Ernth Genrs no Mask, Lows at no Human Shrine, Seeks neither Place nor Spplause: She only Seks a Bearing.

VOL. XXII.

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CHICAGO, AUGUST 25, 1877.

\$3.15 IN ADVANCE. SINGLE COPIES EIGHT CENTS. 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 elothes, 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 derection is a benefit to us, and what hinders us is an injury.

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 trans-mutation 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.

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 Shakesphere's call, lie latent in every soul as the photograph on the

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

iat 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 but begun, the labor of the ages, the production of perfect man tion 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 horn deaf dumb and proves, for a person born deaf, dumb and blind to become educated and grow into manhood, but the process is a slow and dif-ficult one, and the highest types of man-hood can never be developed under such

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 our own hands. If some outside power could make us sick or some outside power could make us sick or well, blind, or deaf, and we were perfectly helpless, the very thought would paralyze us. If our neighbors could by their prayers or witchery palsy 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 titutes 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 specmens of humanity that would otherwise

The introduction and spread of christianity assisted materially, in the moral and spiritual education of mankind, but it sadly spiritual education of mankind, but it sadly neglected physical education, which lies at the foundation of both. Paul says, "Bodily exercise profited 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 saying their souls, they are in reality damning their bodies.

There are said to have been 800 publis

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 knowle With the advance of physiological knowl edge in these later times has come a revival of pagan care for the outer man, eptial 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. twenty or thirty, their patrimony all spent, nothing left to pay the rent of the tenement

twenty or thirty, their patrimony all spent, nothing left to pay the rent of the tenement at the call of Death, who ejects spendthrift tenant 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 nights 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 health, and in the end of life.

One great cause of the intemperance of the country in eating, drinking and by passional 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

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 tayern, 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 prolearn; 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 affortling forms at times to waken us from 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 nodoing their best to attract our no-tice, and they have nothing but benefits to confer on their acquaintances. You me-chanics who spend your unemployed hours at street corners and in grog shops, here are chances for you. Make a telescope or save your drink money and buy one, and be come acquainted with these stars. The first movement in this direction will increase your intellectual height. If you are not in-genious 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 innum-erable and the best of teachers, who are waiting to instruct you. Here is a botany 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 attracour instruction in this useful and attrac-tive science. See these rough boulders with their surfaces covered over with lessons printed in green, brown and crimson, and illustrated with the finest engravings re-gardless 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 hanker alike.

banker alike. A single acre of wood land contains more A single acre of wood and contains more than all the schools and colleges combined can furnish. Botany, minerology, 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. 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

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 ledge 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 eventrally ward and being rounded as they go become boulders, which, when the mass eventually melts, are left where they he, to the great wonder of those who discover them till we learn their story. "But since the boulder is composed of pebbles comented together, composed of pebbles comented 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 simformation, but from what we know of similar pebbles in conglomerate beds, one such bed at Fall River immediately under the 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 the sea bottom by pressure became converted into a bed of solid pudding stone or mgiomerate. 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 publics must have been made from some mountain mass, from which the rock was riven that the river wore into pebbles. Can we ge any clue to this? We crack the pebble and find it to be quartzite. And what is quartzite? Sandstone so heated as to be come crystalline in its structure when cold We are carried back to a time then when the ledge from which the rock was torn to make the pebble was a bed of sandstone but sandstone is as we know nothing but sand washed down by water, accumulated 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 eracked surface we find fragments of small bivalve shells called lingulae; 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 Pottsdam sand-stone was laid down and we find just such stone was laid down and we find just such shells by millions in the Pottsdam sand-stone of Wisconsin. We are carried then still further back by many millions of years to the Pottsdam period, before the conti-nents were brought forth or the mountain chains were elevated. Over what is now the United States lay the waters of a shal low 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. rolling waves.

Nor is 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 all 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. 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 tion 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 in-

telligent 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 mannood includes all these and enforces them more fully than they are generally taught. The temperance of manhood does not diseard 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 leadly blame the man who drinks a glass of cider and then become intoxicated by religious excitement, and denounce every one who 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 induences 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

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

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 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 perdidition, "Hold on to the rock, or you are lost cling 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 vailey 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 fel-lows. No honest man lives in a fine house drives line horses or lives luxuriously, while his creditors dun him in vain for what if he was honest they would not need even to ask, for nothing is more pleasant to an hon-est 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

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. I ashionable 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 benesty. I do not believe in the ness and honesty. I do not believe in the 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 reader 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 det-rmines 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 scems 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 hum and allow him to magnetize you, and, you are undone; his gives are on your limbs and you are a slave.

The true man has but one master. and

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 rewhom, to save your mannood, 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 lest in the will of the priest and the church and his faith is swallowed up by his creed. The moment he begins to exercise 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 the experiences of the victims. As the one kind of excitement units the man for sober thought and prepares him for the lunatic anity itself. "He that believeth shall be asylum, so does the other, and the victims of 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 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 nearer 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.

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

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 ter 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 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 plane consciontionally realisticated. with the slave, conscientiously working day and night and dying true to the man within him, looms up before us a giant among

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 heauty 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 gesthe soul heavenward. Dancing goes natchildren 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 Mussachusetts. 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.

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[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 restrum, 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 TUTTLES WORKS.

Before leaving this branch of the subject, it will be well to note a remarkable fact; to-wit:--the simultancous 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 coineidence 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 revolation from immortal souls in the spirit-

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 naturat 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 clapsed ere he would have promulgated his views thereon. But Mr. Wollace, 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 man ner 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 de-

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 dan 1859, during which time Spiritualists generally having been made familiar with its fundamental principles. it was in general acceptation with them; while, in that year (from which, by the way, dates my conversion from orthodoxy to Spiritualism), a more definite elabboration 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 uncultured.

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 solution 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 comprehen siveness 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 esablishing 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 phenomenathe 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

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 physical 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 beran 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? An swer. It is true, an absolute fact well attested in nature. * * * We are not only allied, related, and, intimately 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 quadrumana, 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 apetheory. 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 swhile 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 breezes, the lake and its attractions, the hotel and its comforts where all friends of truth are welcomed with a condicity 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 he 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 manifestations. terialized 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 de-clared her right to the floor. Johnny with his char-acteristic 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 sitters and answered by the invisible friends. It was a most satisfactory and delightful scance; and one to be long remembered by all present.

A day or two after, we were favored with a material-izing 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, press-ing her handkerchief to her lips, she held it out in the light, and we all distinctly saw the blood-stains marking it. Every feature of this spirit's face was clearly discernible. She also spoke twice, addressing words o 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 gentlemen, who not possessing as much power as those preceding him, could not protrude 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 the friends who are guests 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 harmonial philosophers can point with pleasure and all harmonial 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. Andrew's 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 lifferent 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 carestingly.

touches wander over us carestingly.

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 a 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. It issurrounded by a white tissue paper—shade, 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 aking 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 Geneseo, beling 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. Rebent over and kissed her audibly upon the lips. Another evening a queen, Mary Stewart, twice appeared in the doorway, her long; sweeping robe, her vell 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 Susquehanns, appeared and spoke the word "scisors." 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 scissors were handed in at the aperture and in a minute's time the spirit came out far enough to drop them and the please of her robe or vali which she had cut in to the chair. The material which resembles tarletan and grenadine, yet is neither, is prised by that bereaved but not confortless mother, more, infinitely more than were fabric of spun-gold. Five different times have I witnessed this thrilling

sight, 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 allent, 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 essaying 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 whiskey 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 permit-ted me to occupy the chair. I carried with me a searlet shawl for which she had expressed a fondness, and seeing her thrust her hands out of the aperture, I handed the "red blankum," as she terms it, to her, and in an instant she had drawn it through and in the next moment opened the door and looked at me, then step-bing quickly toward me she bent over until her face was within five inches of mine. Honto and I are the 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 how whistlied to keen his courage up. On my 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 cabine she threw the shawl over his head in a very playful way; she returned for more power and then issuing forth again, she knelt before Mr. Thompson and drawing the shawl 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 down outside of it, evidently them 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 mobile witnessing. Messrs. Bastian and 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 daily adding to their long list of friends in this and the brighter world.

Cascadel 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 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 criticise 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: eithgnorance and without the least shadow of proof; eithar 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 unlady-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 read-ers of the RELIGIO-PHILOSOPHICAL JOURNAL are informed how the Hollow Globe theory and kindred subjects were given by a band or delegation of advanced apirits, 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 question propounded, 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 of 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 restitution 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 net and became sequeinted.

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 them 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 presched to spirits who have long been confined there in prison, as it were; aften have I been cheered by my suides with kind words of sympathy and received their approbation as I have brought up from these pits some dear friends who had served their time and paid even the left terthing to those whom they had made to suffer in dungeous or prisons while on earth. I have seen the Econan 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. I have seen officers who on earth judged some of nature's unfortunate children and caused them to be sent to prison or hung upon gallows, go through the same punishment and agony of mind that justice might be done. I have seen the pearly gates swing open wide to admit a slave into a mansion prepared for him, so pure that its splendor dazzled my eyes. I have seen the slavemaster beg his slave for a drop of water to cool his fevered lips.

But, oh! mighty powers, what have my

but, oh! mighty powers, what have my sufferings availed me? What if I have been twice imprisoned for giving utterance to spirit teachings; wrestled with ignorance, with spirits in and out of the form; I say what hath all my sufferings availed, if by a breath, a dash of the pen, the teachings given through me and written by Prof. Lyon, are declared to be false, utterly false? Oh! are declared to be false, utterly false? Oh! spirits of the higher life, are ye leagued to-gether to send strong delusions that we may believe lies, that we may all be damn-ed! In closing I will say that I wish the greatest success to attend Mrs. Richmond and her control in all laudable advances, and subscribe myself a friend to truth and

M. L. SHERMAN. Adrian, Mich.

If our Brother will refer to the question presented to Mrs. R., he will find that it is put in this manner: "Prof. Lyon claims that the interior of the earth is a fine country," otc. Whether he claims the theory to be true on his own basis of reasoning, or that of some one else, is of small moment, hence the statement of Dr. Sherman that the answer must be false, because the question was false, is a mistaken notion.

Dr. Sherman's book-"The Hollow Globe" -is one of the most ingeniously written works we have ever had the pleasure of perusing. He seemingly has established his theory. The question can easily be decided by fitting out an expedition under the direction of Dr. Sherman, and following the route he points out.

Letter from a Spirit Artist.

