to wear fine clothes, to live in a magnificent mansion or to be respectable; we are not here to be Methodists, or Baptists, Free Masons or Odd Fellows, but to become perfect men and women. Whatever helps us in this direction is a benefit to us, and what hinders us is an injury.

To be true men and women we do not need to have anything new grafted into our constitution; we are not born devils that can only become men by some process of transmutation through which we must pass, or go to a devil's abode; the baby is a young man or woman as much as the sapling from an acorn is a young oak.

There is not an organ or faculty of our constitution with which we could dispense without injury, and the evil of the world only comes from an excess of what is really good. The man is a glutton; but the appetite that makes him one is essential to his life, for if it was destroyed he would forget to eat and speedily die. Another man is guilty of sexual excesses that sap the foundation of his life by draining away his vital force, but the faculty that leads him to do this is essential to the perpetuation of the species, and without it the race would in a few years become extinct.

Nor is there anything lacking; the elements that make the most perfect musician exist in the least musical; the forms of beauty that teemed in the brain of Raphael, that trooped forth at Shakespeare's call, lie latent in every soul as the photograph on the plate before it is developed; the worst man contains in his soul an ideal of goodness that he cannot but adore.

We may be sure that manhood is something of immense importance. For this the planet "cohered to an orb." Millions of years were spent in preparation for it, and thousands of millions of models were made and discarded, before nature could say, I have produced a man. From the day of his appearance she has been incessantly employed in perfecting her chief work; and now she calls upon us by the voices of our fellows, and by her own voice in our souls, to assist in completing what she has begun, the labor of the ages, the production of perfect man.

Whatever may be the case in other conditions of being, it is certain that manhood here depends largely upon physical development. The spirit of the man sees with the eyes of the body, and to see well the eyes need to be in perfect condition. It is possible, as the case of Laura Bridgeman proves, for a person born deaf, dumb and blind to become educated and grow into manhood, but the process is a slow and difficult one, and the highest types of manhood can never be developed under such circumstances.

As the astronomer needs good telescopes with which to explore the heavens, and can only do the best work with the most perfect instruments, so to make of ourselves men of the highest type we need a body in perfect condition and kept in that condition continually.

What a satisfaction it is to know that the power to do this lies on our own hands. If some outside power could make us sick or yell, blind, or deaf, and we were perfectly helpless, the very thought would paralyze us. If our neighbors could by their prayers or witchery pals our limbs, we should think ourselves in a devil's world, and could never be certain that obedience to the health laws would be of any service to us. But this is God's world and we are his children. We came into the world with nearly all the chances for having good in our favor, for if parents cannot give birth to healthy children it is but seldom that they give birth to a child at all. Prostitutes are generally barren, and society is thus saved from human curses that would otherwise be poured upon it, like a baleful deluge. When married people are closely related or much resemble each other, they are generally destitute of children and the world is saved from the half made up specimens of humanity that would otherwise be born.

The introduction and spread of Christianity assisted materially in the moral and spiritual education of mankind, but it sadly neglected physical education, which lies at the foundation of both. Paul says, "Bodily exercise profiteth little," and Wesley sings, "Nothing is worth a thought beneath, but how we may escape the death that never, never dies." And in such a spirit the early Christians neglected the gymnasiums and baths, that their pagan neighbors frequented, and while they supposed they were saving their souls, they are in reality damning their bodies.

There are said to have been 800 public baths in Rome in the old pagan times, many of them built with great magnificence and annexed to them were places of exercise and libraries. Before bathing the Romans sometimes basked in the sun, allowing the rays to fall upon the naked body, without the intervention of blue glass. With the advance of physiological knowledge in these later times has come a revival of pagan care for the outer man, which is essential to perfect manhood.

At birth there is a large sum placed in the bank of health to our account, which by proper economy will last us to old age. The fortunes of some are spent by the folly of their parents, before they are old enough to attend to them on their own account. Many others find their notes protested at twenty or thirty, their patrimony all spent, nothing left to pay the rent of the tenement at the call of Death, who ejects spendthrift tenants and the grave hides his body.

Young people desirous of being perfect men and women, and this is the highest object of human ambition, pay careful attention to your health, or you will fall by the way-side and never reach the goal. Every time you drink a cup of tea or coffee, every time you smoke a cigar, or put a chew of tobacco in your mouth, or drink a glass of liquor, you are drawing from the bank of health an extra portion of your capital. Whenever you lose a night's rest, whenever you dance till two or three in the morning and then go to work as usual, you are lessening your stock, rendering it more and more difficult for you to become a perfect man.

Give yourself plenty of sleep, allow nothing short of necessity to rob you of what is more important than food. A man can live three times as long without food as he can without sleep. You may lie in bed too long but you can hardly sleep too long. When you rob yourself of needed sleep, you rob yourself of health, and in the end of life.

One great cause of the intemperance of the country in eating, drinking and by personal excess, is owing to the lack of other and higher means of enjoyment, and this brings me to a consideration of intellectual culture as a means of manly development.

Apart from intelligence the man is no more than the tree against which he may lean. Some of the finest formed bodily men that I have ever seen were ignorant negroes loading cotton, whose thoughts went scarcely higher than the bales that they pushed; men in body, babes in intellect. When the day's work was over, eat, sleep, sing, dance, tell vulgar stories, then work again; so went the round of their little lives. When religious, their religion only gave a slightly different direction to their pursuits; they ate, smoked, chewed, became intoxicated occasionally with religious excitement as they had formerly done with men, saying just as silly nonsense in the meeting house, as they had formerly done in the tavern, beat time instead of dancing. Nothing can save men from such a low condition as this but intelligence. Millions of white men are in a condition but little better than that of those negroes of the South, and nothing can rescue them from it but intelligence.

Life is a school and we are all here to learn; we have the best of teachers provided for us and all our lessons are given gratis. Night unrolls her starry chart for our benefit and calls us out by its beauty to look and learn. She writes her lessons in golden letters for all her scholars the world around; suns, moons, planets, comets, meteors, these are her alpha bet, and she writes, she draws, she presents them in startling forms at times, to waken us from our intellectual sleep. "Look up, look up," she cries, "Oh, my young men, here are millions of worlds for you to become acquainted with; let me introduce you." They have been shining for ages, and doing their best to attract our notice, and they have nothing but benefits to confer on their acquaintances. You mechanics who spend your unemployed hours at street corners and in grog shops, here are chances for you. Make a telescope or come your drink money and buy one, and become acquainted with these stars. The first movement in this direction will increase your intellectual height. If you are not ingenious enough to make a telescope and are too poor to buy one, you can still study the heavens, and if that does not attract, everywhere around you are classes innumerable and the best of teachers, who are waiting to instruct you. Here is a botany class taught according to the object method. What a profusion of apparatus provided for us regardless of expense! Trees, branches, roots, rootlets, leaves, blossoms and the fragrance to make them attractive. In the flowers are pistils, stamens, anthers, pollen, honey-cups and honey, and all more beautiful than if made of gold and adorned with precious gems. There is not a nook or corner of the broad land in which you cannot find that provision has been made for our instruction in this useful and attractive science. See these rough boulders with their surfaces covered over with lessons printed in green, brown and crimson, and illustrated with the finest engravings regardless of expense. The ground work of these lithographs required a hundred thousand years of preparation, but they were freely given, and these stone books are presented without price to beggar and banker alike.

A single acre of wood land contains more than all the schools and colleges combined can furnish. Botany, mineralogy, geology, astronomy, ornithology, conchology, entomology, physiology and sciences yet unborn are all taught here and all illustrated in a manner that can never be surpassed. Mantell wrote a book on a pebble, and an interesting book it is. If a single pebble could furnish the material for a book, what could not be gathered from an acre of land with all its rocks, trees, flowers, shells and insects, and what from broad fields, high hills, pebbly brooks and wide spreading woods?

Schools are useless, however, unless the scholars have capacity and know how to use it. The hog that roams through the woods is in the best of schools, but he comes out a poor scholar. The squirrels have lived among the trees for ages, but their botany is restricted to the best way of cracking nuts and extracting their contents. We need to know how to study, and for this purpose books are of the greatest value. Here is a specimen from Plympton, a pebble which I broke out of a boulder of conglomerate. The first thing to be learned from it is that a large of this material must exist somewhere to the north of where it was found for it is a drift boulder, and since the direction of the drift was from the north to south, its home must have been north of where it was found. It carries us back to the time when New England was covered with an icy mass thousands of feet in thickness, slowly moving over the land, but with resistless force, it breaks off masses of rock which are pushed southward and being rounded as they go become boulders, which, when the mass eventually melts, are left where they lie, to the great wonder of those who discover them till we learn their story. But since the boulder is composed of pebbles cemented together, there must have been a time when the pebbles were uncemented and formed a gravel bed; and since the pebbles are of irregular shapes and sizes, some of them quite large, it appears they must have been swept down rapidly by some mountain stream to a neighboring lake, or into the ocean, where they were piled up. When this was done the pebble itself gives no information, but from what we know of similar pebbles in conglomerate beds, one such bed at Fall River immediately under the coal measures, there is good reason to believe that it took place just before the coal measures were deposited. The pebbles at the sea bottom by pressure became converted into a bed of solid pudding stone or conglomerate, which must have been heaved from its resting place and exposed, where the icy mass could break off the fragment that made the boulder. But the pebbles must have been made from some mountain mass, from which the rock was riven that the river wore into pebbles. Can we get any clue to this? We crack the pebble and find it to be quartzite. And what is quartzite? Sandstone so heated as to become crystalline in its structure when cold. We are carried back to a time then when the ledge from which the rock was torn, the pebbles in conglomerate beds, were of sandstone, and sandstone is as we know nothing but sand washed down by water, accumulated in masses and hardened down by pressure. Can the pebble tell us when this was done? It can. On examining the cracked surface we find fragments of small bivalve shells called Lingulella, shells belonging to the same family live in the ocean to-day, but the particular species that we find in this pebble lived only during the early part of the Silurian period when the Potsdam sandstone was laid down and we find just such shells by millions in the Potsdam sandstone of Wisconsin. We are carried then still further back by many millions of years to the Potsdam period, before the continents were brought forth or the mountain chains were elevated. Over what is now the United States lay the waters of a shallow ocean, into which rivers from the land that lay to the north poured down sandy sediment. In that ocean were myriads of bivalve shells, their occupants anchored by protruding feet pushed into the sand, while their bodies were swayed to and fro by the rolling waves.

Not in this all we can learn from the pebble. The change of the sandstone into quartzite by heat and coal black appearance of the shells in the pebble, tell sometime of disturbance, when the sandstone that made the quartzite was sunk to a great depth by the overturning of the strata, and heated till it was at least red hot, then in after ages heaved into a mountain chain, of which the hills around Boston are the worn down representatives.

This is an illustration of what may be learned from the commonest material that lies everywhere around us. If we knew enough we might trace the history of every animal back to its origin, for all are the result of the united influences of all their ancestors from the dawn of life, as we are what all our ancestors have made us, added to what we have ourselves done during life. But to study in this way requires books, and if we wish to be men standing on the vantage ground which the most intelligent of our race has built, we must have access to books, good books, and plenty of them, and we must take the time necessary to make their acquaintance.

More than this, however, is necessary to make the true man, "the tall man, uncrowned" of whom the poet sings. We have only been talking about the foundation and the lower story of what we are to build. With a sound body that disease can no more seize than frogs breed in a boiling spring, with a mind well informed on science, and able to read the volumes that are everywhere open for our instruction, we must have a manly morality, higher by far than that of counts and lawyers. It is not enough that we keep out of jail, nay, the best of men sometimes get in there because they are so good. It is not enough that the church is satisfied with your conduct and your family prefers no complaint against you. A man serves the most exacting of all masters, himself. Blessed is he who strives daily to live the life which the Ju-

talent spirit within is forever presenting for his imitation.

There are certain principles of morality that are common to all religions, such as temperance, honesty, truthfulness, chastity, charity. I need hardly say that true manhood includes all these and enforces them more fully than they are generally taught. The temperance of manhood does not discard rum and console itself with a pipe, a quid, strong coffee and opium, nor does it destroy the health of man or woman by sexual indulgence. It does not loudly blame the man who drinks a glass of cider and then become intoxicated by religious excitement, and denounce every one who does not become equally intoxicated. There is a vast amount of religious drunkenness, and many persons are constantly employed in fostering it. I warn you against it, for there are few influences more detrimental to manly growth than this. Shun meetings that are held for such purposes as you would shun grog shops, that are less injurious to men's bodies than these are to men's souls. When men go to grog shops they shout and sing and talk irrationally, and when men become religiously intoxicated they do the same thing; they shout, so that they can be sometimes heard miles away; they sing, and generally songs in which the unexcited can see neither sense nor poetry. Grog drunkards frequently swear, revival drunkards commonly pray, but the prayers of the one class have no more reason in them than the swears of the other class, and are no more likely to be answered. When a man gets drunk with rum, he has to pass through a period of depression, when he is said to be sobering off; those intoxicated with religious excitement pass in like manner through a period of depression, when they come to their normal condition, as any one can learn by listening to the experiences of the victims. As the one kind of excitement unfits the man for sober thought and prepares him for the lunatic asylum, so does the other, and the victims of the two may be heard howling side by side together.

I know this religious excitement is got up under pretense of saving men's souls; but their souls were never in any danger of being lost, and if they were that would be the last process that a sensible man would think of for saving them.

Is the innocent baby lost or in danger of being lost, when it first comes into the world? A devil might be supposed to manage a world better than to allow of such a horrible possibility as that. If the baby is not lost, is the sportive child? At what stage of life do they become lost? I am reminded when I hear men preach about being lost, of the man who fell into a pit on a dark night, but managed to seize a rock that jutted out of the side as he was going down; to it he clung for the rest of the night, loudly calling for help to save him from the certain destruction that awaited him if his strength should fail. When daylight came what was his chagrin and yet delight to see that all night he had been within six inches of the bottom. So to-day men shout to poor souls who dream they are falling headlong down the pit of perdition. Hold on to the rock, or you are lost, clinging to the cross or you sink into a pit from which no power can deliver you. When they open their eyes they will discover that there is no pit, save the pit that their ignorance had dug; the solid ground is under the foot of every soul. All that we need is to climb the hill of manhood and bless ourselves in the rays of the sun of knowledge which shines for all, but is concealed by the fogs and mists that gather in the valley below.

Our manhood will include honesty of the highest type. I do not call that man honest who deeds his property to his wife and pays his creditors fifty cents on the dollar, and continues to live in a mansion on the money he has stolen from his trusting fellows. No honest man lives in a fine house, drives fine horses or lives luxuriously, while his creditors dun him in vain for what if he was honest they would not need ever to ask, for nothing is more pleasant to an honest man than to pay what he owes. I do not consider that man honest who lives in idleness on the produce of other peoples' labors, whether he is rich or poor. The true man can not thus live at the expense of his fellows.

The honesty of true manhood will not obtain a living by any business that is not of benefit to mankind. A man can no more honestly sell tobacco than rum, and the time is coming when the one crime will be written down as black as the other.

The truthfulness of manhood will no more lie for God than for man. Fashionable lies, political lies, religious lies and family lies are all brothers, and he who entertains the one opens his doors for all their relations. The highest type of manhood only goes with the most perfect truthfulness and honesty. I do not believe in the philosophy of Jesus. I have no faith in his supernatural claims, but for the transparent truthfulness, the downright honesty and heartiness of the man, I love him. No skulking, no dodging, no courting the rich and the influential, no flattering the congregation and Judas going round with the bag to raise money to buy a synagogue. His honesty and unselfishness smites the whole world in the face.

True manhood will be chaste; not with the chastity of the Shaker, who denounced the most natural instincts as demons that must be cast out, instead of regarding them as angels, who are ready to contribute to so-

ciety's welfare and the individual's highest good. All natural desires are legitimate and all that is needed to render them a blessing is that they be controlled by enlightened judgment.

The true man will be self-centered. The multitude are led by a few, as one buffalo determines the course of a herd, and one wild swan guides a flock. Not thus are perfect men made. Grant, a tanner in Galena, is a nobody, no one who saw him ever seems to have supposed that there was the stuff in him to make a hero, but as soon as he is thrown upon his own resources and great responsibilities are thrust upon him, he grows manward a foot a day. A military hero is but a poor specimen of a man at best but his development illustrates how a man will grow when he depends upon himself and snaps the chain that binds him to the chariot-wheel of another. Allow no man or body of men to enslave you, or you are a baby and must continue so. Suspect the man who comes with a chain in his hand, though he come in the name of Jesus, God or religion, and professes that he is only concerned for your soul. Listen to him and allow him to magnetize you, and you are undone; his gyves are on your limbs and you are a slave.

The true man has but one master, and that is himself; every other is a tyrant, whom, to save your manhood, you must resist. Take a Roman Catholic, who has accepted a creed, a church, a pope and a priest for master; in the same proportion in which he is a good catholic, is he a poor man. He is good in the church sense, when his will is lost in the will of the priest and the church and his faith is swallowed up by his creed. The moment he begins to exercise his individual judgment, and doubt the church creed, he becomes a poor Catholic, and this by the exercise alone of the noblest prerogative of manhood. It is the same with all Protestant sects and even Christianity itself. "He that believeth shall be saved." Not more easy is it for a chip to float down stream than for a child to accept the faith of his father, of the people around him, and say I believe in Jesus the son of God. No manhood is exercised in such faith, and when we believe that such a faith, or any faith that results from it will open the gates of Paradise to us, we have dug a grave for our manhood. Doubt comes by exercise of what is the glory of the man, and it would be nearest the truth to say, he that doubteth shall be saved from superstition and folly and he that unthinkingly believeth shall be damned by accepting that for truth which is only a lie.

The true man will be fearless when he is on the side of what he believes to be right and true. We are a race of cowards, forever looking over our shoulders to see who is in the procession to keep us in countenance. March in the way your compass points, though you march alone; if you are in the God's highway, you will have company enough by and by, and if you have not, your own manly soul will be the best of company.

The true man will be no niggard, nor will he be selfish; selfishness defeats itself. It is the ass laden with sponges that lies down in the water to decrease its load; it is the dog that opens its mouth to seize in the water the reflection of the liver it carries; it loses the substance in grasping the shadow. The charity that gives pennies to beggars is a very low form and does but little good. Help your neighbor to help himself, and you have strengthened both his manhood and your own. Assist your poor friends to obtain a piece of land of their own, and a house out of which no landlord can eject them, and you are conferring a blessing upon them and their families for life. You have some knowledge that others do not possess; tell it, and instead of losing your store, you have increased it. No worthy action ever failed of its reward.

Conscientiousness is a prime element of manhood; a firm, unswerving adherence to what we regard as right. John Brown, a believer in special providences and a swallower of orthodox dogmas, is a pitiable sight, but John Brown, the sympathizer with the slave, conscientiously working day and night and dying true to the man within him, looms up before us a giant among pigmies.

The elegancies of manhood should not be neglected. Singing is delightful and lifts the soul heavenward. Dancing goes naturally with it, and is as innocent as the waving of prairie grass. Art should not be neglected. You may not be able to buy fine oil paintings, but who can paint a sky as the sun paints it almost every day? What landscape even by Gainsborough ever began to equal these woods and fields of New England, that are before us every day, and whose beauty changes every moment? You have but few portraits, and perhaps none that are painted, but you can improve in art by studying the living men, women and children that are walking, talking and gesticulating around you.

The noblest part of a man's nature is the spiritual and religious, and a discourse on manhood that would leave out this part of his nature, would be as deficient as a map of New England that left out Massachusetts. Man is naturally a religious being and the true man will be pre-eminently so; but it will be a religion in harmony with reason and science, a religion that will not find itself under any necessity of accepting the imperfect representations of the deity contained in the Bible as the actual universal soul. It will be a religion in which the

Continued on Eighth Page

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

Copyright by Religio-Philosophical Publishing House, 1877.

(CONTINUED.)

Brother Peebles evidently supposes that anti-Darwinianism is "the be-all and the end-all" of true Spiritualism—that a Darwinian cannot be a true Spiritualist, despite the fact that Spiritualism, through its press and rostrum, has inculcated Darwinism from its very beginning in 1848—in fact, that Darwinism (so-called) may be fairly considered an integral part of Spiritualism, without which it would be lacking in vitality and growth, a sickly plant indeed, speedily wasting away into vacuity and nothingness.

SIMULTANEOUS PUBLICATION OF DAVIS', DARWIN'S, AND TUTTLE'S WORKS.

Before leaving this branch of the subject, it will be well to note a remarkable fact; to-wit:—the simultaneous publication of the three great works; Darwin's "Origin of Species," Davis' "Thinker," and Tuttle's "Arcana of Nature," in all of which are elaborated the same distinctive principles governing the descent of higher species from lower through natural causes. Darwin's work appeared November 24, 1859; the preface to Tuttle's is dated October 25, 1859; the preface to Davis' is of date November 21, 1859. A striking coincidence truly—the synchronous appearance of three independent works, enunciative of similar natural principles, yet presented in widely different aspects, and derived from, and arrived at, by their several authors, through dissimilar channels. By one, through strict scientific deduction; by another, from clairvoyant introspection, mental illumination; and by the third, by direct revelation from immortal souls in the spirit-world.

These three, representing the only three legitimate modes of ascertaining truth possible to the human mind, simultaneously present to the world the result of their investigations and inspirations, and lo! we find them in essence the same—each alike expressive of the great central truths of all being; the unity of type and of the conditions of existence; the universality of natural law; the absence of miracle and supernaturalism in the organic and inorganic world. To the Spiritualist, does this not seem something more than undesigned coincidence—that the spirit-world was desirous, at that time, of impressing upon the world the reality and importance of the facts and principles underlying the theories (so-called) of evolution and development, and that thus, through three separate channels, were these truths imparted to man?

A connection is even seen between Spiritualism and Darwin's work, through the fact that had it not been for Mr. Wallace (who is a Spiritualist) having commenced to present to the world a similar theory, it is the opinion of the scientific world that Mr. Darwin would not have published his "Origin of Species" when he did; nor is there any certainty that he would have ever done so—at least, many years would have elapsed ere he would have promulgated his views thereon. But Mr. Wallace, having arrived at the same general conclusions, independent of Mr. Darwin, had begun to advance them to the general public, seeing which, Mr. Darwin speedily prepared for publication his immortal production, which Mr. Wallace admits presents the subject in a more comprehensive and elaborate manner than he (Wallace) could have accomplished with it. It is possible, if not probable, that Mr. Wallace may have been the instrument in the hands of the spirit-world, to bring about the preparation and publication of Darwin's treatise in the manner above described.

So far, then, from there being a conflict between Spiritualism and Darwinism, we see conclusively that Spiritualism anticipated Darwin in its promulgation and advocacy; Davis having advanced it in 1847, and the same general ideas were thereon being met with in various smaller Spiritual publications, issued between 1848 and 1859, during which time Spiritualists generally having been made familiar with its fundamental principles, it was in general acceptance with them; while, in that year (from which, by the way, dates my conversion from orthodoxy to Spiritualism), a more definite elaboration of the entire subject was given to the world from the spirit-country, through at least two, and probably three, different sources, reaching thus all classes of society, spiritual and non-spiritual, scientific and Christian, the learned and the unlearned.

MRS. MARIA M. KING—PRINCIPLES OF NATURE.

Coming down to 1866, we find issued that year the first volume of a work, written through the mediumship of Mrs. Maria M. King, entitled the "Principles of Nature." This work is fitly characterized in the *Banner of Light* catalogue of publications as one of the most important contributions to spiritual and physical science that has been made by any seer or seeress. While giving many laws and principles common to the works of Davis and Tuttle, it attempts the resolution of various problems in the material and spiritual universe unresolved by those authors, it purporting to give the laws and principles of universal development or evolution in all their entirety and boundless scope—from the infinite universe to the tiny atom, from God to the lowest spirit essence, all forming a consistent, harmonious whole. We have here presented, for the first time, innumerable ideas and principles, hitherto unknown to man, governing the evolution of universes, central suns, planets, comets, asteroids, moons; and not content with generalizations merely, it gives the most minute detail of the forces and principles underlying all such. A thorough exposition of planetary development, the origin of types and species, and the origin of man, is embraced within the comprehensive purview of this wonderful mediumistic production. This book claims—which claim is completely established by the character of its contents—to be written by a highly developed mind, who has devoted his life in spirit to the examination and study of the laws of the universe, physical and spiritual, under the tutelage of lofty minds of higher spheres, assisted by personal observation and analysis of the principles now in operation in the universal domain.