I am constrained to write you a few lines in order to bear testimony to the truths of our religion, and to answer those who deny the possibility of spirits returning and communicating with their friends on earth. That spirits have aided and assisted me in my work of producing spirit photographs for years, no one can deny, but if they do, they have not been able to prove to the contrary. It was only, however, a few days since, that I could positively believe that I was so favored as to receive a revelation from the Spirit-land. Such however, is the fact, and the result is that I have been led to confemplate seriously my past life and to resolve in the future to do more to spread abroad our views. For some time past I have almost entirely neglected spirit photography, so much so that correspondents were neglected and grievous complaints were made against me in the Journal and other papers. I have been brought to a sense That spirits have aided and assisted me in other papers. I have been brought to a sense of my duty, and of the wrong I have done in neglecting my great mission, by a visit from the Spirit-land of my old friend, your former editor, and the last martyr to Spiritualism, S.S. Jones, of Chicago. It was par-ticularly pleasing to me to talk across the ver tnat se araces die from our spiritual existence, with one so well known and to whom I was so much attached, when he, in this world, went about doing good. His words to me were words of love and admonition: words of kind advice and true wisdom. After such a revelation, calm reflec-tion convinces me that I am doing wrong in neglecting my work. I feel that the cares and perplexities of this life; the eager desire for wealth and distinction and other causes. have like rank weeds grown up and choked my spirituality.

I frequently notice when I endeavor to produce a picture, the spirita that were at one time so ready to manifest themselves, now seem afar off. I know the fault is not with the dear spirits, but the poor frail human worker. But, sir, I have determined on a new course of life. In future my whole aim will be to exemplify the beauties of Spiritualism and our true religion. That the sunshine of love and sunshine of spiritualism may be mine is my applications in process. uality may be mine, is my anxious invoca-tion to our Father, in which I ask the sym-pathy and assistance of all Spiritualists, that the power now entrusted to me may be increased a hundred fold.

I have made arrangements whereby I am relieved of all cares of outside business, and intend to devote my whole time and attention to spirit photography. While it may not increase my store of this world's goods as fast as other business, I will be more than repaid in reeling that I am do-ing my duty to myself and to our cause. If in this way the humble means of more widely disseminating our principles, I shall widely disseminating our principles, I shall feel amply repaid for any and all sacrifices, and can truly say "Thy will be done." I hope to hear from many of my old friends, and will promise all letters prompt attention. Hoping to have a call from any of your readers who may visit New York, I remain Yours truly,

No. 260 Bowery, New York.

Spiritual Meeting.

The spiritualists of Van Buren Co., Mich., held their annual grove meeting at South Haven, Aug 4th and 5th. The meeting was well attended, and the utmost harmony pre-vailed. Dr. A. B. Spinney addressed the audience and set forth the facts of spiritualism in his usual clear, concise and con-vincing manner. Among his hearers were two orthodox clergymen who listened with attentive interest. Rev. T. Stewart pleased the logical, scientific portion of the congregation with his profound reasoning. Mrs. A. Morse was the orstor of the occasion. Her brilliant lectures abounding in practical hints of good common sense and sallies of wit held the audience as if spell bound. The officers elected for the ensuing year were as follows:

were as follows:
President, S. G. Sheffer, South Haven;
Vice-President, Mrs. Lide Brown, Breedsville; Secretary, A. D. Enos, Breedsville;
Treasurer, Mrs. Roxcina Sheffer, South Haven; Executive committee, Mrs. R. Sheffer,
South Haven, Clark Sheffer, South Haven.
Mrs. Louis Burdick, Texas.
Mrs. M. D. Wynkoop.

MUNKAPOLIS manufactured five millions one hundred and twenty thousand bushels of wheat into Gilt Edge, See Foam, Red Letter, and other fancy brands of flour, in which her millers take such delight, and was \$8,000,000 the richer for manufacturing her raw material.

Items of Interest-Gens of Wit and Wisdont.

"My heritage!" It is to live within The marts of pleasure and of gain, yet be No willing worshiper at either shrine; To think, and speak, and act, not for my

pleasure. But others'i The veriest slave of time and circumstance. -Adah Isages Menken.

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, and leader of the free-thinking spiritualists has become deeply engaged in the new order of Spiritual Teachers. This name is pleas-ing and suggestive, and great good is sure to flow from it.

The angels, like God himself, use those means and instruments that are the best adapted to accomplish the purposes intended. The impure compost, becomes the medium through which nature develops and perfects those pure, delicate; and most beau-tiful creations, the modest lily, and the blushing rose,--Crowell.

blushing rose,—Crowell.

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. Sitting down after the labors of the day, his mind surveys the agencies he has by the simple act of planting that wheat kernel, set in action. The germ bursts its envelop, and sending down librous, rootlets, thrust into the light its blade of green. The winds bring it moisture from the southern seas, and the carbon exhaled from the jungle of Africa is thrown at its feet. The energies of ages of world building have formed a soil for its support. The energies of the solar system are exerted on it by the sun. Every day it floods the world with light, heat, magnetism, for the growth of that tiny plant. The farmer sits on this throne and the forces of nature labor for him. I said he was a born him to the growth of the growth nature labor for him. I said he was a born king, he is more, for he rules the giant for-ces of nature by his knowledge, as no king ever ruled his serfs.—*Tuttle*.

THE churches of the United States are mortgaged for over three millions of dollars. Can not Jesus pay the debt?

Nor any seer, and not any theologian, and not any mortal man or immortal spirit is the spokesman for the Unspeakable One. The creature who says to you that you must believe what he says about God and a future life or be damned, is a fanatic, a blasphemer, and a preteuder. Some truths he may speak, but this is not a truth. The responding faculty in your own reason and sponding faculty in your own reason and your own heart which whispers. "This is divine—this is true," is the only oracle to whose mandates you can accord a rightful obedience.-Sargent.

How can parents, who have struggled and fought their way out of sectarian bondage into the light of Spiritualism, sit supinely and see their children taught hell, devil, bloody atonement, gods, wrath, infallible bible, etc., in Sunday schools?—Stebbins.

Iron is now being manufactured in Ohio at the exceedingly small cost of \$10.13 per

An Ohio woman has so many children that, on washing day, she uses them for clothes pins.

Oh! wherefore distrust that an atom of dust, In the infinite realm of space, Though tempest toss'd, can ever be lost From its perfectly destined place?

-Dr. D. Ambrose Davis. THE day has passed when it is necessary or advisable to attempt proselyting for Spir-itualism; rather let us apply ourselves to the task of learning and practicing its higher teachings.

Ler Spiritualists show by their lives what argument has failed to prove in its favor.— Dr. Ormsbee.

There are too many who think and act the sentiment, whether they speak it or not —Our truth or none; truth can only be our friend, when it confirms our opinions: when it conflicts with them, it is our enemy.— Crowell.

Our sources of religious knowledge are not in the affirmations of any man or any spirit; but in a devout study of the works of God, of the moral order of the universe, of the phenomens of life, natural and spiritual, and of all great thoughts from what-

ever sources. The very contradictions and absurdities which come to us from the spiritual world conveys a stupendous truth, showing what a blind guide the dominant theology has been; they show that the change produced in us by death is not so great that we grow at once from dunces into wise men, from villains into saints, from misanthropes into philanthropists, or from sneaks into gentle-

These confusing, contradictory, and very illiterate communications, so shocking to the asthetic sensibilities of the dilletanti, show us that man is still man after he has thrown off this mortal envelop, and that no magical presto change uttered by theology in his behalf on his accepting an atonement, or acquiescing in a peculiar interpretation of certain old books, or putting himself in the hands of a priest, is going to transmute him, by the mere process of physical death, from a very poor creature into an angel of light. light.—Sargent.

In marriage we begin by knowing little and believing much, and often end by inverting the quantities.—Eliot.

When Pilate and Herod seek an unholy alliance, when Church and State bigots and politicians would put "God in the Constitu-tion," let us be vigilant, firm and united against their plans.-Stebbins.

THERE are fifteen thousand locomotives in use in the United States. To keep the number good 780 are yearly required, while the annual manufacturing capacity of the shops is 2,500.

A Pittsburg divine admitted thirty-two of the forty charges preferred against him, and yet he is retained by his church.

Some billious boys at the Corners tied three tin pans to a horse's tail, whereupon he started for home, like little Mary's lamb in the story. He started, a horse and three tin pans; he became a streak behind which was visible a mixture of pans and kicks. When he reached home everything left of him was a backbone and the rim of a pan tied to it by a snarl of horse hair.

THE Princess Royal of Pressia has had eight children, and lost one; the Princess of Wales has had six, and lost one; the Princess Alice has had seven, and lost one; the Princess Reicha has had six, and lost two; the Duchees of Edinburgh has had three, and the Princess Louise is the only married child of Queen Victoria who is at present without issue.

MRS. JOHN SMITH'S oldest daughter, Betsy, has had ten children, and lost three; her second daughter, Ann Eliza, has eight, and has lost four; her third daughter, Polly Jane, has had six, and lost none. Jerusha, her tenth, is the only one at present without issue, and she is only seven years old.

It is strange, but true, that ambition for excellence is not always accompanied with capacity for its achievement. Mr. Stupps, for instance, became so infatuated with music in general, and the flute in particular, that he offered a professor five dollars for each and every time he would instrument how to play on that delectable instrument. The professor began early Monday morning but when Saturday's sure way downing, but when Saturday's sun went down, his pupil had not learned how to make a sound. Mr. Stupps was still ambitious and hopeful, and was sure in a couple of weeks more he would be able to at least blow a noise out of his fife, but his teacher said he would rather give what he had done than

Last Saturday, seventeen elergymen sailed for Europe: About seventeen thousand might sail with profit, as the profession is entirely overcrowded.

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

Men and Babies.

The hand that rocks the cradic is the hand that rocks the world, But the mon that wakes the baby
Will get his ear-locks curled.

—New York Times.

The man who owns a baby, If he's any man at all, Will himself arise and scothe it
When the first begins to squall.

—New Orleans Times.

The man who walks the baby On very equally nights, To be whose wife's the ledy That shouts for woman's rights.

New York Evening Post.

The man who growls at midnight When the precious baby eries, is the chap who should be centeneed To perdition when he dies. But the one who smiles, and wakens, And is quick to strike a light. Ought to have the biggest trumpet, And the longest robe of white!

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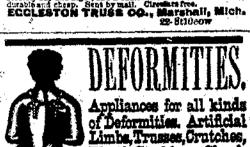
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CHICAGO, ILL., AUGUST 25, 1877.

Pike the Assassiu.

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 concected 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 cyil 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 verdist. which we give below, together with an abstract of the evidence:

WILLIAM BUCKLEY.

ex-captain of police station 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 come into the armory and reported that he had shot and . 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 ulthough 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 ap-pearance 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 re-plied, "You can call it what you like; I shot i. S. Jones, and shot him twice."

COUNTY PHYSICIAN HOLDEN testified that he made a post-mortem exam-

ination 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. E. 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 be seemed to entertain the idea that society was entirely wrong in its make-up, and that the greater part of the world was insane.

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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 "Baptism of Fire." 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 forshadowed 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 him-

self 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 of fect 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 defendent 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, paufs, and moccasins. Pike was going to have witness and other members of the family arrested for interfering with him. Nothing came of the legal proceedand 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. Plke, entitled "My Confession," every line of which began "I T ioke her 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 net 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, as 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

kleptomaniae or dissolute person need not

necessarily be insane. The fact that Pike

held radical and extreme views on phre-

nology 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 be read with feelings of sympathy, and the accounts of the recent raids by the police did not consider the poem or the drama

devote himself to the neglect 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 1870-71, and was discharged from there in March of the latter year.

Counsel on both sides then agreed to make no arguments, and let the ease 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 394, 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 un-til 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 per-manently recovered from such lunacy or insanity, he shall be discharged from cus-

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 rabble's scorp. Yes, gather us in: 'tis a noble deed,

To crush again a bruis-ed reed— 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 might, in dragging forcibly from their homes (such as they are) poor womendaughters, 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 int 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 fail much more frequently than now.

We cannot see why the police should be allowed to commit outrages, even upon prostitutes, under the ples of reforming them, or improving society by thus attempting to prevent others from failing 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 claim-

The lines at the head of this article, can but prime facte evidence of insanity, but of this city, are our repessions of formation of the state of insanity ones, full of details of injustice, indecency dress him at Port Huron, Mich.

and informanity, 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, repentent 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.

The state of the s

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 Spirituralist, 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 epirits 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 shortsighted in their efforts to assist their media. and act solely from a selfish point of view, caring nothing for principle nor results, beyoud the scope of their own selfish desires; we repeat, when these facts are fully appreclated 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 expendes are guaranteed. AdLaborers 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. Josdan, a trance and inspirational speaker.

A basket pic-nic is to be held at Goodels, 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 Railread.

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

In a recent conversation with W. A. Harris, of Madison, Mich., Rov. 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. Tefft, 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 gentleman 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 develop-

A correspondent writes from Tonica, Ill.: "Milton Woolley, M. D., of Streator, Ills. ed 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 forencon 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 con-

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

The Society of Spiritualists in Philadelphis 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

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 cools est spots in the country, the brain of all connected with this paper would be turned; through excitement engendered by callers. and correspondents charging fraud uponthis 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

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

Mrs. Emma Hardinge-Britten having returned from England, will proceed to fulfill a lecturing engagement in California about the last of August. To the many friends who have solicited her to speak in various Western cities, Mrs. Britten desires to say she will lecture in Cleveland, Ohio, the first Sunday in September; Lincoln, Neb., the second, and San Francisco the third; and though she will be happy to give week evening lectures any where near the above points, she will not be able to make any considerable divergence from the route between New York and San Francisco. Address her, through August, at 118 West Chester Park, Boston, Mass.

We have delayed publishing the above notice, hoping some change would be made, giving Chicago the, benefit of a Sunday lesture from this eminent speaker; as that now seems impossible, we trust she may be induced to deliver a lesture here upon some week day evening.

o Mrs. Hollis is having more demands on her time than she can fill, and appointments should be made in advance, whom practica-

Mrs. O. A. Bishop at 214 West Randolph street, is spoken of by many callers at our office, as one of the best test mediums in

Dr. Chase, of St. Louis, an active Spiritualist, has been spending some days in this city, and expresses himself highly gratified with his experience among our many fine mediums.

The lecture of Dr. Stevens at Grow's hall was as well attended as could have been expeeted, and as usual, well spoken of. Dr. Stevens will continue to lecture at the same place during the month of August.

Every Spiritualist should be interested in some organized society, and should aid that society all in his power. Those who do not like the manner in which the business of any given society is conducted, should step to the front and aid in improving matters, or join another better suited to their tastes. There is no room for idlers.

The Banner gives a letter describing most extraordinary powers of mediumship in numerous phases, of Mrs. Julia E. Tomlinson, of Vincennes, Ind.

Reports come to us from various sources of continued remarkable manifestations of spirit power in the presence of Mrs. Miller, of Memphis, Tenn. We trust when this medium shall have concluded her engagement in Cincinnati, that she may favor Chicago with a visit that can not fail to be both pleasant and profitable.

At the Onset Bay comp-meeting, a Dr. Richardson who has for some time been before the public, claiming to be blind and giving dark seances, presented himself before the officers of that association for th purpose of subjecting himself to "test conditions," but the results were unsatisfactory. and a conference with regard to the matter was held next morning at the grove meeting, of which the Boston Herald says, "The sentiment was in favor of a strict investigation, and a strong support to all honest mediums; also that an honest skepticism was better than blind credulity."

Prof. N. B. Starr, the clairvoyant artist, of Port Huron, Mich., is now before the public as a lecturer, etc. He will tell what he knows about the Invisible World, giving his fourteen years experience in drawing and painting portraits of those who are gone before. He will also make beautiful sketches of the invisible spirits who may happen to be present. Those sketches are made with incredible rapidity, in from three to twenty minutes. He will also have with him a life-size half length spirit portrait of John Brown, of Harper's Ferry notoriety, also one of the Nazarene Reformer, and last a most beautiful landscape of the Home of the Blessed.

A Western lecturer says that the Spirtualist societies in the West were nearly killed by the discussions that ensued on the introduction of the "free-love" topic. Now it is tabooed, and they are gradually recovering from the stroke. No lecturers of this stamp are even invited to speak in Michigan.—
Sunday Heruld (Boston).

None will deny, that solely through the agency of the Religio-Philosophical JOURNAL was the attempt to engraft the free-love doctrine upon Spiritualism "ninped in the bud," though at what a terrible cost we need not mention, but it is exceedingly gratifying to note the return of hundreds of the misled to their old subscriptions to this paper, and to receive the large and increasing news orders for particular numbers. As a trifling evidence of the increasing popularity of the Journal, we may be excused for mentioning the fact that of Nos. 19 and 21 of the current volume, notwithstanding the usual extras were printed the orders and subscriptions exceeded each issue by more than a thousand copies. Any friends having copies of these numbers which can be spared, will confer a favor by forwarding them to us.

Mr. and Mrs. Thomas Gales Forster have arrived at Liverpool; they will remain there one year.—Cephas Lynn is, to lecture at New Bedford during September.—Mrs. Thayer is in Philadelphia; flowers, vine, ferns two feet high, an eighteen inch branch from a cherry tree with ripe cherries hanging, a white pigeon and a small brown bird were deposited on a table at a recent seance.

Mrs. Jeffries, at 164 East Madison st., is reported as giving excellent satisfaction to

Says the *Index:* "He who desires the office of a bishop," said the great apostle, "desires a good thing." Similarly we may say that he who desires the name of "liberal" desires a good thing. But just as a man might wish to be a bishop without being fit for the office, so many a man deco-rates himself with the name of "liberal" for whom "illiberal," "bigot," "egotist," "fault-linder," would be far more fitting designa-

We find the above in the Boston Sunday Herald and wonder if the scribbler of items under the head of Spiritualism in that paper has ever read it. 🛴

Philadelphia Jepartment.

BY......HENRY T. CHIED, M. D

Subscriptions will be received and papers may be obtained at wholesale or refall, at 634 Raco St., Philadelphits.

Integrity.

There is no virtue that is more needed in all departments of life at this time. An old adage says that: "An honest man is the noblest work of God," and a quaint one of more modern date: "That an honest God is the noblest work of man." In the symbolic language integrity or uprightness is represented by standing creet, and never leaning to any side. Strict integrity requires this; some have supposed that this might be assumed, but this is impossible, for "as a man thinketh, so he is," and honesty of character exhibits itself, not only in the integrity of the character of the characte terior life of an individual, but in all his acts and their products. A religion, which is good only for one day in seven, and for occasions when there is no temptation, is of little value; we need a religion that will be manifest in our lives, an honesty that will leave its impress upon all the works of our hands. The truly upright man does this in everything; if he be a builder, the houses that he constructs are honest and give out this feeling to all, and especially to the sen-sitive; every child receives an impulse either for good or evil, from the house in which he is born and raised, and no dishonest or corrupt person should ever be permitted to come in contact with the young and sensitive, for they are very impressible and unable to resist the influences of these. The furniture in our houses has a similar influence, and when a sensitive person sits in a chair that is honestly made, they have a consciousness of this fact. The same is true of the clothes we wear, and most es-pecially of the food we eat. If the farmer who has raised the grain or fruits that we eat who has raised the grain or fruits that we eat has been actuated by honest, pure and kind feelings while engaged in this important work, the effects of it will be transmitted to the articles produced.

In the preparation of the food, if there be honest, earnest, faithful feelings on the part of those engaged in this important work, health will be promoted and happiness secured. How many of us can remember how much we have enjoyed the food prepared by our honest and loving mothers, who put a portion of their lives into these things, and have thus moulded the world. Fraud, corruption, suspicion and other vices are just as much epidemic as smallpox or measels, and the same is true of the virtues, they have their influence, and whether mankind are conscious of it, or not, it is there.

We desire to impress upon the minds of all, the importance of these influences which we are constantly giving off, and which are always producing effects either for good or otherwise; and in proportion as we realize and appreciate these things will be our efforts to make our lives such that the power of integrity shall always be felt in our presence, and in all the products of our labors, whatever they may be. If the power of good, or God which lies in all these virtues was thus continually exercised, the power of evil which lies in the opposite class would soon be lost, for it is temporary and evanescent in its character, while goodness and truth are immortal and can never

If mankind could be brought to realize the importance of these things and to determine that each one would cease to do evil and learn to do good, how soon would there be a wonderful change in the world spiritually and physically, for these are intimately connected, and in proportion as man becomes spiritually refined, so does the earth change in its character, the forces become refined and spiritualized, and their products are greatly improved.