Saying nothing relative to the absolute truth or reliability of these revelations (though, individually, I regard them as, in general, true), the work deserves the most cordial reception and careful investigation at the hand of the Spiritualists of the world; the unparalleled sweep of its philosophy, the mighty comprehensiveness of its scientific deductions, and the elaborate presentation of principles and forces underlying all causation, demonstrating the all-embracing intellectual grasp of its spirit author, to whom the most abstruse philosophical principles and the most complex scientific truths appear as simple as our A B C's to us. The mentality—the intellectuality disclosed in this book is something marvelous, thereby irrefutably establishing its genuine spiritual authorship; as Mrs. King, I know, is, of herself, as incapable of writing

it as Mr. A. J. Davis was of composing normally "Nature's Divine Revelations" (its companion volume, of the merits of which, being so well known, it is needless to speak) at the time of its dictation. Based upon its intrinsic merits, the work has failed to receive that attention and wide-spread perusal and study to which it is entitled, but the same, probably, can be said of Tuttle's "Arcana," and all similar works, their nature being such that only the select few are interested therein, while the masses run after sensational narratives of the phenomenal, the marvelous, the recondite, to the neglect of an earnest search after the causes of things, the forces and principles underlying all phenomena—the philosophy of life as the RELIGIO-PHILOSOPHICAL JOURNAL aptly terms it. I therefore urge upon every thinking Spiritualist desirous of learning all that can be gathered from spiritual sources concerning the laws, forces, principles, governing nature in the material and spiritual realms of being, to at once obtain, carefully peruse, and thoroughly digest these three works; Davis' "Divine Revelations," Tuttle's "Arcana of Nature," and Mrs. King's "Principles of Nature." These three cover an extent of ground not found, I think, in any of the other ever-accumulating Spiritual productions, all of which, however, possess more or less value according to their individual character and scope.

The spiritual author of "Principles of Nature" has produced other works, written through Mrs. King, giving, in a more popular form, many of the principles involved in the larger work. In one of these, a pamphlet entitled "God the Father," based exclusively upon the "Principles of Nature," we discover an exposition of the laws governing the origin of species on a planetary planet, in connection with the origin of man, viz:—"Types, families, and species succeed each other on a planetary surface, higher ones being derived through lower, and each higher one more perfect in organization than the lower, by virtue of its combining some new quality with those which constituted the lower." Thus forms progressed up to man; he combining in his nature the qualities of every inferior form, thus combining the qualities of all nature. "All forms concenter in him, as the focus to which the energies of nature have been forever directed." "The magnetic ethers which furnished interior life-essences to compose the germs of the lowest orders of forms, when these first began to exist, were exceedingly rare; and for this reason the germs were imperfect, and developed into imperfect organizations. Formation once instituted, these essences rapidly condensed, and yielded higher, and still higher, interior life-essences, until they became of a quality to vitalize human embryos with the necessary amount of Deific life. The first human embryos were quickened in their interior life from currents of magnetic substance derived from the highest forms in nature, so concentrated that embryonic brains could draw the requisite life element from them. These intellects were necessarily exceedingly low; yet they were human, and went on to perfection."—See pages 24 and 25.

These principles are elaborated at length in the second volume of "Principles of Nature," the manner in which life-essences of higher grade are imparted to lower forms, enabling them to bring forth higher forms, being therein fully set forth, including, also, the derivation of man from lower animal forms. Once more, any conflict between the teachings of Darwin and those of the spirit-world is not discernible.

MRS. J. H. CONANT AND DARWINISM.

It is entirely unnecessary to introduce the celebrated medium, Mrs. J. H. Conant, to the Spiritual public, her fame being world-wide; and what says she on the mooted question of man's animal origin? Turning to "Flashes of Light from the Spirit-land," a compendium of her choicest utterances at the *Banner of Light* circles, we meet on pages 274 and 275 the following:—"Question. Is it true that the superior races of humanity have developed from the gorilla tribe? Answer. It is true, an absolute fact well attested in nature. * * * We are not only allied, related, and intimate too, to the animal creation, but we are to the vegetable and mineral. * * * That the human species have come up through all these lower strata of life there is no denying, for it is absolute." These are positive declarations, it must be confessed, so, still, again, I find no proof of the antagonism of Spiritualism and Darwinism.

PROF. W. D. GUNNING AND DARWINISM.

Professor W. D. Gunning has for years accepted the verity of the spiritual manifestations, and their supramundane origin. A few months since he issued a most interesting book called "Our Planet, its Life History," which book is based wholly upon the Darwinian "hypothesis," it furnishing some of the clearest evidence and strongest proofs of the evolution of higher from lower forms, and the derivation of man from the quadruped, of any work yet published. In this case, Spiritualism seems not to be, in any manner, in contravention of Darwinism.

PROFESSOR WM. DENTON AND DARWINISM.

Professor William Denton, an acute reasoner and able geologist, one of Spiritualism's most prominent men, and of whom she may well be proud, has been for years a thorough Darwinian, the two systems of thought being fully at one in his mind.

EPES SARGENT ON DARWINISM.

Epes Sargent, the eminent *literatus*, one of the first scholars and thinkers in the Spiritual ranks, speaking of the Darwinian theory of man's evolution from the animal kingdom, says, "It does not in the least disturb the Spiritualists." "We have no special repugnance to the ape-theory. Many Spiritualists are inclined to it. The Darwinian hypothesis might become a certainty to-morrow, and it would not clash with the convictions of a man who knows that the phenomena proclaimed in this volume are substantially true."—*Planchette the Despair of Science*, pp. 155, 157. Evidently, Mr. Sargent sees nothing in Darwinism running counter to Spiritualism—he perceives naught of this presumed "irrepressible conflict."

To be Continued.

A MINISTER was once riding through a section of the State of South Carolina where custom forbade innkeepers to take pay from the clergy who stayed with them. The minister in question took supper without prayer, and ate his breakfast without prayer or grace, and was about to take his departure when "mine host" presented his bill. "Ah, sir," said he, "I am a clergyman?" "That may be," responded Boniface; "but you came here, smoked like a sinner, slept like a sinner, and ate and drank like a sinner; and now, sir, you shall pay like a sinner.—*Common Sense*.

A MISSOURI clergyman is asked to vacate the pulpit just because he has three wives living and is suspected of having poisoned the fourth. Church congregations are becoming so particular that after awhile clergymen will not be permitted to have any worldly enjoyment at all.—*Norristown Herald*.

THE CASCADE, N. Y.

Mrs. Andrew's Circles—News from Bastian and Taylor—Wonderful Manifestations.

THE CASCADE

Is the most charming retreat in the world just now. What with the sunshine and breeze, the lake and its attractions, the hotel and its comforts, where all friends of truth are welcomed with a cordiality, which makes them instantly feel at home; the social, happy influence pervading the very atmosphere, and to cap the climax, the presence of Mary Andrews, Harry Bastian and Malcolm Taylor; oh! where is the Spiritualist who does not wish to be at Cascade? The two gentlemen named arrived here several days ago, since which date we have been having plenty of company from different quarters of this and the higher spheres. Time and space forbid an extended notice of the excellent and wonderful seances at which I have been present during the past week. Suffice it to mention a few of the marvels of which I have been one of many witnesses. Mrs. Andrews holds her circles at 10 o'clock A. M. daily; Messrs. Bastian and Taylor theirs at 8:15 P. M. The two bands of spirits work most harmoniously, kindly aiding each other, thus being enabled to give us superior manifestations. Quite an attractive feature is found in the variety presented; as in the morning we hear the audible voices and see the clearly defined materialized faces; and in the evening, other voices hold conversation with us, and the entire form of the appearing spirit is brought into view. One morning last week, Johnny, Mr. Bastian's control, scarcely waiting for the light to be extinguished, touched every one in the circle, and then began and sustained a running conversation until interrupted by Honto, who declared her right to the floor. Johnny with his characteristic gallantry retired with good grace, asserting that he "must make love to that Indian girl." Honto talked for a long time and was followed by Mrs. Jackson, well known to all frequenters of Mrs. A.'s circles. These three spirits occupied in all at least two hours, during which a multiplicity of questions were asked by the sisters and answered by the invisible friends. It was a most satisfactory and delightful seance; and one to be long remembered by all present.

A day or two after, we were favored with a materializing circle of rare excellence. Dr. Baker had addressed several of us in the dark and prepared us to some small extent for what was coming. After the light was struck and we were still singing some quiet melody, a face appeared at the aperture that was instantly recognized by a young lady present as that of her mother (who had passed away a victim to consumption). The spirit came again and again, each time more plainly than before, and giving a low hollow cough, pressing her handkerchief to her lips, she held it out in the light, and all distinctly saw the blood-stains marking it. Every feature of this spirit's face was clearly discernible. She also spoke twice, addressing words of advice to her child who was very much affected. This spirit was succeeded by that of her husband who was also immediately recognized by their daughter, who thus had the sad pleasure of beholding both parents, "so near and yet so far." Then there appeared a very old gentleman, who not possessing as much power as those preceding him, could not penetrate his face so far into the strong light, and whilst he stood before us, his face in full view, Mrs. Andrews described him as he looked to her from her nearer and better point of vision, adding that he was trying to show a cane. Scarcely had she said this, when he thrust the cane out so that we could see two feet or more of it. This gentleman was to his evident gratification addressed by two ladies present named Post, as "Grand-pa Schoolcraft," his identity being unmistakable. Dr. Baker followed and conversed with us in his characteristic manner. It was amusing to hear him command another, and to us invisible, spirit to stand back until he (Baker) was ready to leave. Better and clearer materializing I have never witnessed, and in a word, this circle was perfectly satisfactory to all present. Could it be otherwise? Honto comes very frequently nowadays, and the clear, ringing tones of her peculiar voice are heard almost daily. The tests she gives are numerous, and with kind words for every one, she has greatly endeared herself to those attending her circles at Cascade; but old Time pointing to the sands swiftly running out, bids me be brief as possible, and ere withdrawing your attention from Mrs. Andrews, I can only say that she is still the same true and honorable woman; the same excellent and conscientious medium as of yore, one to whom all harmonious philosophers can point with pleasure and pride. Truly, hers is a blessed mission, and nobly does she fulfill it. Come and test her; if you doubt; come and be gladdened if you believe.

Of Messrs. Bastian and Taylor's seances, what shall I say? First, that they are almost totally unlike Mrs. Andrews' in all save one thing. They are genuine, are elevating and eminently satisfactory. For the benefit of those who have never attended any of them, let me state that first there is a dark circle in which with clasped hands we form a ring around Mr. Bastian (Mr. Taylor being one with us) who keeps patting his hands during the entire sitting that we may know he does not change his position. The light is extinguished and very soon George Fox bids us "Good evening." "Johnny" another of the band follows with a kind greeting and then proceeding to wind up his music-box he addresses different persons in the most natural matter-of-fact way in the world, during which time Mr. Taylor, who possesses most extraordinary clairvoyant and clairaudient powers, describes and gives names of the spirits whom he sees hovering near us and all the while low whispers from lips we had thought sealed in death, are speaking sweet messages, and gentle finger-touches wander over us carelessly.

Johnny and May float through the air above us with the music-box or guitar, and in a word, these dark circles are so exquisitely enjoyable, that even in contemplation of the good time coming, one can not help regretting when they are ended, our dear spirit friends have been brought so near to us; we have been so conscious of their proximity that the very light seems a cruel thing that has dissipated them. After this we have recess for a few moments, during which the chairs are arranged for the materializing seance. We take our places a few feet from the cabinet. Mr. Bastian at his own solicitation undergoes thorough examination of his clothing. The cabinet is also inspected, that the certainty of his concealing no drapery, masks, etc., may be arrived at. He then withdraws into that tiny room in which such wonders are wrought, and singing softly or listening to the soothing music, we await the coming of the dear spirit friends.