Those whose spiritual vision has been opened can see that mighty changes have taken place in the earth, even within the period of our observation, so marked that almost any one can perceive them. The spir-itual in man is becoming daily more andmore unfolded, and is exercising a vast power over the animal, the vegetable and the mineral divisions of nature, and as this power moves on with accelerated speed the /changes will become still more marked; not only will the desert blossom as the rose, but the most beautiful places of earth will become still more refined and beautified. Man as an embodiment of the divine has a grand work to do in improving the earthly conditions, and advance renders the power greater by which this shall be done. As the old generations pass away, new ones follow, and these gather up the refined and spiritualized principles, and as they carry them still further on the earth will become an Eden, full of loveliness and beauty. All this is now before man, and in his power and when he realizes it properly, nothing can prevent him from entering into the work which shall bring about the glorious time when the knowledge of the Lord shall cover the earth as the waters cover the sea, when wars and fightings shall cease, and disease and pain shall be known no more, and the conditions of the higher life, so far as they are adapted to this existence shall be brought out in their fulness, and man shall live in harmony with himself, with his fellow-man, and with all nature around him. Then the beautiful visions and prophecies of the ancient seers, as well as those of modern times, shall come to be practical and divine realities, and peace, harmony and love shall fill the human soul and mankind dwelling in and under the influence of these divine principles will realize heaven on earth as a grand and beautiful condition, prompting him to the highest and noblest acts, which must lead him still further onward and upward in the grand career of life.

Such visions as these are given to us by the angel world to stimulate us to move onward, and put forth our highest aspirations and do the best we can at all times and under all circumstances, and thus prepare the way for the coming of heaven on earth in all its fulness, wherein shall dwell rightcous-ness, peace and a holy spirit forever.

Books Received.

Animal Magnetism; or, Mesmerism and its Phenomena. Hy the late Wn. Gregory, M. D., F. R. S. E. London: W. H. Harrison, Publisher. 12mo., 255 pp.

FROM D. B. COOKE & CO., CHICAGO. The Dance of Death. By Wm. Herman, San Francisco. Henry Keller & Co., Publishers. Cloth, 131 pp.

FROM JANSEN, MCCLURG & Co., CHICAGO. A Primer of Latin Literature. By Engono Law-rence. Harper's Haw Hour Series. New York: Harper Eros , Fublishers. 145 pp. Price 25

A PRIMER OF GREEK LITTERATURE. By Eugeno Lawrence. Harpers Half Hour Series. Now York: Harper Brea, Publishers, 187 pp. Price

Peter The Great. By John Lathron Motley. Harper's Half Hour Series. Now York: Har-per Bros., Publishers. 185 pp. Price 25 cents. Percy and the Prophet. Related by Wilkie Collins. Harpor's Half Hour Series. New York: Harper Bros., Publishers. 117 pp. Price 20

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HETTY'S STRANGO HISTORY. By the author of Mercy Philbrick's Choice. No Name Scries. Boston: Roberts Bros., Publishers. Cloth, 291 pp. Price \$1.00.

Beautiful Edite, The Child Woman. Boston: Loring, Publisher. Sci pp. Price 50 cents. Two Kisses: By Hawley Smort. Booton: Lor-ing, Publicher. 234 pp. Price 50 cents.

Three Feathers By Wm. Block. New York: Herper Bros., Publishers. 12mo. Cloth. 523 pp. Price \$1.50.

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The Spiritualists of Central Iowa will hold a four days' camp-meeting at Iowa Falls, commencing Sept. 18th in a grove near the depot and adjacent to the banks of Iowa river. Several speakers from different parts of the country are expected to be present. The meeting will be conducted by the State Missionaries O. H. Godfrey and W. 2008.

Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Michigan, September 1st and 2d; at Plainwell, Michigan, Sept. 1sth and 16th. These meetings will be held under the suspices of the State Association. Dr. Spianing and other speakers will be in attendance. Mrs. L. E. Ballay, Sec. y. 24-184.

Michigan State Association of Spirit-

. nalists. The Semi-Annual meeting of the Michigan Association of Spiritualists, will convene at Rockford, Kent Co., Sept. 7th, Sch and Sch. The season of the year being favorable, a large attendance, and representation of free thinkers is anticipated. Let us hope to begin a new era in the pages of Michigan being a series of the Association, while seconalist great results. All persons desirous of becoming members of the Association, will please send their name, and \$1.00, as a fee for membership, no Dr. J. V. Spenber, Tressurer, Battle Creek; by so doing you will lend your influence to the cause we advocate and aid us to the better farther, materially, our interests. During the summer months we wish to call as many grove uncetings as possible. Talentied speakers are ready for the post, and people anxious to know of our faith. Any local acciety, or place desirous of organizing one, who may have holding such a gathering, can correspond with the Secretary, at Battle Creek, and thereby complete their arrangements for such, and thereby complete their such as of the semi-annual convention, as we hope to combine our efforts, and astables moste plan of work for all willing to labor in the broad field of reforms.

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Grove Meeting.

The Annual Convention of Spiritualists of the Susquellanua and Chanango Valleys will hold their acquai meeting, Sept. 7th, 5th and oth, cre. E. C. LEONARD.

Grove Meetings.

The Spiritualite and Free-Thinkers, of Boone county and the Northwest, will hold a three days' meeting on Boone County Arricultural Grounds, licitiders, litingis, August Jith, 350 and 35th, 157. Mrs. H. Morse, of Michigan, and others, will address the meetings, at which 0. J. Howard, of McHenry, will preside. It is expected that the best physical medicing in the country will be present, and no pains will be spared to the make the Incettings both interesting and instructive. There will be an hour of conference, each half day, when any, who desline, can express their opinions, without reserve, on the topics of Religion or Reform. In fact, all are invited to take part in the Conference Exercises. The Fall Grounds afford good buildings for example, and ample stablings for horses, while can be had free of obarge. Meals will be served in the Dining ball of the Grounds, at actual cost.

Business Antices.

Eveny person contemplating the purchase of goods this fall, let the amount be great or small. should have Montgomery, Ward & Co.'s catalogue and price list, which will be ready Aug. 25th. They are the original grange supply house, and keep almost every article known to civilization. With their long and successful experience in this trade, they claim to be able to furnish goods at lower prices than any other house in America. See their card in another column.

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Doubt and Faith.

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Poices from the People.

The Angel and "Clars."

From the French of Jean Rebord. O'er an infant's cradle hov'ring. Did a face angelic beam, Securing to behold her image, As a shadow in a stream.

"Lovely habe and kindred spirit, Come," the Angel said "with mo; Earth and auffering left behind us, Happy we'll together be.

"Happiness is never found here;
Pleasures all their penance bring;
Smiles and tears, and joy and pair;
Constant contrast offering.

"No calm day securely passes-Fear at every fete a guest; Gloomy tempests, ever threat plag, Fill the soul with vague unrest. "And so soon shall grief and correw

Brand thy brow, so pure and true-Dim with fears of bitter weeping Baby eyes of heavenly blue.

Thether to the fields Elysian Then with me shalt wing thy flight; Sparo the weary race of mortals, By a loving Father's right,

"That no fond hearts mourn abjusting, None in somere vestments be: Rather let them hall thy last hour, As they first did welcome thee.

"That their brows may be unclouded, Naught suggest to them a tomb; At thy ago, so pure, so guiltiess, B'en the lest day brings no glosm." And, unfolding his white pluisus, At these words the Angel fied Towards eternal mansions speeding "Mother weep,—thy babe is dendi" Eighland Park, July 23, 1877. Ninc. C. F.

Childhood and Theology.

DE DEV. WM. P. TILDEN.

A reay-checked girl, with a joyous skip, And a snatch of song on her ruby lip. Was trundling her hoop on the gravelled way. hen a stranger, watching her wanton play, Lifted his finger, as much as to say,
"A word, if you please!" She stopped stone still,
And tossed back her wayward curls with a will.

Letting the light of her luminous eyes Fall on the stranger in sweet surprise, While with parting lips and listening ear, She waited, in wonder, his message to hear.

"Here you found the Savier?" he gravely cald, She shook her ringlets, then dropping her head, Scemed turning the question o'or and o'er, As one she had never heard before. Then sadly replied, as her hands she crossed, "Why, I didn't know the Savior was lost!"

"You don't understand what I mean, my child," The stranger replied, as he almost smiled. "Do you love the dear Jesus" "O, yes, indeed; And I love to hear my mother read How foodly he loved every little child; And I know when he spoke, he always emiled. And whenever I'm good as I can be, I am very sure that he smiles on me,"

"But do you trust in the blood, my child? Do you know you are totally defiled? That on the dark waves of sin you are tosted, And without the blood are certainly lost?"

Her hazel eyes dropped, but she raised thom

erain,
As a child-thought flashed through her little brain,
"Oh! yes, Sir: I trust in the blood," she said,
"The my blood that keeps me from being dead;
And please do not think that I am lost,
For right down there where the cars just crossed, For right down there where the cars just cross is my papers house. You see I could run Right home in a minute. It would be fun. Get up, old hoop"—and away she went.— Far down the walk, on her play intent.— Leaving the stranger to sigh for the teaching Of good old times, and doctrinal preaching. And he sadly mused, as away she ran, "The germ of a Unitarian!"

Blasphemy.—The editor of the Truth Sector 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 ression of the Grand Jury. We hope there is no truth in the report as we have too much work projected for the coming year for to wish to be confined in Ludlow street jail or the penitentiary of the State. Neither of them offer any charms that are attractive to us We have said nothing but what we sincerely be lieve and had a perfect right to say, and we are determined to maintain freedom of speech upon theological as well as upon other subjects. It is getting almost too far along in this century to imprison a man for having an opinion or being bold enough to avow it. If the Supreme Power of the Universe is not able to attend to our little case without Mr. Comstock's assistance, it is had for the Supreme Power. It might be advisable for this self-same Power to abdicate and let Mr. Comstock assume entire control.

Blasphemy is a big word, and the churches in time past have used it freely, and in the suppression of what was considered blasphemy, all kinds of instruments of torture were brought into requisition—among Protestants as well as Catholics The Puritan Fathers were considered blasphomous, and were driven from Great Britain by a storm cloud that was furiously charged with Episcopal indignation. Then there was "Old Roger Williams," who was driven like a mad dog from Massachusetts, by just such men as Anthony Comstock, who, if he had the power, would be worse, we believe, then a Mesuitical monster. If the laws of New York make Mr. Bennett a blasphemer, and subject to imprisonment therefor, merely for expressing himself freely on religious subjects, then they should be repealed at once.