Here allow me to describe the light, an important item: It comes from an ordinary kerosene lamp placed on a chair a few feet distant from the cabinet, reaching above the chimney—the effect is that the glare of light is mellowed sometimes to a misty twilight; sometimes to a deeper gloom and sometimes a soft effulgence fills the room wherein the spirit forms are defined with perfect distinctness. Occasionally they at the first appearance can only come forth in a dimness that is akin to darkness, but gradually gaining strength they bear all the light that the lamp is capable of throwing. One evening last week, Mrs. Rose, of Genesee, being permitted to occupy the chair near the cabinet, fully recognized her grand-mother, who after a few attempts, finally stepped into the room and approaching Mrs. R. bent over and kissed her audibly upon the lips. Another evening a queen, Mary Stewart, twice appeared in the doorway, her long sweeping robe, her veil and glittering crown eliciting a burst of admiration; at two different times a pair of little children have been seen standing together. Last Wednesday evening, a lady daughter of Mrs. Lucy Post of Susquehanna, appeared and spoke the word "adversary." As none of us present had any, it was necessary for one of us to leave the room to procure a pair, the delay occupying a few moments. The adversary were handed in at the aperture and in a minute's time the spirit came out far enough to drop them and the pieces of her robe or veil which she had cut in to the chair. The material which resembles barletan and granadine, yet is neither, is prized by that bereaved but not comfortless mother, more infinitely more than were fabric of spun-gold. Five different times have I witnessed this thrilling

slight, a spirit standing in full form gradually diminishing, growing shorter and shorter until it seemed a handful of cloud and then—nothing!—reappearing—a mere speck of film, it slowly lifts itself until it resembles a ball of mist, extending and rising until it stands before us the same angel being as before—smiling and bowing in silent, sweet good-night. What can be more convincing? It is seeing the medium and spirit forms at the same time. This great test has been granted us for last Wednesday evening; to our great surprise and intense delight, the door opened revealing "May" and Mr. Bastian side by side. After ceasing once or twice, she crossed the threshold of the cabinet and coming into the room seated herself upon the chair near by, her long, trailing, misty-like garments sweeping about her and all the while, there stood Mr. Bastian wearing precisely the appearance of a somnambulist; comment on this wonderful, wonderful sight is superfluous; it speaks for itself in heaven and on earth. It is like stepping from a flower-garden of beauty into a noisome tomb, to turn from the scene I've been picturing to another and very sad one I witnessed in Messrs. Bastian and Taylor's seance a few nights ago.

Johnny informed us that a suicide was endeavoring to materialize, and soon we beheld a tall, large man, who came enveloped in a dark-grey mist. His throat was cut, and after trying again and again, he exclaimed: "I am sorry! I am sorry!" It was whiskered did it. Think kindly of me." He was fully recognized by his sobbing wife, to whom this was a first experience in Spiritualism; his remorse for his crime seemed intense and altogether it was a touching and a terrible scene. Last night, among others, we were visited by Honto; she came timidly at first, in quite a strong light, each time more powerfully than before. Her copper-colored face, long, straight, black hair and white, loosely-girdled robe were plainly seen. Her actions were very amusing, her motions swift and fawn-like, advancing and receding and altogether conducting herself in the most endearing way imaginable. Finally, she permitted me to occupy the chair. I carried with me a scarlet shawl for which she had expressed a fondness, and seeing her throat extend out of the aperture, I handed the "red blanket," as she termed it, and in an instant she had drawn it through and in the next moment opened the door and looked at me, then stepping quickly toward me she bent over until her face was within five inches of mine. Honto and I are the best of friends; she has been very kind to me, and I have been extremely anxious to see her closely; but I must own that when that dark-red face with its sharp features, high cheek-bones and glittering eyes peered into mine, I was just—scared! I assured her of my delight and gratitude and begged her to come again, but I fear my would-be dulcet tones didn't deceive Honto; they were to myself even strong reminders of that time the boy whistled to keep his courage up. On my retiring to my place, she permitted Mr. A. D. Thompson to take the chair; then springing from the cabinet, she threw the shawl over his head in a very playful way; she returned for more power and she issuing forth again, she knelt before Mr. Thompson and laid her hands over her face thus causing it to veil both his and hers, she gave him ample opportunity of studying her countenance. She several times attempted to cross the room, running with a swift antelope-like movement; twice she reached the middle of the floor and found herself compelled to return. Once her size lessened and hurrying towards the cabinet she sat down outside of it, evidently then gathering elements of strength. In all she must have been with us five minutes, during which time her amusing, frolicsome actions drew from the beholder's hearty peals of laughter; her last effort consisted in a very faint whoop, and then she threw the shawl to me, it falling at my feet. I have taken up more of your valuable space than I had wished to appropriate, and yet I feel that I have but related the merest fraction of the wondrous things I've been nightly witnessing. Messrs. Bastian and Taylor, by their gentle and gentlemanly demeanor, their perfect sincerity of character, the high order of their spiritual manifestations, are doing more for their long list of friends in this and the brother world.

Cascade, how appropriate the name! We are indeed drinking from a very cascade of blessings whose fountain-head is truth. The pure waters know no contamination in their descent, for pouring over the clear-cut, snow-white rocks of fidelity, every drop reflects holiness—happiness—heaven!

THE HOLLOW GLOBE.

In the JOURNAL of June 23rd, is a report of questions and answers given through the organism of Mrs. Cora L. V. Richmond, at Grow's Opera-House. The last question and answer interested me; as it referred to Prof. Lyon and "The Hollow Globe Theory," and with your kind permission, I propose to criticize the spirit, whoever he or she may be. In the first place, Prof. Lyon has never given to the world any theory of his own regarding the earth, whether it was hollow or habitable; so the assertion of the spirit that "the Professor's statements were wholly untrue," was made in ignorance and without the least shadow of proof; either upon the questioner or the party replying. From the very fact that the question was false, so must the answer be false; had the question been asked in this wise: "Is the theory that this earth is hollow and inhabited, as given by spirit control through the organism of M. D. Sherman, in a trance condition, and written by Prof. Lyon a truth or a falsity?" the question could then have been answered in the affirmative or negative, as the true knowledge of the presiding or governing spirit dictated. It seems in my opinion unjust, as well as unkind-like or ungentleman-like, to answer so grave a question as the above in a manner so public, without some qualifications or reasons, if any, why that medium whom the spirits control, should be so truthful, and the spirit teachings through Sherman so entirely false. I trust when the readers of the RELIGIO-PHILOSOPHICAL JOURNAL are informed how the Hollow Globe theory and kindred subjects were given by a band or delegation of advanced spirits, as they were pleased to term themselves, they will agree with me that the subject has not been fairly dealt with, either by the spirit controlling the mind, or the prejudiced mind of the medium speaker, and the answer given to the questioner, proposed, casts a shadow or gloom over all spirit communications unless they are given through the organism of some popular or hereditary grooved channel.

Being present a few years ago at one of Mrs. Conant's seances, I asked her controlling spirit this question, "Is the theory contained in the book entitled, 'The Hollow Globe, or World's Agitator and Reconciler,' true or false?" The answer was: "It is false. The book was gotten up for speculation." Since she has entered the higher life she has returned to me, confessing her sorrow that she had done me so great injustice. She confessed that she had not at that time read the book, but had heard of it, and was prejudiced, and that her mind had much to do with the answer given through her organism. She informed me that she had ascertained the fact from authentic sources, that the earth was hollow, and she would seek through some public medium to make the reparation for the wrong done me at her hands, or through her organism.

I would refer the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to Prof. Lyon's introduction in the Hollow Globe, of the manner in which we met, and became acquainted.

I have for many years been a medium for the control of spirit power outside of myself, having passed through severe and often excruciating trials and experiences. I have by this outside power been made to fast over forty days, some of these of longer and some shorter duration. I have passed through death by starvation, and entered Spirit-life, whether in the body or out I can not tell; saw and heard things which my feeble language could not describe. By spirit order I have entered the dark caves inside the crust of our earth, and preached to spirits who have long been confined there in prison, as it were; often have I been cheered by my guides with kind words of sympathy and received their approbation as I have brought up from those pits some dear friends who had served their time and paid even the last farthing to those whom they had made to suffer in dungeons or prisons while on earth. I have seen the Roman priests suffer the awful agonies of the inquisition, until justice was meted to them. As they

had done it to unto others while upon earth, so was it done to them in Spirit-life.

But, oh! mighty powers, what have my sufferings availed me? What if I have been twice imprisoned for giving utterance to spirit teachings...

M. L. SHERMAN.

Letter from a Spirit Artist.

I am constrained to write you a few lines in order to bear testimony to the truth of our religion, and to answer those who deny the possibility of spirits returning...

How can parents, who have struggled and fought their way out of sectarian bondage into the light of Spiritualism...

LET Spiritualists show by their lives what argument has failed to prove in its favor.

These confusing, contradictory, and very illogical communications, so shocking to the aesthetic sensibilities of the *dilettanti*...

Spiritual Meeting.

The spiritualists of Van Buren Co., Mich. held their annual grove meeting at South Haven, Aug 4th and 5th.

Mrs. M. D. WYNKOOP.

MINNEAPOLIS manufactured five millions one hundred and twenty thousand bushels of wheat into *Gift Edge, Sea Foam, Red Letter*, and other fancy brands of flour...

Items of Interest—Gems of Wit and Wisdom. "My heritage!" It is to live within. The marts of pleasure and of gain...

Mr. JAMES BURNS, the energetic and self-sacrificing proprietor of the *Medium and Daybreak*, and who has been for years the head and front of the Spiritual Institute...

The true farmer sows, and to him the process of the growth of the germ wrapped in the kernel is a problem involving the forces of the universe.

Men and Babies. The hand that rocks the cradle is the hand that rocks the world. That the man that rocks the baby will get his ear-lobs curled.

Mr. EMMA JEFFRIES, of California, France and Test Medium, will hold circles at 65 Belmont street every Sunday, Wednesday and Friday evening.

Mrs. Mary J. Hollis' World Renowned Seances—"Independent Voices."

DOCTORS, HEALERS, PHYSICIANS, HEALERS, AND MEDIUMS, who want to excel, and all sick who want to get well...

NEW GOSPEL OF HEALTH, containing seven sections on Vital Magnetism and Illustrated with photographs.

BARLOW'S "THE FAMILY WARD" INDIGO BLUE.

RIFLES, SHOT-GUNS, REVOLVERS, for examination, all charges paid.

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

PHYSIO-ELECTRIC MEDICAL COLLEGE next session begins October 6. Progressive and Scientific, Doctors and Students of Medicine wanting.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday.

AGENTS WANTED EVERYWHERE, \$2500 per year.

GOOD PLATED WATCHES, \$3 in the known world.

Salaries, advanced wages in winter, \$1200.

Patent Parlor Elevators. Automatic in their action—no engine, steam or water required.

R. P. HALL'S GALVANIC ELECTRIC PLASTER. A Galvanic Battery is included in a convenient case.

JAMES BOY'S AGENT.

Mrs. JOHN SMITH'S oldest daughter, Betsy, has had ten children, and lost three; her second daughter, Ann Eliza, has eight; and her last four, her third daughter, Polly Jane, has had six, and lost none.

It is strange, but true, that ambition for excellence is not always accompanied with capacity for its achievement.

LAST Saturday, seventeen clergymen sailed for Europe. About seventeen thousand might sail with profit, as the profession is entirely overworked.

There is \$250,000,000 in specie reported in this country, about twenty-five cents of which cometh with the writer, says a country editor.

Men and Babies. The hand that rocks the cradle is the hand that rocks the world.

Mr. EMMA JEFFRIES, of California, France and Test Medium, will hold circles at 65 Belmont street every Sunday, Wednesday and Friday evening.

Mrs. Mary J. Hollis' World Renowned Seances—"Independent Voices."

DOCTORS, HEALERS, PHYSICIANS, HEALERS, AND MEDIUMS, who want to excel, and all sick who want to get well...

NEW GOSPEL OF HEALTH, containing seven sections on Vital Magnetism and Illustrated with photographs.

BARLOW'S "THE FAMILY WARD" INDIGO BLUE.

RIFLES, SHOT-GUNS, REVOLVERS, for examination, all charges paid.

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

PHYSIO-ELECTRIC MEDICAL COLLEGE next session begins October 6. Progressive and Scientific, Doctors and Students of Medicine wanting.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday.

AGENTS WANTED EVERYWHERE, \$2500 per year.

GOOD PLATED WATCHES, \$3 in the known world.

Salaries, advanced wages in winter, \$1200.

Patent Parlor Elevators. Automatic in their action—no engine, steam or water required.

R. P. HALL'S GALVANIC ELECTRIC PLASTER. A Galvanic Battery is included in a convenient case.

JAMES BOY'S AGENT.

\$5 to \$20 per day at home. Astrology. Prof. Lister, Astrologer, 505 W. 23rd St. N.Y.

DROPSY REMEDY. Thousands already cured without tapping. Sells at \$1.00 per bottle.

ANCIENT SEX WORSHIP. A curious and remarkable work, containing the Traces of Ancient Mysticism in the Religions of To-Day.