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 socity, to be known as the "Ploneer Society of Spiritualists of Lompoc," and elected the following officers for the balance of the year: W. A. Bartley, President: Mrs. Nancie Roberts, Vice-President: B. F. Tucker, Secretary; Geo. Roberts, Treasurer; Geo. Roberts and B. F. Tucker, Partersonicities. er, Representatives; Mrs. E. R. Tucker, W. A. Bartley, and J. C. Murray, Trustees; Mrs. Nancie Bartley, and J. C. Murray, Trustees; Mrs. Partice Roberts, Collector. So you see we have made a beginning here in Lompoc. Although our society is small, I hope it will grow until its power will be felt in this community. We intend to work faith-fully for the upholding of Spiritualism here. But first, we must brake down the Barriers of bigotry and superstition. We hold our meetings every Sunday morning at 11 o'clock, and in consequence of not having a speaker, we sing and then several of our members read lectures and articles from the Journal, and other works on Spiritualism.

Minnesota Missionary Work .-- Our la. bors 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, \$42.99; with an aggregate expense of \$13.00, leaving a net balance in favor of the association of \$20.30, On the lat inst. we spoke twice at Manistown, re-On the lat inst. we spoke twice at Manistown, re-ceiving \$3.50; on the 5th at Owatons, receipts \$1; the 6th at Aurora, receipts \$2.60; the 11th at Janesville, receipts 50 cie; the 15th and 16th at Mankato, receipts \$10.80; Sterling the 26th, re-ceipts \$7.50; Vernon, the 21st and 22d, receipts \$6.00; Garden City the 22d, \$4.84; St. James, the 27th, receipts \$4.56; Lumerne, the 31st, receipts \$4.00; Which is respectfully submitted. Thomas Cook, State Missionary, address, Farmington, Da-cota Co., Minn. THE SOUL.

Mealing at a Distance.

Mrs. Elizabeth M. F. Denton, of Wellesley, Mass, writes: "Will you permit me to sak 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 (6th page), Aug. 4. When such statements are made I conceive it to be the right of the individual who doubts their correctness, or individual who doubts their correctness. or believes them erroneous to challenge the methods by which the conclusions are reached. It is more than the right, it is a duty that he owes both to himself and others that if possible he secure a full statement of the process employed, that both he and they may also be able to judge of the cyldence on which the theory rests.

If our readers will refer to the Journal of Adgust 4th, they will find the communication referred to by Mrs. Donton, wherein we allege that Prof. C. C. Bennettis assisted by spirits, though he is a christian, and through the instrumentality offprayer he is enabled to cure many diseases, though the patient be a long distance away. Whenever he treats a patient, he engages in soleme, carnest prayer for his or her recovery, and epirits respond thereto, and through his own healing powers, they succeed in eradicating the disease. Now, it is a well known fact that the spirit often leaves the body, although the latter is in perfect health, and for the time being is in the Spirit-world, and can hold converse with the angols. The spirit thus temporarily separated from the body, may possess wonderful healing powers, whick are brought into requisition for earing persons at a distance, by a band of guardian spirits. Thus Dr. Hall, a prominent gentleman of this city, who advertised to heal patients at a distance, visited them each night and manipuloted them, some of whom wrote to him that they actually saw him. He was enabled thereby to perform wonderful cures.

Mesheim 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 even here below, and that the body was to be maccrated and mortified for that pur-

Prince Emile De Sayn-Wittgenstein says: "We parted that same day and as soon as circumstances allowed it, I set to work late in the evening, at an hour I supposed her to be asleep; taking the glove in my left hand, and a pencil in my right hand, I evoked her, concentrating all my will upon her. Presently I felt myself controlled, and began to write different answers to the questions I was mentally uttoring. We' were at that time separated from each other by about a helf a day's travel." Here we have an example where the spirit of a living person is actually separated from the body, and communicating? Other spirits separated from the body might use their powers to heal the sick. For example, Bennett above referred to, being auxious, exceedingly co, to care his patients, his spirit aided by his guardians performs the work desired.

The power of the spirit while connected with the body has always been underestimated. A spirit, still a tenant of the mortal body, has approcehed our bedside, giving as a shock more powerful than an ordinary battery could impurt. If such a power was directed towards healing the infirm, wonderful results might be accomplished. The healthy human system holds in solution potent remedies, and sometimes it can be utilized, as in the case of the medium in Michigan, from whom a healing oil can be extracted.

The power of the spirit is beautifully illustrated by a member of the Theosophical Society, Mr. W. Q. Judge, who has in the presence of others caused his spirit to leave his body, and make it. self visible to others in the room. His power seems to be very diversided. One day in a large audience room full of people, were sitting two persons, friends of his. He came in unknown to them and sat down where they could not possibly see him without turning. He directed his mind intently on the one the least sensitive, but the other felt his presence first, showing that the influence was objective, a tangible so mething, influeneing the first sensitive object coming in its way. The wonderful power possessed by this person, could be utilized in healing a person at a distance, if he so desired.

The will-power is potent; when once properly cultivated, it can accomplish wonders. Mrs Denton well knows that she can will her arm to rise, and it will do so: that same will-nower, if properly cultivated, can be exerted over the body of another, to a certain extent. The willpower can also be brought into requisition in healing at a distance those who are sick. Mayrose is asked in Bulwer's "Strange Story," if he had caused the maniac to murder Sir Philip Derval. He answered he had willed something to be

done, and it was done. 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. The beginning of life is simply an infinitesimal cell, or molecule of matter, or as others have it, a "point of nerve wrapped up in matter." Many a woman has sent into the world a thief or a murderer, simply the result of the action of her own thoughts projected to a distance-very, small it is true-and shaping the nature of the embryotic

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. These illustrations only show the wonderful power of thought, which can under certain circumstances be instrumental in affecting persons at a great distance either for good or iil,

We say, too, that the soul that is capable of affeeting another at a distance, which we know to be absolutely true, has the power to cause disease of various kinds, and even death itself The evil thoughts and projects of the day, are often carried out in sleep when the spirit is free to rosm. in the Spirit-world.

That cures are often effected when the patient is a long distance from the healer, is proved by the following letter from J. Peden, Kellinchy, Ire-

In Indian in the case of a girl lil for two years with a merist, in the case of a girl lil for two years with a 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 misforiune to be poor as well as sick. I have great hope of success in the treatment of a have great hope of success in the treatment of a case that has so long beffied medical skill. All I desire of you is that you pay, particular attention to the instructions given. Patience and trust in the great unseen resources behind our best endeavors will bring about the desired result—relief and ultimate cure. It has been just as he said. The

second treatment—Mr. Coates in Liverpoor and the girl in Ireland—I saw her, going under control, peas into a sound sleep; after which she awake with new vitality, and an energy she had not had for two years. She is progressing nicely, and seems to have a got a new lease of life. No kind of medical treatment has done her any got a publicle known in instice to Mr. wish this to be publicly known, in justice to Mr. Coate's good nature, and for the beneat of suffering humanity."

INFORMATION WANTED, A Strange Phenomena.

Some months ago it was reported in our village that burglars had intested the place, and the appearance of suspicious looking strangers caused me to think there might b) some truth in the re-port. At this time I was handling considerable money, and the fastenings of my lieuse being of an ordinary kind, I was execut to hide my money every evening. However, one morning it was missing; a search was made; part of it was found in a vest pocket, a garment I had not worn for some time; the remainder was found in my bed room under the carpet. I have only one way to account for it being removed: On the previous day I was engaged in mertal labor about seventeen hours, and was much fatigued; and the hiding of the money being my last thought, that probably caused me to rise in my sleep and remove it. any caused me to rise in my sleep and remove it; at least that is my impression. I have told you the above, heping through you, it may throw some light on a case in point at the present time. On Saturday, the 14th inst, I hid a wallet of silver, as I thought in a safe though simple place; the next morning it was missing; a search was instituted, but it was nowhere to be found. On the previous day I was fatigued by mental exercise and perhaps I rose in my sleen, took the wallet. and perhaps I rose in my sleep, took the wallet and hid it in an unknown place. If you should publish the above please withhold my name.

Many such cases as yours, have occurred. The mind often earries 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 hed in the presence of his room companion and worked the problem—and that by a shorter method

than he had tried before. 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 mere accident. The body often responds to the dominant thoughts of the day. The young lady who, dissatisfied with her bridal dress, gets up and virus it to places, afferde an illustration. Here the rips it to pieces, affords an illustration. Here the dominant idea of the day controls the body when asleep. Again take the case of Jamieson, who won the Queen's prize at Wimbledon, Eng. The result of the shooting, verifies, with singular exactitude, a dream which occurred to him. A fellow volunteer was astonished to see Jamieson rise in his sleep and place his arms in the attitude of dis-charging 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." The remark-able feature of this coincidence is the fact that Jamieson's triumph was, in fact, by just a point. The predominant thought was the forthcoming contest, and in his case spirits who foresaw the result, may have induced the prediction which proved so correct.

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 recalls it into itself; he thought that there were only two things in the universe, mind, and the modes of thought of 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 mag-netic centres surrounded by spirits; he did not know what we meant by "planets." Another spirit described himself and those about him as pure fismes. Once, when the planchette had written a message, a friend of his touched it inadvertently, and it burnt her so much that a large blister came upon the end of her finger; there was no lamp near, nor any heated surface to cause a blister. The spirits wrote: "We are sorry that Mary put her hand in our midst, that we may not suffer by the contact." They told them to get a new table made of metal or of stone, which would bear intense heat; they seemed to think more about harm to themselves than to the sitters. Mr. Stainton Moses said that he had been burnt by spirit influence three or four times.

As matter is but the expression of spirit, may not spirit be the expression of something still more subtile, until we arrive at the esse, 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 cate it away, and wise indeed 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 highest intelligences may find a congenial home. If matter affords no obstruction to spirits, they can make a home for themselves wherever they desire, as many do in dark caves where the gross and

fetid magnetism seems just to suit them. **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 some thing of the grand truths of a future life. We spoke in several school houses in country places, to intelligent and appreciative hearers; 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 akin to what actuated the old Methodist preachers, who endured all manner of hardships, ridings on horseback, hundreds, of of hardships, riding on horseback hundreds of miles to proclaim what to them was truth. We held circles nearly every evening when we did not have public meetings; sometimes my husband would be influenced to give tests, and occasionally I would be inspired by some loved departed one to write a short poem as a message of love, to remaining friends. Thus we had the satisfaction of comforting many sorrowing hearts. I think the circles we held did as much towards advancing the good cause as our public meetings, as some mediums were developed who never sat in a circle before. Our guides bade us go out into the field and labor and they would crown our efforts with success. I think we shall be able to go out again during the months of September and October. Our Post office address is, John Crapsey, or Lura A. Crapsey, Huron Lake, Jackson Co., Minu.