PHILOSOPHY OF CREATION. Unfolding the Laws of the Progressive Development of Nature, and Embracing the Philosophy of Man, Spirit, and the Spirit-World.

PLANS OF SALVATION. From the New Testament without Comment, also, Selections from the same work on Several Important Subjects.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. In this pamphlet of about one hundred pages the author has embodied a large number of facts...

THE SCIENCE OF EVIL; OR, FIRST PRINCIPLES OF HUMAN ACTION. THE SCIENCE OF EVIL is a book of judicious and stirring thought.

SEVEN MOON System of Grammar. The author has demonstrated repeatedly that a person of average ability can learn to read and write correctly...

ORGANIZE! ORGANIZE! RECORD BOOK WITH FORM OF ORGANIZATION, BY LAWS AND BY-LAWS NOW BEING GENERALLY ADOPTED IN FORMING SOCIETIES OF SPIRITUALISTS.

THE WORLD'S SAGES. Infidels, and Thinkers. A Crown Octavo Volume with a Steel-Plate Engraving of the Author.

ANNOUNCEMENT. THE VOICE OF ANGELS, containing nothing but messages from the vast realm of Spirit-life.

RATES OF ADVERTISING. Each line in *Agate* type, twenty cents for the first and fifteen cents for every subsequent insertion.

THE BIOGRAPHY OF SATAN: OR A HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIERY DOMINIONS.

A DEVIL. The Pagan Origin of the Scripture terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Key of Hell," "Clains of Darkness," "Gaming on Devils," "Evilising Punishment," "The Worm that never Dieh," etc., etc., all explained.

Agents Wanted. A Good Will can be made in one day with our...

MISCELLANEOUS. Madame FOY'S CORSET SKIRT SUPPORTER. Increases in Popularity every year.

DEFORMITIES. Appliances for all kinds of Deformities. Artificial Limbs, Trusses, Crutches, Elastic Stockings, Shoulder Braces and Bandages.

SHARP & SMITH, Manufacturers of Surgical Instruments, 100 RANDOLPH ST., CHICAGO.

THE LYCEUM STAGE. A COLLECTION OF CONTRIBUTED, COMPILED AND ORIGINAL RECIATIONS, DIALOGUES, FAIRY PLAYS.

THE VOICES. BY WARREN SUMNER BARLOW. WITH FINE PORTRAITS OF THE AUTHOR, ENGRAVED ON STEEL.

CHRISTIANITY & MATERIALISM. BY B. F. UNDERWOOD. The pamphlet of forty-three pages, printed in the style of heavy tinted paper, embodies matter sent by Mr. Underwood...

WORLD'S WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited. BY WM. BARETT FAIRBANKS, M. D.

Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: One copy, one year, in advance, including postage, \$3.15

All Letters and Communications should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois.

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

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the coming year, without further reminder from this office.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 62 and 64 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., AUGUST 25, 1877.

Pike the Assassin.

The trial of Wm. C. Pike for the murder of Stevens S. Jones, the late editor and proprietor of this paper, occurred on Monday and Tuesday, the sixth and seventh of this month. The particulars of this murder are undoubtedly fresh in the minds of our readers. We have, through detectives and special agents, followed the track of this man Pike from his childhood to the present time; we find the peculiarities and idiosyncracies of his early youth growing stronger with his advancing years until, coming under the baneful influence of the girl Jane Evans, the depraved creature who is now his wife, he seemed to cast loose from what little sense he had before possessed, and became a mere tool for this wicked woman, and every malign influence engendered by his environments. Knowing the vile stories concocted by the Pikes at the time of the assassination, were false in every particular, we determined to prove them so and to establish the depraved character of the Pikes when the trial should occur.

Our evidence on all these points was complete and overwhelming. We should have been able to satisfy the court of the utter falsity of every charge made by Pike and his evil genius against the victim of their violence, but the defense entered the plea of insanity and proved it beyond a shadow of doubt, and in so doing of course admitted the untruthfulness of the charges originally made by the Pikes.

We did not seek vengeance, we only asked for justice, and sought the incarceration of the murderer in the Penitentiary for life, or if insane that he should be duly confined in an insane asylum. Upon the evidence, the jury had no difficulty in reaching a verdict, which we give below, together with an abstract of the evidence:

WILLIAM BUCKLEY, ex-captain of police station #4 at the armory, was the first witness sworn. He said that about two o'clock in the afternoon of the 15th of March last, Pike came into the armory and reported that he had shot and killed S. S. Jones in a house on Fourth avenue. Witness asked how he knew the man was dead, and Pike answered that he was a phrenologist, and knew the man was dead because of the place in which he shot him. Pike produced the revolver which he had used, and witness detailed an officer to go over to Fourth avenue and see if the story was true. The officer found Jones lying dead there and so reported. Witness believed that he was insane. When he came into the armory, witness did not believe he had killed anybody.

OFFICER MICHAEL KIRCH testified substantially to the same effect as the previous witness in regard to the conduct of Pike at the police station. Pike said he had killed Jones with a pistol, which he produced, and that he had given him two shots although one was enough. Witness described the finding of the body on the fifth floor of the RELIGIO-PHILOSOPHICAL building. It lay upon the floor in front of a writing desk as if the man had fallen from his chair when he was shot. There was a clot of blood on the back of the head about as big as half a dollar, but there was no appearance of a second shot. The furniture was not disturbed.

In reply to Gen. Stiles, witness said that two chambers of the revolver had been fired off. Pike seemed cool in his manner, so much so that witness had doubts as to whether the story was true.

MARTIN BEST, clerk of the South-side police court, was present when Pike was arraigned for a preliminary examination. Witness asked him if he pleaded guilty or not guilty, and he replied, "You can call it what you like; I shot S. S. Jones, and shot him twice."

COUNTY PHYSICIAN HOLDEN testified that he made a post-mortem examination of the body of Stevens S. Jones. Found two gun-shot wounds, one at the base of the brain which was the fatal wound and another in the fleshy part of the shoulder. The wound in the brain was in the most dangerous place, and death must have been instantaneous.

The prosecution rested their case at this point, and the defense called MR. L. R. PRATT, a lawyer of this city, who had known Pike all his life. Since 1848 he had only seen Pike twice. Pike always had some hobby or other. It was witness' impression that Pike was insane at the time of the homicide. It seemed to witness that all the old

peculiarities and eccentricities of the boy were intensified in the man. As a boy he seemed to entertain the idea that society was entirely wrong in its make-up, and that the greater part of the world was insane.

JAMES B. PIKE, of Rochester, N. Y., a younger brother of the deceased was next sworn. He had lost sight of his brother between 1853 and 1873. Witness was only a child when the accused left for the West, and when he reappeared in 1873 witness could not recognize him. The accused spent most of his time in talking over a book which he had in manuscript, known as the "Reformation of Man." In this book, which took the form of a drama, there were about twenty principal characters, such as the earth, the past, the future, demons, and other peculiar things. A paper, purporting to be an extract from his MS., was shown to witness and identified by him. In May last, Pike told witness that the present European war was foreshadowed in this book.

The examination being resumed, the witness said the book had never been published. On one occasion, the accused explained that he did not wear gloves, because by exercising his will power he could keep himself warm.

Mrs. Pike had told witness that she was a Roman Catholic. The accused had told witness two stories about the famous "poetical drama" that it was his own, and that it was dictated to him by his wife while in a trance-state. On the supposition that Mrs. Pike was the author of the book, witness had considered her insane.

DR. J. S. MITCHELL, a Professor in the Chicago Homeopathic College, testified that he had examined the accused at the instance of his brother. After an interview of an hour and a half with the accused, witness came to the conclusion that he was undoubtedly insane. Witness learned that the accused had been restless and sleepless for ten nights previous to the murder. He had seen no reason to modify his opinion in regard to Pike's insanity.

In cross-examination witness said he considered the insanity as being partially intellectual and partly moral. Witness thought that the effect of the trial or any other mental agitation might have a bad effect upon the accused; that he was dangerous, and that he might develop his insanity either as in the case of Jones or otherwise.

MR. D. A. KENNEDY, of Minnesota City, Minn., had known defendant for twenty-two years. First met him in Minnesota, and was married to a sister of his. In the winter of 1856 or 1857 Pike went into Wisconsin on an expedition, and there met his present wife, whom he brought back with him the following summer. He was married at the time, and some surprise was manifested when found that he had brought back a female friend. He took her to his house, which created some trouble in his family and resulted in the lawful Mrs. Pike leaving the house. The family didn't like it, but Pike maintained that it was all right. The woman left in his company, Pike being dressed in a shirt, pants, and moccasins. Pike was going to have witness and other members of the family arrested for interfering with him. Nothing came of the legal proceedings, and the parties disappeared, going down the river in a skiff or canoe. Pike admitted that his wife would sometimes lie, but said he did not blame her for that as she was under the domination of an evil spirit at such times. He showed witness a poem addressed to Mrs. Pike, entitled "My Confession," every line of which began "I love her, I love her." Ever since Pike took up with his present wife witness had considered him insane.

At this point the court took a recess until 2 o'clock.

At the opening of the afternoon session Col. Vallette for the prosecution, proceeded to cross-examine Mr. Kennedy. A good deal of extraneous matter was brought into the case over this matter, but the principal point elicited was that the first Mrs. Pike obtained a divorce from Pike in the Winona (Minn.) County Court many years ago. The neighbors thought that Pike was a monomaniac on the subject of the woman whom he brought back with him. They looked upon his conduct as evidence of immorality, not of insanity. In conversation with Pike about the recent strikes, he expressed a belief that property would ultimately be divided up. The witness had read poetry to some extent, and thought he had seen worse verses than those addressed by Mr. Pike to his present wife. He did not consider himself a judge of poetry, but thought the man who would address such sentimental stuff to a woman of the character of the present Mrs. P. must possess a disorganized mind. He had not a very strong belief in Mrs. Pike's purity and virtue. Pike told witness that a Catholic priest had promised his wife that, if she would go off with him, she should live in a brown-stone front building with him (the priest aforesaid.) This information Pike had derived from Genevieve herself. Witness told Pike that the woman was not quite so circumspect in her conduct as she should have been.

DR. J. S. JEWELL said that he had been engaged in the practice of medicine for seventeen years, and held the chair of mental and nervous diseases in the University of Chicago. He first met the accused about two months ago, and had visited him three times, at the instance of Gen. Stiles. Witness had made careful inquiry as to Pike's past life and conduct, and arrived at the conclusion that, although not actually insane, Pike possessed what is known as "the insane temperament." This was as a rule, hereditary. The prominent characteristics were loss of will-power for the purpose of self-control, and undue nervous excitability. Witness had heard that Pike's grandfather was an impracticable type, that his father was somewhat similar in his ways, and that one of his brothers had been in an insane asylum, also one of his cousins by the father's side. Further, witness had learned that Pike himself had been in asylums at Taunton, Mass., Blackwell's Island, N. Y., and other places. To sum up, witness considered that the accused was of unsound mind. The witness was unable to define the peculiar psychology professed by itinerant Professors of phrenology and Spiritualism. Pike was well read in the Bible. As to Pike's coolness immediately after the murder, that was nothing new in such cases.

In cross-examination by Col. Vallette, Dr. Jewell said that men might entertain extreme views on any subject without being actually insane. For instance, a kleptomaniac or dissolute person need not necessarily be insane. The fact that Pike held radical and extreme views on phrenology and Spiritualism did not prove his insanity. The radical views of a Communist as to the division of property by no means evidenced unsound mind. Witness did not consider the poem or the drama prima facie evidence of insanity, but thought that a man who would persistently

devote himself to the heaviest of his business, to preparing such incoherent rubbish was not of actually sound mind. He thought that Pike should be shut up in a Lunatic Asylum and never let out any more, for he was liable to a return of these insane conditions at any moment. Pike was of an unsound, unstable mind, and should be locked up. Gen. Stiles offered in evidence

A SWORN CERTIFICATE, signed by W. W. Jodding, Superintendent of the Taunton, Mass. Lunatic Asylum, to the effect that W. C. Pike was confined there in 1870. The prosecution admitted that Pike was confined on Blackwell's Island in 1871, and was discharged from there in March of the latter year. Counsel on both sides then agreed to make no arguments, and let the case go to the jury forthwith. The Court prepared the instructions to the jury, to which both sides consented.