A Dismai Moan From a Methodist Paper.—The following is from the Methodist, published at Knoxville, Tenn. Never since the days of Marat and Danton; never since the foul mouthed radicals of the French revolution rigged up in classic robes and paraded through the streets of Paris a proatitute as the goddess of Reason; never since the publication of the subtile atheism of Voltaire or the coarse insidelity of Paine, has so vile, so disgusting, so reprehensible an assault on morality, religion and civil order es-caped 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 sudience by the eloquent Robert G. Ingersoll. It makes one shudder to read the terrible denuncia-tions he hurled against religion, religion's God, and religion's revelation. It smasse us to find an and religion's revelation. If smales us to find an immense hall, packed to overflowing with reasoning men, who could applied the fatally disorganizing dogmas this later of our Christian system so fearlessly announced. One would think none but those who were drunken with hatred, or thirsting for human gore, could listen unappalled to such dangerous attacks upon the very foundation of American, aye, of all civilized society. Mr. Ingersoll is a man of great intellectual power, and a most brilliant decisimer, and is therefore one of the most dangerous men to the peace of society in America to day. in America to day.

Adaptation and Besign.—Rev.J. Marples, of Toronto, Canada, writes: In your issue of the Sist inst., is a short paragraph copied from the Christian Hereld, setting forth that there is 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. Mr. U. says: "Parasites are adapted to vagetables and the bodies of animals. Is this adaption evidence of design? If so, is it right to sprinkle poison on the plants or to give medicine to cattle or men the plants or to give medicine to cattle or men with the intention of killing these parasites? What is the design in parasitic life? Potato bugs are adapted to destroy potatoes, and grasshoppers are adapted to devour almost everything upon which man and beast depend for food. Is there design in these adaptations? Were the bugs and hoppers designed for the vegetation or the vegetation for the bugs and hoppers?" In reply to these questions I would say that these parasites are sent on the earth by as certain a design as man was created, only man was created for a purely benevolent object; and parasites were sent as a discipline—that is, to teach men science, industry and cleanliness. Mr. U. goes on, A cancer is wonderfully adapted to prey, like a carnivorous animal, upon a living body in which it exists, and the body is well adapted to be preyed upon by this rebellion within the organism, as the cancer has been fermed by an able writer. Where is the design? I reply again, That cancers, tumors and afflictions are simply designed as punishment for the breaking of the laws of nature. Wherever nature's laws infringed there punishment will certainly follow. To suppose that all this science and intelligence could be displayed by blind chance, natural selection, or the survival of the attest is to bring the whole subject to Mr. Underwood's favorite phrase, viz: A reductio ad absurdum. If my worthy opponent would take the trouble to read thoroughly, and master fully the principles enunciated in that excellent book on The Constitution of Man, by George Combe, I think he would see the subject of parasites and diseases in a more sensible light; and I am fully convinced that until these principles are better understood and practiced we shall never be free from either diseases or parasites. Lentertain a very high opinion of Mr. Underwood, both as man and a détafer, having met him twice in public de-date in Napannecand Toronto, and I would not be unwilling to engage him again if circumstances called for such an arrangement.

Spirit Music. The Salem (Mass.) Gazette says: "The following phenomenon were water the death bed of an old lady who recently died 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. Between the hours of four and five in the morning, while four women were watching in the chamber of death, loud knockings were heard by all of them on the head-hoard of the bedstead. Soon beautiful music was heard outside of the back window, which approached nearer and nearer until it entered the room and filled it with melody. After these sweet sounds had entered the room, one of the ladies asked another if she heard anything. "Yes," said she, "I heard beautiful music." The two other watchers heard it distinctly; so did the dying one, who feebly spoke and said, "sweet music; sweet music." Query: Could these women have decived themselves, and merely imagined that they heard the angelic host? Would not a man be hung for murder on less positive evidence?

Laborers in the South.—Mrs. Annie C. Torry Hawks, the gifted inspirational Spiritualist, has been lecturing in Shreveport for eight or ten has been lecturing in Shreveport for eight or tenders, and whether or not inspired by spiritual influences, is certainly inspired by a most brilliant genius. Her oratorical powers are unsurpassed by the most gifted masters of the art, her discourses clear, rational and logical, and her teachings as pure as any taught by the brightest lights of Christianity. Her powers as an improvisortice are simply wonderful and many of her poems are perfect gems abounding with brilliant metaphors, and sparkling with brilliant metaphors, in the richest melody of the English language. in the richest melody of the English language. In connection with Mrs. Mary Danna Shindler, a gifted writer, Mrs. Hawks is canvassing for a new journal to be published in Memphis, Tennc∋see, to be devoted to science and the spread of harmonial philosophy. The name of the journal is to be "The Voice of Truth." and the address is 344 Jefferson atreet extended, Memphis, Tennessee, and price \$2.50 per annum. We hope the ladies will meet with the aucross which their brilliant abilities would seem to warrant.—Mansfield (La.)

A Murder More Than a Century Ago.—In the old burying ground adjoining the Goshenhoppen Reformed Church, in Upper Henover township, is a tombstone which bears the inscription: "A.D., Rosins Schultz, murdered June 14th, anno 1750. Aged 29 years. For death is come into our windows. Jer. 12:21." The Scriptonal grantation has an actual significance. The tural quotation has an actual significance. story of the affair is now told as a tradition. husband was away from home, and she lightly punished a slave for some offense. He made up his mind to kill her, but a better spirit prevailed and he went to work in the field. The old story says that while there an apparition in the form of a white man appeared before him and said, "Don't kill her!" It disappeared, and a black man came, who whispered, "Kill her!" These two spectres confronted him alternately all day, until nightfull, when the white man disappeared, leav-ing the black man alone, who still kept telling him to kill her. At midnight he seized a butcher knife, and, getting into her room through a window, stabbed her and fied. Thus it was that death came to her through her window.-Norristown

Richmond, Va.—H. N. Rothery, writes: The JOURNAL has just been received, and is as usual full of excellent and instructive matter, that must improve the minds and enlarge the understandings of those who read it. Last Sunday was our last lecture in the city, until the cooler weather in the fall, but engagements 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 furnishes the Medium and Daybreak, and if we can only continue to keep this feast spread, many who was now howevers will begone subscribers and only continue to keep this least spread, many who are now borrowers will become subscribers and thus assist in supporting those glorious pioneers in the progressive philosophy. Permit us to say that keeping this feast spread is a great strain and the supply ought to be larger. If any friends of the cause feel disposed to contribute of their mafter 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 ties, 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 dolor bitter participants life. sible 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 a living, active condition; one in East Swanzey and one in Fitzwillian, 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 bear away. The friends in Baldwinville, Mass., have started anew with fair-prospects of success. My meetings there were fully attended by all religious denominations. The prevailing views of the people avery where are spiritual. The first inquiry that I meet with among the repuls is concerning spiritual things. among the people is concerning spiritual things. I am now engaged to speak for the society in Friendship, N T, 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 widdow of the spiritual the spiritual things. in the power and wisdom of the spirit to heal the sick. I would like to make engagements for September, October and November, in one or more places. Address Dr. H. P. Fairfield, Green-wich Village, Mass.

Blediams. 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 such week and we get speaking with or without the trumpet, and music on the harp and tambourine.

When in Melbourne, Australia, the Davenport Brothers charged eighty dollars for a private

Henrice Rendi, of London, says: "We have also lately several times obtained the full materialization without the aid of the cabinet." Slade's challenge to Lankester is published in the Englishman, and the editor says: "It seems to be a fair one, while it is manifestly most unfair to treat it with contempt, as the Professor has done.

Am article on Spiritualism has appeared in the Saunder's Newsletter creating a great sensation throughout Ireland. This paper is the oldest in

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

At a scence given by Dr. Monck a heautiful child's hand came from under the table. It seemed to have a luminosity of its own. Direct writing was obtained in a folding slate. to a lad who had just emerged from a hair-pulling

match with another boy, "do you expect to rove hereafter in a land of pure delight?" "No," said the lad, "I've bursted another button off a 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 institutely 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. Professor Barrett says that "the most frequent and glaring error relates to the misuse of those unfortunate terms Electricity and Magnet-Nothing fosters the decision of scientific

men for subjects that deserve patient investiga-tion more than the ridiculous way in which the words electricity and magnetism are bendied about. Mesmerism is one thing, Magnetism is another. "The Public Schools have produced nothing but a Godless generation of thioves and blackguards."—Father Schauer.

In commenting on the above, the Jelly Gleat,

"Perhaps the minious of Pope Pius would im-prove our schools if they got an opportunity. Who knows! Call on Sacred Heart College and examine the hoods as they turn out. Go from there to the county jail and you will be com-

Rev. W. W. Burroughs relates the case of a minister who having conscientious scruples about harnessing his own horses on Sunday, always hired a conveyance to take him to church.

It is the opinion of Spiritualists in Australia that the Davenports have mediumistic gifts, but they have so prostituted them to mercenary ends, and low occult influences, that they are utterly un-

Shaker Dietetics.-Their diet is simple, but sufficient. Pork is never eaten. Many use no food produced by animals, denying themselves even butter, milk and eggs. At Mount Lebauon two tables are set, one with, and one without meat. They consume much fruit, and they have always fine and extensive vegetable gardens and orchards. Elder Evans, now about 70 years old and at the head of one branch of the Sheker old and at the head of one branch of the Shaker community at Lebanon, has not eaten flesh for nearly forty years, and he is hale and hearty.

Brief Mention.—H. R. Tally, of Piasa, In., writes: "I can not do without the Journal; it is worth more to me than any other periodical that I know of. Rebecca Baker, of Kansas, writes: "I could not live well without the JOURNAL." L. L. Darrow, of Orland, Ind., writes: "I do not wish to do without the Journar. I must have food for the mind as well as the body." Orson Brooks, of Denver, Col., writes: "I had splendid communications from the other side, through Dr. Mansfield, when here. I know he is genuine, and most reliable, as well as a perfect gentleman."

What would be the result if a series of reances were given to the clergy by powerful mediums, selected for the purpose, and the expenses paid by wealthy Spiritualists?—Ex.

In our opinion, one out of every hundred would bacome a believer in the phenomena; one-half would consider the results as very curious; onequarter would attribute the manifestations to psychic force, and the remainder would call it all the works of the devil.

Vernou Centre, Minn.-W. R. Wilcox writes: Brother Cook, State Lecturer, was here and gave us a lecture in the evening, and the house was crowded. All were satisfied that he was master of his work. He met with us next day and we organized a society of Spiritualists. On motion it was ordered that the society proceed to the election of permanent officers, which being done, resulted in the election of the following named persons: T. D. Francis, President; John C. Pratt, Vice President; W. B. Wilcox, Secretary;

J. W. Janes, Treasurer. Dr. H. P. Fairfield writes: Surely the life of Bro. Jones was not taken for any wrong that he had done to any person; for more than twenty years I had known him in public and private life, at one time stopping for nearly a mouth with my wife in his family at St Charles while lecturing there, and filling other engagements which Bro. Jones had made for me. To his moral and intellectual worth, as well as his many virtues, all who were acquainted with him will bear testimony. He was thoughtful, kind and worm-hearted, having words of hope and cheer for humanity.

The Boston Herold explains here how some of the bogus spirit artists obtain pictures: The so-called spiritual photographs are obtained in these instances by the use of a tranparency, or, in other words, a positive picture in glass. This is held before the sensitized plate for half a minute and the light of the gas will create an impression on the plate. Then the spirit has a photograph. Or if he desires a loving arm around his neck or a face over his shoulder, he will be sure to receive it if the operator can slip the transparency into the shield of the camera.

Omset Bay Grove Camp Meeting was the place, and Dr. Richardson was the medium. A control pronounced that "everything was all right." In answer to inquiries, the band was said to number 56,395 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 tastenings were examined. A piece was torn from the coat and still adhered to the shirt. The shirt sleeve was rent 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"

This sending a "stream" of electricity on a mission is something new in materializations.

A Mad Horse and a Here.—On the 35th 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 hydraphobia, he was put to work again. On Tuesday he began to show symptoms of disease, and on Wednesday had grown so had that he was shot. The physician states that he barked like a dog. In this connection a story is told of a brave young man whose name has not transpired. 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 rabid animal bit through the coat laws or the skin, but he held of until a bysleeve, grazing the skin, but he held on until a by-stander came up and shot the dog.—Az.

The idea of a horse barking like a dog, is strange indeed. There must, of course, be a subtile infinence in the poison imparted to the animal that caused it to bank; but when we see the very presence of one individual influencing another, leading him astray, causing him to drink, to indulge in riotous living, is it strange, then, that one animal can poless another, causing it to possess certain of its own characteristics? Boware of poleonous men,—guard carefully against their influence, or you will manifest their characteristics, the same as the horse did a certain one of the dog.

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(Continued from First Page.)

Devil will not be the chief figure, nor safe ty from fancied damnation its chief end Spontaneously there springs up in the soul, a recognition of a power infinitely superior to our own, a wisdom that regulates the universe from the shining of a sun to the gleaming of a glow-worm, the hish of an animalcule's cilia, to the dancing thought of intelligent man. True manhood will recognize this but at the same time recognize nize this, but at the same time recognize that this spirit's mode of operation is by law which is never transcended and that most of the prayers that are offered are an impertinence, the finite instructing the In-

The true man will cultivate his spiritual faculties that elevate him most above the brute. What mean these visions of the dying as they reach the portal and see through the half-open door? What mean the testi-mony of thousands of good, intelligent men and women, who testify to the reality of communion with the departed! We live in a spiritual atmosphere in which the soul breathes, as the body does in the ocean of air that surrounds the planet. We are spirits for the ages to come, and this subject of growth in manhood will be important to

ns when the flery stars have grown cold. The man who does not recognize his spiritual nature or pay any 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. Yet oh! what glory the sun gives to the skies, what beauty to the earth! What charm to our hearts! So spiritual faith, spiritual culture gives beauty to our lives; it feeds hope, it increases charity, it opens to us a heaven of beauty that the merely material eye can

You may never be president; there is but little prospect that you will ever be a senator or a representative. You may not be rich, but you need not be discouraged; the path of manhood lies before you, and angels beckon you onward. Let no moment pass unimproxed, turn not aside for any allurement. There is an opportunity for every one of you by being true to the nature with which Godhas endowed you and by making the most of the lessons and teachers with which he has provided you to be greater than the president and higher than the king. Heaven presents no higher seats than those on which true men and women sit. Be faithful, brother, sisters, and they shall

What Liberalism Offers in Place of High Theology.

In a recent discussion between B. F. Underwood and a clergyman in Missouri, the Reverend gentleman wanted to know what the Freethinker had to offer in the place of Christianity. Here is Underwood's reply as reported in one of the papers, the Pleasant Hill Review:

My opponent asks what Liberalism has to offer in the place of the Bible and Christianity. The proposition we are discussing is that "The Bible is a work of human origin and authority;" yet I have no objections to devote a few moments to this question, which has been asked with an air of tri-

All that is true and good in the Christian system we would retain. All the cors of the mude, which, however do not depend upon that of any other book— which were known and practiced before the Bible existed-which are the offspring of neither Christianity nor any other system of religion-we encourage and endeavor to strengthen.

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. We would not substitute one su-perstition for another. If we have been fortunate enough to recover from one disease, we do not ask the physician to give us another in its place. We want health in the place of disease, truth in the place of

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—one to which all Bibles have to be subjected before we can judge of their value or decide on their

We aim at intellectual and moral culture, which involves knowledge of ourselves and our relations, and a disposition to live pure and noble lives. For knowledge we depend. not upon upon an objective revelation; but upon observation, reason and reflection, which preceded, and will outlast the au-thority of all books. The untrammeled ex-ercise of reason and a fearless expression of our candid opinions on all subjects, we regard as a duty as well as a right. Beliefs, since they do not depend upon volitions, are with us neither moral or immoral—for good men may have erroneous, and bad men may have correct beliefs; but since beliefs influence conduct and modify character, right beliefs we regard as important. Hence while we do not censure or denounce men and women for their conscientious convictions even when we deem them erroncous, we have every inducement to use argument and persuasion, to show them their falsity and bad tendency. Morality, with us, is the science of human relations Its foundation is the broadest utility. That which is for the advantage of mankind is right. The distinction between, right and wrong, the race has learned in the school of experience. Suffering has been our teach-

Doubt, instead of being crime, we regard as the beginning of wisdom. Without doubt there will be no investigation. Without investigation there will be no advancement. Doubt is the hand-maid of progress. Our motto is "In things that can be demon-strated, unity; in things that admit of

strated, unity; in things that admit of doubt, free diversity; in all things charity."

Faith, with us, is confidence in the truth and right, founded upon evidence only. We have faith in the uniform operation of nature—in seed time and harvest, in the alternations of day and night—because it is warranted by experience. All probabilities are haved upon experience. based upon experience.

Authority, with us, is not the mere utter-ance or writing of a person of whom we know nothing; but the testimony of investigators, discoverers, and scholars whose position and knowledge entitle their state-ments to consideration and confidence. Lyell is an authority in geology, Grey in botany, Youman in chemistry, because they have given years of study to these

The principle of sacrifice that is admired in the atonement, we glorify in humanity. No man should anfer for the crimes of another, as Jesus is represented as suffering for the sin of man; but we recognize the fact that the world is advanced by sacrifice

perience the effects of the wrong doing of our fellow creatures, and we all are benefited by these self-denials and sacrifices. But this is quite different from imputed guilt and substituted righteousness. We do not recognize the justice of a being suffering for our sins, yet we may all be benefited by his suffering, when he has sacrificed his

life for a noble principle. This life we believe to be worthy of all our efforts and our enthusiasm. Every one exerts an influence as lasting as the race, A pebble dropped into the ocean affects every drop of that ocean, although it extends three thousand miles. So every act of ours exerts an influence on our race while it endures. We live in our race. We are what ages of ancestral experience have made us. The future will depend largely upon We cannot live isolated lives. Philosophically considered, the ultimate cause of all phenomena we regard as inscrutable. Why a stone will fall to the earth, why oxygen and hydrogen united will produce coal we do not know. If we say God, the word is like the letter "X" in an undetermined algebraic problem. We decline to bestow upon the absolute human qualities. To qualify is to limit. The unconditioned along is the absolute. We recognize inscrutable power, but not a personal anthropo-morphic God, located somewhere in space, seated on his throne, and surrounded by ministering angels.

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 nat-

ural as those we see about us to-day. For miracles then, we substitute natural law. We see no supernatural intervention now; no evidence of any in the past,

We do not believe in total depravity; but we hold to the scientific fact that we are born with good and with bad tendencies. As the race of man advances, the bad tendencies, transmitted from the past, grow weaker, and the good tendencies increase in strength and power.

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. The earliest ves-tiges of man are those which show the most undeveloped 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. We do not look for salva-tion through him. We have no confidence in the bankrupt salvation scheme. Rather, we look to ourselves and the efforts of our fellow men. Education, moral culture and science-not name or character-we rely on for the improvement of man.

For worship of an unseen Being, we would substitute efforts to make ourselves and race, truer, nobler and better. We need

all our efforts. For prayer, we substitute self-reliance, and confidence in the uniformity of na ture'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 as Brougham says, "what nobody knows anything about," we would substitute anthropology—the science of man. The clergy we would have become teachers of knowl edge, not the representatives of an incomprehensible faith; instead of laying stress on preparing to die, we say, learn to live. The best possible preparation for death is a taituitui for the foolish notion of a hell, we would substitute a knowledge of the penalties of nature, who punishes without the circumlocution of a court trial, and proportions the penalty to the offence.

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. For the fables of the Bible, we give the wondrous facts of science—we would read the Bible as we would read Tacitus or Livy, and judging it by the common cannons of historic criti-cism, accept the natural and reasonable, and reject the miraculous and irrational. We do not profess to love God; but we love our families, our friends, our race. Instead of helding up to men a local heaven as a piece of fresh meat is held up to the dog to make him important that we should strive him jump, we teach that we should strive to make this world a heaven. We have all we can attend to here—"One world at a time;" if we do our duty here we will not have much time to dream about a heaven beyond the stars.