THESE INSTRUCTIONS consisted simply of Sec. 284, Chap. 38, of the Revised Statutes, page 304, as follows:

A lunatic or insane person, without lucid intervals, shall not be found guilty of any crime or misdemeanor with which he may be charged; provided the act so charged as criminal shall have been committed in the condition of insanity. If, upon the trial of a person charged with crime, it shall appear from the evidence that the act was committed as charged, but that at the time of committing the same the person so charged was lunatic or insane, the jury shall so find by their verdict, and by their verdict shall further find whether such person has or has not permanently recovered from such lunacy or insanity; and in case the jury shall find such person has not permanently and entirely recovered from such lunacy or insanity, the Court shall cause such person to be taken to a State Hospital for the insane, and there kept in safety until he shall have fully and permanently recovered from such lunacy or insanity; but in case the jury shall find by their verdict that such person has entirely and permanently recovered from such lunacy or insanity, he shall be discharged from custody.

The jury then retired to consider their verdict, and were absent about three-quarters of an hour. The accused was then sent for, and the jury returned

A VERDICT as follows, the words, "We, the jury, find the defendant not guilty, but," being inserted at the commencement on motion by Gen. Stiles and by agreement. The verdict therefore reads:

We, the jury find that the defendant Wm. C. Pike, did, on the 15th day of March, 1877, kill Stevens S. Jones as charged in the indictment, but at that time the defendant was insane, and still continues to be insane.

Pike was remanded to jail where he will remain until he is sent to the Insane Asylum, where we shall esteem it a duty we owe to ourselves and the community, to see that he remains until his disordered spirit escapes from his diseased body.

HOW TO TREAT THEM.

To the Police of Chicago.

Gather us in from the silent street, Alley or doorway, where'er we meet; Drag us in from a cheerless home; For the broken laws, let a fine atone.

Gather us in; the power is given; We have no friends, unless in Heaven. Drag us in so weary and worn— The sport of the Judge, and raffle's scorn.

Yes, gather us in; 'tis a noble deed, To crush again a brutal and mad; To search and hunt the city o'er, That fallen women may fall yet lower.

THE ERRING.

It is probably true, that familiarity with crime or habitual mingling with criminals, will dull the highest emotions of the most sensitive soul, yet it is incomprehensible how a man, be he high in authority or an humble citizen, can find it in his heart to treat poor unfortunate erring women with aught but kindness. In all cities, it is customary to make frequent or occasional raids upon what are called disorderly houses, and the female inmates are not infrequently marched through the streets, sometimes but partially clad, confined in loathsome cells over night, and the following morning paraded in court where they are fined and released.

In what manner this cruel and debasing treatment serves to prevent or cure prostitution, we have never been able to learn. Can anything more brutal be imagined, than the exercise by a civil officer of the power conferred upon him by law, or by night, in dragging forcibly from their homes (such as they are) poor women—daughters, sisters, perhaps mothers, for whom somewhere are bleeding hearts, and inflicting upon them a punishment far more senseless even, than unjust.

Public sentiment upon this question, in our opinion, has been allowed to run in a wrong channel; there are many grades of these unfortunate persons, but all have souls, and no small portion of these may be finally restored to the world as useful citizens.

We believe that were half the money which is used in these outrageous persecutions, and in surveillance, to be expended in suitable homes for the unfortunate, not only would the number of public prostitutes be decreased, largely, but licentiousness would be curtailed. Let every town have its home standing as a land mark, a warning and a refuge to girls, and the arts of the seducer would fall much more frequently than now.

We cannot see why the police should be allowed to commit outrages, even upon prostitutes, under the plea of reforming them, or improving society by thus attempting to prevent others from falling into this, one of the most horrible of all lives, when it is well known that the effect produced is directly the opposite of that claimed.

The lines at the head of this article, can but be read with feelings of sympathy, and the accounts of the recent raids by the police of this city, are but repetitions of former ones, full of details of injustice, indecency

and inhumanity, which should bring a blush to the cheek of every reader, and cause the formation of a resolution, in the mind of every person capable of exerting directly or indirectly an influence, to make an effort in behalf of these misguided unfortunates, and often, perhaps, repentant sisters of humanity. Kind loving sympathy, coupled with the offer of a home away from temptation, and with pleasant surroundings, from which the deserving may emerge to society, usefulness and happiness, will be found the true method for securing permanent reformation. Every other course is but a libel upon what is termed advancing civilization.

A Tramping Investigator.

There is an itinerant lecturer of the female persuasion whose garrulity is only equaled by her sublime impudence. She is equally proficient in politics, finance, temperance, woman's rights, Christianity, and sub rosa, Spiritualism. She has become a sort of literary tramp and general nuisance, going from one portion of the country to another, quartering herself remorselessly on orthodox or heathen alike, only guiding her choice by the line of her selfish interests for the time being. She affects great horror of being publicly known as a Spiritualist, yet is constantly asking of every poor medium to be "deadheaded" through a series of seances, and fortunate is that same poor medium if the board of this tramp is not exacted in addition. We will offer a reward to mediums who can cite a single instance in which this individual has ever benefited them or advanced the cause for which they suffer so much. This aggregation of "cheek," pretense and common disturbance, is a representative of a class of men and women constantly preying upon public mediums, and the sooner they are given their just deserts the better for all concerned. When the medium is approached in grand and lofty style by Susan, Jane, or any other fellow of the same ilk, who expounds to them the importance of allowing their mediumistic powers to "pass in review before this august tribunal, composed of one, "working for the benefit(?) of humanity," the medium should say: My dear humanitarian, your statements are plausible, your presence is awe-inspiring; you must excuse me when, with great trepidation I inform you that my spirit guides command me to say to you that you must give me the same positive evidence of the genuineness of your pretensions that you demand of me in my capacity as a medium; that so far as the returns have come in you are a fraud by a very large majority. When mediums shall resolutely stand against this increasing class of thankless sponges they will have taken a wise and praiseworthy step. We have a carefully prepared and rapidly increasing list of this class of leeches, which we shall publish unless we soon see a decline in numbers. Let every medium spot them and pass the word along the line.

Huntoon—Mediumship.

From an esteemed correspondent at Villa Ridge, Ills., we learn that Huntoon alias—, alias—, alias—, etc., is traveling in the southern part of this State; that at some places, highly satisfactory manifestations have been given, and he has demeaned himself in such manner as to lead his new friends to suppose him a proper person to endorse or entertain. We quote: "As for his mediumistic powers, I consider them of a high order; he seems to be an automatic machine subject to surrounding influences, be they good or bad; while here I saw nothing particularly wrong, and why the good spirits will allow such a powerful medium, to be such a worthless rascal as he is represented, I can not fully understand."

When Spiritualists fully realize the fact that spirits are merely disembodied men and women; that they enter Spirit-life in precisely that condition in which they left the physical; that there, as here, a proportion have no desire even to progress; that the production of physical manifestations appears to require the presence at least of a low order of spirits—laborers—and though there as here, this class may be superintended in their work by a higher order of talent, which may or may not be morally elevated; yet the medium must at all times, when manifestations are produced, be largely controlled by the nearest influence, (which in the case of physical manifestations, is this laboring class who act as the lever, applied to the medium by a superior intelligence) and unless that medium possesses inherent integrity sufficient to counteract all efforts of such a class of spirits, that medium is liable to act just as those controls would have done here; that many spirits who communicate through mediums are very short-sighted in their efforts to assist their media, and act solely from a selfish point of view, caring nothing for principle nor results, beyond the scope of their own selfish desires; we repeat, when these facts are fully appreciated and acted upon, the phenomena of Spiritualism will be received (as it should only be) as it would be from the same class of physical intelligences, and as a means of understanding the philosophy, so essential to be understood, that something of a restraining character may be substituted in the mind of the person who has received positive evidence of a future life, and of the non-existence of a literal hell.

N. B. Starr, the noted spirit artist, will visit all places in Michigan west of Detroit, and south and east of Chicago, including Indiana and Ohio, when desired to do so, and traveling expenses are guaranteed. Address him at Fort Huron, Mich.

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

Spiritualists of South-west Missouri, may secure the services of J. S. Juning, of Taberville, St. Clair Co., Missouri, trance and inspirational speaker, on very reasonable terms. He writes "My development is of a high order." Try him.

Dr. J. H. Rhodes, of Philadelphia, can be addressed or consulted at 250 North 9th St.; of his superior ability it is unnecessary to speak.

Rev. Wm. Alcott, of Rockland, Mass., has delivered recently a long course of lectures to the citizens of West Cummington, Mass., (than whom, none are more critical or exacting), and so great is the satisfaction existing, that the society resolved itself into a committee of the whole and in preamble and resolutions, commend the speaker in terms of extravagant praise, both as a lecturer and as a gentleman.

At Thornton, Mich., resides Dr. Wm. Jordan, a trance and inspirational speaker.

A basket picnic is to be held at Goodells, twelve miles west of Port Huron Mich., on the 25th and 26th of August, under the direction of the State Board of Missions. T. H. Stewart and other speakers will be in attendance. The grove is beautifully situated on the line of the Port Huron and Lake Michigan Railroad.

The second number of the Radical Review will be issued on the 15th inst., and contain articles from the hands of Reclus, Proudhon, Stephen Pearl Andrews, Weiss, Spooner and others.

In a recent conversation with W. A. Harris, of Madison, Mich., Rev. J. Charles of the same place is reported to have said substantially as follows, "I am not taught by the Bible to love, nor to have charity for any but Christians; and none are such, not strictly orthodox." If the Rev. Charles should ever reach his fancied heaven, and his belief be the correct one, how very small a place it will be!

From Mrs. R. Teff, of Middlebury, Ind., we learn that a circle has been formed at that place for considerable time, and several excellent mediums have been developed, through whom much has come to them from the spirit side of life that was grand, beautiful, pleasing, and instructive.

At Pulaski, Ills., a party of ladies and gentlemen are holding circles, and a recent occurrence is described by one of the participants: At the second sitting of the circle a table was raised almost to the ceiling, with two young men sitting upon it; the members of the circle were frightened and ran from the room. The medium is a young man, who claims as yet but little development.

A correspondent writes from Tonica, Ill.: "Milton Woolley, M. D., of Streator, Ills., author of the 'Science of the Bible,' delivered a very interesting lecture on the above subject, in Underhill Hall, (of this place) last Sunday, to a large audience. He is a very clear and interesting speaker, and his theory very ingenious. As he is about making a tour East, liberal societies desiring can communicate with him at Streator, Ills. He lectures free where a suitable place is provided." The Doctor being a radical Liberalist, we do not endorse his theory, but do not hesitate to say that his book may be read with interest and instruction, as it creates thought, in our estimation in a proper channel.

C. Fannie Allyn, trance and inspirational speaker, will speak in Cleveland, Ohio, during October and November. She would like to make engagements in the West or South for three months succeeding her Cleveland engagements. Address her at Stoneham, Mass.

At Cascade, New York, the seances of Mrs. Andrews are given in the forenoon while those of Bastian and Taylor are given in the evening.

Mr. and Mrs. Holmes, of Philadelphia, are giving seances at Hillside Cottage, near Lake Willoughby, Vermont, under test conditions.

Who can inform us fully regarding the mediumship of Mrs. Sprague of Lansingburgh, Michigan?

The Society of Spiritualists in Philadelphia have secured a large hall on corner of Eighth and Spring-garden streets (a central location), and fitted it up in a neat manner for the purposes of the society, where regular meetings will be held after September first.

B. F. Underwood favored us with a call last week, on his way to Boston; he is worn out with his summer's campaign, having delivered a lengthy lecture nearly every day during the season. He is obliged to decline offers which would keep him constantly employed, and goes home to rest a few weeks.

Were Chicago other than one of the coolest spots in the country, the brain of all connected with this paper would be turned, through excitement engendered by callers and correspondents charging fraud upon this or that medium. There seems to be a sort of "tidal wave" sweeping over the spiritualistic mind in this direction just now. Our readers may rely upon every case receiving at our hands the best investigation possible under conditions given us, and full reports of such conditions and results when deemed of value, as it is our wish and intention to deal justly with mediums and the public.

The Banner devotes an entire page to descriptions of various camp-meetings of the past week which are very interesting.

Voices from the People.

The Angel and "Clara."

From the French of Jean Zedore. O'er an infant's cradle he hung, Did a face angelic beam, Seeming to behold her image, As a shadow in a stream.

Childhood and Theology.

A ragged child, with a joyous skip, And a smile on her ruby lip, Was trundling her hoop on the gravelled way, When a stranger, watching her wanton play, Lifted his finger, as much as to say, "A word, if you please!"

"Have you found the Savior?" he gravely said, She shook her right hand, drawing her head, Seemed turning the question o'er and o'er, As one who had never heard before.

"Why, I didn't know the Savior was lost?" "You don't understand what I mean, my child," The stranger replied, as he calmly smiled.

Blasphemy.—The editor of the Truth Seeker says: "A report has reached us that the very Christian Mr. Anthony Comstock, deeming that God needs some of his assistance in suppressing our outspoken utterances has determined to present us for the 'blasphemy' under the laws of the State, at the next session of the Grand Jury."

B. E. Tucker, of Lompoc, Cal., writes: On Sunday, July 1st, a few of the Spiritualists of Lompoc met at the house of Geo. Roberts, and organized a Society to be known as the Pioneer Society of Spiritualists of Lompoc."

Minnesota Missionary Work.—Our labors for the past month of July, were confined to Rice, Steele, Blue Earth, Waterman and Rock counties, fifteen lectures in all, aggregating in total receipts for the State Association, \$29.99; with an aggregate expense of \$13.00, leaving a net balance in favor of the association of \$16.99.

THE SOUL. Healing at a Distance.

Mrs. Elizabeth M. F. Denton, of Wellestey, Mass., writes: "Will you permit me to say by what possible method can you prove the correctness of your statements in regard to the agency by which certain effects are produced, as assumed in your response to the note of Fred. M. Hawley in your last issue (2nd page), Aug. 6. When such statements are made I conceive it to be the right of the individual who doubts their correctness, or believes them erroneous to challenge the methods by which the conclusions are reached."

Our readers will refer to the JOURNAL of August 4th, they will find the communication referred to by Mrs. Denton, wherein we allege that Prof. C. C. Bennett's assisted by spirits, though he is a Christian, and through the instrumentality of spirits he is enabled to cure many diseases, though the patient be a long distance away.

Mosheim states that "in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body over here below, and that the body was to be macerated and mortified for that purpose."

The power of the spirit while connected with the body has always been understood. A spirit, still a tenant of the mortal body, has approached our bedside, giving us a shock more powerful than an ordinary battery could impart.

Indeed, Mrs. Denton well knows the very thoughts possess a potency. Allowing the brain to be the seat of thoughts, see the influence they project upon the child in embryo, a phenomenon, with which she is, no doubt, perfectly familiar.

A young lady married a man she did not love, and her thoughts dwelling on the one to whom she was attached, shaped the features of her child precisely like his, resulting finally in a separation, though she had been guilty of nothing criminal in the eyes of the law.

I applied to Mr. James Coates, practical mesmerist, in the case of a girl ill for two years with nervous complaint, leaving her entirely helpless. She is poor as well as sick, and unable to give any reward. On my stating the case to Mr. Coates, I received the following:—I never forsake or give up a case simply because the applicant or patient has the misfortune to be poor as well as sick.

second treatment.—Mr. Coates in Liverpool and the girl in Ireland—I saw her, going under control, pass into a sound sleep; after which she awoke with new vitality, and an energy she had had for months past.

INFORMATION WANTED. A Strange Phenomenon.

Some months ago it was reported in our village that burglars had infested the place, and the appearance of suspicious looking strangers caused us to find the matter being very serious.

Many such cases as yours, have occurred. The mind often carries out in sleep, the thoughts of the day. The circumstance is related by Do Liefde, a Dutch clergyman, of a student at Leyden who worked at night a mathematical puzzle or problem he had been trying to solve for days; he slept in the same room with DeLiefde, and in the morning was wholly unaware that he had got out of bed in the presence of his room companion and worked the problem—and that by a shorter method than he had tried before.

The Burning Influence Appertaining to Certain Spirits.

Mr. Edward Maitland in a meeting of the London (Eng.) Psychological Society, claimed that matter in itself had no existence save as a mode of action of an Infinite Consciousness, until the Infinite will recall it into itself, he thought that there were only two things in the universe, mind, and the matter of thought, that mind, by planchette writing on the preceding Saturday, he had had a message from a spirit, who had been so long from earth that he seemed to have forgotten all about it, and who stated that he only saw magnetic circles surrounded by spirits; he did not know what they were, but another spirit described himself and those about him as pure flames.

As matter is but the expression of spirit, may not spirit be the expression of something still more subtle, until we arrive at the case, the very soul of all things. Hydrogen can be solidified; and that which is unseen rendered tangible to the senses. The candle disappears as the flame ceases to burn, and yet is he who can reunite the vanished elements. Are there not worlds within worlds, each interior one being more refined than the next until we arrive at pure spirit, where the magnetic influences may end a congenial home.

Result of Labor.—Having returned home from our meetings in Blue Earth and Martin Counties Minn., we hasten to report our success. We found the people very anxious to hear something of the grand truths of a future life. We spoke in several school houses in country places, and in many of our meetings, in some instances the houses were filled, and some sitting by the windows on the outside. When I saw how desirous the people were to know more of our heaven born "philosophy of life," my whole soul warmed up with zeal to what actuated the noble Methodist preachers, who endured all manner of hardships and persecutions, to bring the good news to the world.

A Dismissal from a Methodist Paper.—The following is from the Methodist paper, published at Knoxville, Tenn. Never since the days of the French revolution, did a more fanatical and more fanatical group of fanatical fanatics, than the fanatical fanatics of the French revolution, rig up in classic robes and paraded through the streets of Paris a prostitute as the goddess of Reason; never since the publication of the subtle scheme of Voltaire or the coarse insidiousness of the Jesuits, did a more fanatical fanatical assault on morality, religion and civil order escape the lips of human kind under the guise of an advocacy of liberty, equality and fraternity, as that which was poured out last week upon a California audience by the eloquent Robert G. Ingersoll.

Adaptation and Design.—Rev. J. Marples, of Toronto, Canada, writes: In your issue of the 21st inst. is a short paragraph copied from the Christian Herald, in which it is stated that design and an infinite intelligence that created and governs all things. To this paragraph some remarks are appended by B. F. Underwood, a former opponent of mine in public debate.

When in Melbourne, Australia, the Davenport Brothers charged eighty dollars for a private seance. Hearise Bondi, of London, says: "We have also lately several times obtained the full materialization without the aid of the cabinet."

Dr. William Hitehman, of England, says that he has known unlettered children quote accurately when deeply entranced, many portions of the Bagavat Geta.

"My Boy," said a solemn-visaged evangelist to one who had just emerged from a hair-pulling seance, "I have another job for you to do hereafter in a land of pure delight." "No," said the lad, "I've bursted another button off'n my trousers, and I expect to get licked for it."

Professor Denton says that Mesmerism, psychometry and Spiritualism within the last fifty years have shed a flood of light upon the nature of man, and almost infinitely enlarged our ideas of his possibilities. What men in their ignorance attributed to the gods and heaven created angels, we have learned are accomplished by human beings in and out of the body.

Spirit Music.—The Salem (Mass.) Gazette says: "The following phenomenon was witnessed at the death bed of an old lady who recently died in this city, and were related to the writer by two members of the party present."

A little girl hearing her father express a fear that robbers might steal his money, gets up during the night and in her sleep conceals it near an apple tree. After long search it was found by the mother. The body often responds to the dominant thoughts of the body. The young lady who described the case of the girl, says she and her tips it to place affords an illustration. Here the dominant idea of the day controls the body when asleep. Again take the case of Jameson, who won the Queen's prize at Wimbledon, Eng. The result of the shooting, verified, with singular exactitude, a dream which occurred to him. A fellow volunteer was ordered to throw a shot into the air, and sleep and place his arms in the attitude of discharging a rifle. He then exclaimed, "A bull's eye!" and a few minutes afterwards he repeated the action, crying out, "A bull's eye again! I've won the Queen's prize by a point."

Richmond, Va.—H. N. Rothery, writes: The JOURNAL has just been received, and is as usual full of excellent and instructive matter, that most improve the minds and enlarge the understandings of those who read it. Last Sunday we had a lecture in the city, until the cooler weather of the fall, being the case in the country will be in order. Our circle room will be kept open; also a free reading room accessible at all times to those who wish to feast on the good things contained in the JOURNAL, Banner of Light, and other periodicals. Brother Swan also furnished me with a copy of the JOURNAL, and I can only continue to keep this feast spread, many who are now borrowers will become subscribers and thus assist in supporting these glorious pioneers in the progressive philosophy. Permit us to say that keeping this feast spread is a great strain and the supply must be large. If any friends of the cause feel disposed to contribute to the maintenance of this kind, it will be thankfully received and dispensed to the people; that is free thought literature. Of course we meet with many difficulties, but the more there are, the more honor in overcoming them, and the stronger we get by the continual exercise and experience. The spirits help those who try to help themselves, and the great troubles that the teaching of the church, have at this time brought upon the people, will make them more willing to listen to a more sensible way of doing things pertaining to life.

Dr. H. P. Fairfield, of Mass., writes: I have been lecturing and healing the sick in body and mind through the Northern part of Massachusetts and Southern part of New Hampshire. As the result of my labors, two new Spiritual Societies have been formed and are in living, active condition; one in East Swanzey and one in Fitzwilliam, N. H. The old and new friends of the cause are very much interested; doubts and fears are passing away; love and good will with intelligence break away. The friends in Salisbury, Mass. have started anew with bright prospects of success. My meetings there were fully attended by all religious denominations. The prevailing views of the people every where are spiritual. The first inquiry that I meet with among the people is concerning spiritual things. I am now engaged to speak for the Society in Friendship, P. V. and vicinity all the Sundays in August. I will hold public discussions with clergymen who think that they do away with spiritual things, or with doctors who do not believe in the power and wisdom of the spirit to heal the sick. I would like to make arrangements for September, October, and November, in one or more places. Address Dr. H. P. Fairfield, Greenwich Village, Mass.

Mediums.—John Whitehead, of Missouri, writes: "My wife is a medium; also a young man who is stopping with us; he is developing for three kinds of mediumship. My wife is a good physical medium. We sit regularly two or three evenings each week and get speaking mediums without the trappings and music on the harp and tambourine."

Onset Bay Grove Camp Meeting was the place, and Dr. Richardson was the medium. A control pronounced that "everything was all right" in answer to his queries. The photograph of the control showed 56,335 spirits. Hiram Abiff was the president, "King of Tyre." After sitting an hour without obtaining any manifestations except a few raps and the ringing of a bell, the circle broke up. The manifestations were examined. A piece was torn from the coat and still adhered to the shirt. The large sleeve was run from shoulder to wrist in three places. The medium was controlled, and a voice said: "I am Dr. Harvey; I intended to send a stream of electricity up that sleeve to sever one thread; but, by Joe, it was too strong and made these rents that you see!"

A Mad Horse and a Hero.—On the 25th of June, one of the horses belonging to engine company No. 15, was bitten by a mad dog. He was withdrawn from the department for fifteen days, but, as he showed no signs of hydrophobia, he was put to work again. On Tuesday he began to show symptoms of disease, and on Wednesday had grown so bad that he was "hot." The physician stated that he barked like a dog. In this connection a story is told of a brave young man whose name has not been transmitted. After the dog, a large and powerful animal, had bitten the horse, he turned and ran away in the direction of a group of little girls. The youth, probably eighteen years old, saw the danger, and at the risk of his life, caught the dog as he passed, taking him by the throat. The mad animal bit through the coat sleeve, grazing the skin, but he held on until a bystander came up and shot the dog.—Ez.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

Dr. W. W. Burroughs relates the case of a minister who having conscientious scruples about the use of alcohol, was one Sunday, always hired a conveyance to take him to church. It is the opinion of Spiritualists in Australia, that the Davenport have mediumistic gifts, but they have so profited them to mercenary ends, and low occult influences, that they are utterly unreliable.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

New Gospel of Health, A. Stone, N.D. Cloth \$2.00. Naty, a Spirit, by A. Putnam. Cloth 1.00. Nature's Laws in Human Life, an Exposition of Spirituality. By A. J. Davis. Paper 1.50.

FRANK BAKER, B. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS, ROOMS 12 and 16, TIMES BUILDING, CHICAGO.

CAPT. H. H. & FANNIE M. BROWN Psychometrists and Clairvoyant Physicians. By their Clairvoyant and Psychometrist Powers they look behind the material effects to the Mental and Spiritual Causes...

International Hotel, Cor. Seventh and Jackson Sts., (Entrance on Seventh.) ST. PAUL, MINN.

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant.

Medical Students Will find at BENNETT MEDICAL COLLEGE a finer building, better accommodations, larger faculty, longer session and lower fees than elsewhere in the Northwest.

WHY I WAS EXCOMMUNICATED FROM THE First Presbyterian Church of Minneapolis, Minn. By FRED. H. BARNARD.

NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism. Embracing the various opinions of Extremists, and containing the latest and most complete experience by the Author of "Mind Magnetic Cure."

THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Mrs. D. D. HOME, Spiritualist, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

Heromes of Free Thought. A record of the most able heromes of Free Thought, being sketches of a few central figures in the history of Radical Religion.

THE BIBLE IN INDIA. HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION. TRANSLATED FROM "LA BIBLE DANS L'INDE."

THE PLANCHETTE. FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are linked by the statements of the most reliable people—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

THE PLANCHETTE. WHAT IS SAID OF IT. FROM THE BOSTON TRAVELER. The Planchette is full of varieties there is no question of doubt...

THE PLANCHETTE. FROM THE BOSTON JOURNAL OF CHEMISTRY. Usually when two or more persons read their fingers lightly upon the instrument, after a little while it begins to move...

THE PLANCHETTE. FROM THE BOSTON JOURNAL OF CHEMISTRY. Usually when two or more persons read their fingers lightly upon the instrument, after a little while it begins to move...

THE PLANCHETTE. FROM THE BOSTON JOURNAL OF CHEMISTRY. Usually when two or more persons read their fingers lightly upon the instrument, after a little while it begins to move...

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, TROY N. Y. and obtain a large, highly illustrated book on the system of Vitalizing Treatment.

FABULOUS TENDENCY OF SIXTY EIGHT AUTHORS. The Witch of Endor; and six other equally interesting pamphlets, (182 pages) sent postpaid to those enclosing 25 cents...

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

The Golden Melodies. A NEW COLLECTION OF WORDS AND MUSIC FOR THE USE OF LYCEUMS, CIRCLES AND CAMP-MEETINGS. BY S. W. TUCKER.

ORIGINAL PIECES. Beautiful Angels are Waiting for Me; There is a Land of Freedom; The Spirit of the Lord is upon Me; The Spirit of the Lord is upon Me; The Spirit of the Lord is upon Me...

WORKS OF J. M. PEEBLES. THE SEEDS OF THE AGES. Sixth Edition. This work, treating of ancient Egypt and the origin of the human race...

WORKS OF J. M. PEEBLES. THE SEEDS OF THE AGES. Sixth Edition. This work, treating of ancient Egypt and the origin of the human race...

WORKS OF J. M. PEEBLES. THE SEEDS OF THE AGES. Sixth Edition. This work, treating of ancient Egypt and the origin of the human race...

WORKS OF J. M. PEEBLES. THE SEEDS OF THE AGES. Sixth Edition. This work, treating of ancient Egypt and the origin of the human race...

Works of M. B. Craven. BIBLICAL CHRONOLOGY. Contrasting the Chronological Computations of the Hebrew and Septuagint Versions from Adam to Christ...

Works of M. B. Craven. THE GENESIS AND ETHICS OF CONJUGAL LOVE. BY A. J. JACKSON DAVIS.

Works of M. B. Craven. ROPP'S Easy Calculator. Is used by thousands of farmers, mechanics and business men, who speak in the highest terms of its practical utility...

Works of M. B. Craven. Prof. W. Denton's Works. RADICAL RHYMES. They are written in the same bold and vigorous style that characterizes his prose writings...

Works of M. B. Craven. Prof. W. Denton's Works. THE HONORABLE RECORDS OF THE SEEDS OF THE AGES. This work, treating of ancient Egypt and the origin of the human race...

Works of M. B. Craven. Prof. W. Denton's Works. THE HONORABLE RECORDS OF THE SEEDS OF THE AGES. This work, treating of ancient Egypt and the origin of the human race...

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, TROY N. Y. and obtain a large, highly illustrated book on the system of Vitalizing Treatment.

FABULOUS TENDENCY OF SIXTY EIGHT AUTHORS. The Witch of Endor; and six other equally interesting pamphlets, (182 pages) sent postpaid to those enclosing 25 cents...

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

FREE! 5 to \$10 a day FOR THESE SEVEN. Business men and highly respectable persons for persons of color, for \$1.00 per week...

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

INCIDENTS IN MY LIFE. BY D. D. HOME. AN INTRODUCTION, BY JUDGE EDMONDS, SIXTH EDITION.

Devil will not be the chief figure, nor safety from fancied damnation its chief end.

The true man will cultivate his spiritual faculties that elevate him most above the brute.

The man who does not recognize his spiritual nature or pay attention to its development may be intelligent, healthy, honest, yes, and even in some directions, religious; just as the earth without direct sunshine would have green trees, sweet flowers, beasts, birds, men and women.

You may never be president; there is but little prospect that you will ever be a senator or a representative.

What Liberalism Offers in Place of High Theology.

In a recent discussion between E. F. Underwood and a clergyman in Missouri, the Reverend gentleman wanted to know what the Free-thinker had to offer in the place of Christianity.

My opponent asks what Liberalism has to offer in the place of the Bible and Christianity.

All that is true and good in the Christian system we would retain. All the correct teachings of the Bible, which, however, do not depend upon that of any other book.

As for the errors of the Christian system, we are content to cast them aside and to accept the truths of which these errors are a denial.

For the Bible as a standard of truth we offer the enlightened reason of man, although not infallible, it is the highest and best standard man possesses.

We aim at intellectual and moral culture, which involves knowledge of ourselves and our relations, and a disposition to live pure and noble lives.

The agitation in England against objectionable books does not seem likely to stop with the "Priest in Absolution" and the "Fruits of Philosophy."

Doubt, instead of being crime, we regard as the beginning of wisdom. Without doubt there will be no investigation.

The principle of sacrifice that is admired in the movement, we glorify in humanity. No man should suffer for the crimes of another.

The principle of sacrifice that is admired in the movement, we glorify in humanity. No man should suffer for the crimes of another.

perience the effects of the wrong doing of our fellow creatures, and we all are benefited by these self-denials and sacrifices.

This life we believe to be worthy of all our efforts and our enthusiasm. Every one exerts an influence as lasting as the race.

For Creation, we substitute evolution. We don't believe that something came from nothing. Science teaches us that the world and all its various forms of life have come gradually into existence by changes as natural as those we see about us to-day.

We do not believe in total depravity; but we hold to the scientific fact that we are born with good and with bad tendencies.

We do not believe man has fallen from a high estate—is the degenerate son of an illustrious ancestry; on the contrary, we believe man has risen, and is rising from lower to a higher condition.

While we regard Jesus as a brother and benefactor—as we do Paine or Parker—in as far as he lived a noble life, and taught truth, we do not accept him as a leader or infallible guide.

For prayer, we substitute self-reliance, and confidence in the uniformity of nature's operations; the churches we would have converted into temples of science and learning; for theology—"the art of learning" as Brougham says, "what nobody knows anything about," we would substitute anthropology—the science of man.

But the parallelism between the secularist and the ritualist cases extend only to their yielding attitude; the book published by the former is by no means to be compared to that of the latter for indecency.

We do not believe in baptism as a right, but we hold to bathing as a practice; we have no faith in the spiritual efficacy of water, but, hydropathically considered, we acknowledge its excellence.

We do not profess to love God; but we love our families, our friends, our race. Instead of holding up to men a local heaven as a piece of fresh meat is held up to the dog to make him jump, we teach that we should strive to make this world a heaven.

I will only add that in debate, for bad temper and bitterness, we would substitute charity, courtesy and kindness.

THREE BAD BOOKS.

The "Priest in Absolution," the "Fruits of Philosophy," and the Bible.

The agitation in England against objectionable books does not seem likely to stop with the "Priest in Absolution" and the "Fruits of Philosophy."

The agitation in England against objectionable books does not seem likely to stop with the "Priest in Absolution" and the "Fruits of Philosophy."

cannot out-thunder the ritualists. For instance, the Rev. C. J. Ridsdale, of "Folkstone ritual case notoriety, preaching last Sunday in defense of the terrible book said: "I wonder why some one does not stand up in the house of lords and bring a charge against the Bible (especially Leviticus) as an immoral book. I have heard, indeed, that Mr. Bradlaugh intends to do so."

For Creation, we substitute evolution. We don't believe that something came from nothing. Science teaches us that the world and all its various forms of life have come gradually into existence by changes as natural as those we see about us to-day.

We do not believe in total depravity; but we hold to the scientific fact that we are born with good and with bad tendencies.

We do not believe man has fallen from a high estate—is the degenerate son of an illustrious ancestry; on the contrary, we believe man has risen, and is rising from lower to a higher condition.

While we regard Jesus as a brother and benefactor—as we do Paine or Parker—in as far as he lived a noble life, and taught truth, we do not accept him as a leader or infallible guide.

For prayer, we substitute self-reliance, and confidence in the uniformity of nature's operations; the churches we would have converted into temples of science and learning; for theology—"the art of learning" as Brougham says, "what nobody knows anything about," we would substitute anthropology—the science of man.

But the parallelism between the secularist and the ritualist cases extend only to their yielding attitude; the book published by the former is by no means to be compared to that of the latter for indecency.

We do not believe in baptism as a right, but we hold to bathing as a practice; we have no faith in the spiritual efficacy of water, but, hydropathically considered, we acknowledge its excellence.

We do not profess to love God; but we love our families, our friends, our race. Instead of holding up to men a local heaven as a piece of fresh meat is held up to the dog to make him jump, we teach that we should strive to make this world a heaven.

THREE BAD BOOKS.

The "Priest in Absolution," the "Fruits of Philosophy," and the Bible.

The agitation in England against objectionable books does not seem likely to stop with the "Priest in Absolution" and the "Fruits of Philosophy."

The agitation in England against objectionable books does not seem likely to stop with the "Priest in Absolution" and the "Fruits of Philosophy."

It is natural in youth to suppose that, because we, from our stand-point and experience, view a subject in a given light, that all other reasonable persons must entertain the same view of the subject; as we advance in years, education and experience, unless we are unreasonable or "bigoted," our views enlarge correspondingly.

The above has been compelled by the receipt of the following letter, from which the proper names have been suppressed:

Mr. Editor.—You will please discontinue the JOURNAL when the time paid for it is up. In my opinion, you are getting as bigoted as any of the sectarian or religious papers; you are not willing to give to your readers, the experiences or tests with * * * except it accords with your desires and feelings.

The medium of whom this subscriber complains, has probably given in the aggregate more than 100,000 (we speak advisedly) positive tests of spirit identity that were conclusive and satisfactory, thereby bringing light and hope into thousands of darkened homes and weary hearts.

The medium of whom this subscriber complains, has probably given in the aggregate more than 100,000 (we speak advisedly) positive tests of spirit identity that were conclusive and satisfactory, thereby bringing light and hope into thousands of darkened homes and weary hearts.

Facts for the People. VEGETINE.

It is an undeniable fact that no article was ever placed before the public with so much undisputed evidence of its great medicinal value, as the VEGETINE.

For every complaint for which the VEGETINE is recommended, many testimonials of what it has done for the public at large, and no one should fail to observe that nearly all of the testimonials are from people right at home, where the VEGETINE is prepared, a 6 to the streets and numbers are given, there can be no possible doubt about the matter.

Have been 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.

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 VEGETINE had restored him to perfect health, and through his persuasion I commenced taking VEGETINE.

It will afford me great pleasure to show the marks of my disease or give any further information relative to my case to all who desire it.

Yours, very gratefully, JOHN PROUL, No 52 Sawyer Street, Boston, Mass.

Twenty-Seven Years Ago.

Dr. R. Stevens, Esq.: Dear Sir—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 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.

She has been well ever since, and is now twenty-seven years old, and is enjoying good health, and has ever since she was 7 years old, with no signs of Scrofula or any other blood disease.

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 get any better.

DAY'S AGUE TONIC. CURES EVERY FORM OF CHILLS, OR MONEY RETURNED. DAY'S TONIC Cures Chills and Fever. DAY'S TONIC Cleanses the Stomach. DAY'S TONIC Acts on Liver and Bowels. DAY'S TONIC Don't Burn the Head. DAY'S TONIC Is Pleasant for Children.

Great Inducements! Special Offer!! Ladies Ready Made Suits. Camels Hair Cloth! 3 Piece Suits. Plain Wrappers! Trimmed Wrappers!! THE NORTH WESTERN SUPPLY CO.