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." Moncure D. Conway writes to the Cincinnati Commercial: Mr. Bradlaugh and Mrs. Besant have this week had the writ of error for which they petitioned issued at the petty-bag office on the flat of Sir. John Holker; and as that law officer had to be first convinced that there is plausibility in the demurrers, there is some reason to hope that the verdict of "guilty" may not be sustained. It is now certain that if the case reaches any point certain that if the case reaches any point in which usage does not require the solicitor-general to prosecute it, he will not put in an appearance. The government never intended the prosecution, and is thoroughly disgusted at its results; such, for instance, as the reprinting of the Knowlton book in the provinces, where a commercial traveler is said to be employed for the sole purpose of taking orders for it. The sales in London up to the suspension of it until the writ of error is tried amounted to 135,000, and Mrs. error is tried amounted to 135,000, and Mrs. Besant estimates that their imprisonment will raise the number to half a million: Petitions are beginning to come into Parliament demanding freedom to discuss the "checks on population," one from Manchester, sent through Sir Thomas Bazley, having 2,179 signatures. One of the drollest accompaniments of the case is the point for point travesty of it by the ritualists. The book published by their "Society of the Holy Cross," entitled "The Priest in Absolution" has been the subject of a present lution," has been the subject of a prosecution in Glasgow, where a vender of it there was fined and imprisoned under the law against obscene literature. The Society of against obscene literature. The society of the Holy Cross have convened and discuss-ed the situation, and have resolved to stand by and defend the book. The excitement is causing the republication and sale of that also, and the printers of it dare not claim any copyright in it. All the pulpits are ful-minating on the subject, one of the chief thundarars being the new canon of Westthunderers being the new canon of Westand suffering, and that we at have to ex. minster. But the anti-confessional party Lizzie Bangs, DeWitt, Iowa.

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 Rible (especially Leviticus) as an immoral book. I have heard, indeed, that Mr. Bradlaugh intends to do so." To which Bradlaugh answers: "Mr. Bradlaugh not being a member of the house of lords has no right to stand up there and reply to what Mr. Ridsdale suggests, but is glad to know that the Rev. C. J. Ridsdale thinks the Bible may be fairly attacked as an immoral book. Mr. Bradlaugh has long thought so." At the meeting held a few days ago, the Ritualist leader, Rev. A. H. Mackonochie, placed the clergy in relation to the book in the same category as a physician in relation to a medical work. A physician, he said, had to deal with works which the world called indelicate, but it would not be thought that a medical student was discharging his duty to the public if a feeling of delicacy should prevent him from acquainting himself with facts appertaining to his profession. After this speech Col. Childers declared that their position was quite impregnable, and indeed it is difficult to see how they can be successfully assailed on the principle which the act-of-parliament religion has laid down for these *enfants ter*ribles of the church. The physician inquires symptons when people are in abnormal conditions, i. e., sick. But these priestly doctors proceed on the principle that sickness is normal; all are from birth and by nature wounds and bruises and putrefying sores, with the exception of those who have already undergone their treatments. They learned this in the catechism. In the creeds and articles, and the formidable fact is that they believe and act upon it. Hence they systematically approach innocent children, pure-minded girls and boys, with a morbid scrutiny that can only fill their minds with gross and sickening suggestions. such as can hardly fail to promise the moral diseases by which the practitioners live. To the healthy common-sense of the En-glish people they are like the fabrilla ghouls preying on all young and ruddy life. And yet their theory is the established religion of the country, and they are now "impregnable" so far as bishops and courts are concerned. But the people are not so helpless. The authorities of the house of detention in Clerkenwell, London City, finding that their chaplain, the Rev. Mr. Horsley, is a member of the Holy Cross society, and refuses to leave that society or cease to be their chaplain, their reasons being not theological, but practical, they being unanimously convinced that the introduction of such morbid soul-anatomy as the said society enjoins among the inmates of the establishment would foster the vicious ideas they are striving to extirpate. Mr. Horsley will probably resign his chaplainey and become a ritualist martyr; and as long as the dogmatic views of human nature in culcated by the national church remain the logic will be on their side. The bishops are terribly excited. The archbishop of Canter-bury has at last had the confession wrung. from his lips that the church is in danger. The plain fact which the bishop cannot face, is that in the determined front of the ritualist priesthood the England of to-day meets its dead self—nay, to that antiquarian corpse is bound fast, and must either be cut loose from it or be stifled and poisoned by its

putresence. But the parallelism between the secularthe rithalist cases extend on their yielding attitude; the book published by the former is by no means to be compared to that of the latter for indecency. The judge in the Bradlaugh case declared that there was nothing in the Knowlton book which was indecent for medical eyes. The two cases, however, join in raising before the public the tremendous evil that must ensue if conscious and admitted benevolence is punished as if it were guilt. When any law has to crush a genuine conscience its defeat in the end is certain. Not all the army and navy of Great Britain has the power to prevent a ritualist from obeying (as he looks at it) "God rather than man," nor Bradlaugh and Besant from publishing their book, except by locking them up. To lock them up too much is what the public will not tolerate, because the public does not believe them bad-hearted. They tried it on the Rev. Mr. Tooth, but had to give way. They have in the past tried it on Richard Carlisle and his sister for selling Paine's works, and it ended in setting them up in business in the "Age of Reason" was carried on during their life next door to a church. Old William Lovett, who sent from Warwick jail his "Voice from a Prison," told me that he thought that the last conviction in England had taken place for the honest expression of opinion meant for public benefit. The venerable chartist is now, I am sorry to say, slowly dying, but he may yet live long enough to learn before he leaves the world that the lesson which he and others were at such pains to teach the last generation must be taught over again for this. And, indeed, it may be, as an eminent lawyer, who watches American affairs, said in my hearing, that all God-inthe-constitution governments must forever move round in this vicious circle.

We have just completed the stereotype plates for a new hundred-page pamphlet for Marcenus Wright, of Middleville, Michigan. This little work is entitled, "The Only Hope." According to Mr. Wright it receives its name from an institution of learning in the immortal world, concerning which, the author's spirit brother has given in a lengthy message a most marvelous explanation. The pamphlet will also contain an autobiographical sketch of the writer as a somnambulist and seer, a message on the subject of "The Immersed Life;" also a number of answers to important questions. The work will soon be issued from the press, and on sale at our counter: Price, 25

Mrs. Cora L. V. Richmond's address this month will be in care of C. R. Miller, No. 772 Willoughby avenue, Brooklyn, N. Y.

Dr. E. J. Witheford has returned from his wedding tour, and is giving seances at 231 W. Madison street for independent slate writing, during afternoons, and materialization each evening, except Tuesday and Saturday. .

The Bangs sisters, excellent mediums, will visit Scott, Clinton and Jackson counties, Iows, during the month of September, where they will give seances for a short time. For engagements address Miss Infallibility.

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. It is not usually safe for any person to judge of the genuineness of the mediumship of any given person, solely upon their own "experiences;" the circle of an individual is very much circumscribed when compared with the number of investigators, and the editor who is daily receiving letters by the score, some applauding and others condemning a given medium, realizes that some are wrong, and we fear his readers do not realize how difficult it is to decide which are right: under these circumstances, it is but just that he shall do no medium injustice, and until proofs have been furnished that fully substantiate the fact that a medium is "a cheat," the Religio-Philosophical Jour-NAL will not condemn, if it loses every subscriber.

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 JOURNNAL when the time paid for 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 feel-Knowing him to be a cheat, I have felt it to be my duty to call the attention of the readers of the Journal to the facts in a quiet but plain and truthful way. My motto is and ever shall be to help expose all fraud, even if it hits a noted medium; let the truth come.

Pittsford, Vt., July 28, 1877.

We realize how incompetent the average investigator is to pronounce final judgment upon the mediumship of any phase, as well as the necessity of guarding against all fraudulent phenomena, and trust the time is net far distant when it will be more generally understood that the conditions brought by the investigator, largely affect results; hence with genuine mediums, sometimes the results are unsatisfactory to the investigator, when it is not the fault of the medium.

The medium of whom this subscriber complains, has probable 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. In the very nature of the case, there must be many seekers after light who will receive unsatisfactory results; we have, however, never received but three complaints charging this medium with fraud, and in neither of these was the evidence conclusive. We can afford to lose an old subscriber, knowing that in time he will see the error of his position, and that he is the only one being injured by the stopping of his paper; but we can not cast suspicion on a whiteheaded old man who has, for a quarter of a century, given his life and great abilities as a sacrifice upon the altar of human progress, and who is now rapidly nearing the great transition. Ripe in years and honors, he will soon joyfully cross the dark river, and be received upon the shining shore by myriads who have learned to call him blessed.

Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who passes the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is noknown to the medical profession, which will enable them to recover their needs and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is noknown to the medical profession, which will enable them to recover their needs and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is noknown to the medical profession, which will enable them to recover their needs and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is noknown to the medical profession, which will enable them to recover their needs and the origin is understood, and that most persons who passes and the origin is understood, and that most persons who passes and the origin is understood, and that most persons who passes and the origin is understood, and that most persons who passes are origin is understood, and that most persons who passes are origin to the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is noknown to the medical profession. When we have also proved the profession will be a proved the his life and great abilities as a sacrifice up-

Facts for the People.

fore the public with so much undisputed evidence of its great

medical value. as the VECETINE.

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

H. R Stevens, Esq.: Dear Sir-May I ask the favor of you'

to make my case public?
In 1861, while on picket duty in the arms, I was taken with s fit, which issted all night. Was taken into camp and dosed with whiskey and opinine. After this had fit every day, and was taken to Newbern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Remained in poor health for four years, treating with many physicians and trying many remedies. Finally Scrofula made its appearance on different parts of my body, and my head was so diseased as to be frightful to look at, and painful beyond endurance. After trying the most eminent physicians, without improvement, a change of climate was advised.

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. Life was a burden to one in my situation. My disease, and the effect of so much powerful medicine, had so damaged my system that the action of my stomach was apparently destroyed, and my, head was covered with ulcers which had in places eaten into

The best physicians said that my blood was so foll of potson they could do no more for me. About this time a friend who had been an invalid told me VEGETIXE had restored blun to perfect health, and through his persuasion I commenced taking Vegering. At this time I was having fite almost every day. I noticed the first good effects of VEGETINE in my digestive organs. My food sat better and my etemsch graw stronger. I began to feel encouraged, for I could see my health stowly and gradually improving. With renewed hope f continued taking the VEGETIME, until it had completely driven disease out of my body. It cared the fits, gave me good, pure blood, and restored me to perfect health, which I had not enjoyed before for ten years. Hundreds of people in the city of Boston can vouch for the above facts.

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

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

I am, air, very gratefully, JOHN PECE, No 50 Eawyer street, Boston, Ease.

Twenty-Seven Years Ago.

II. B. Stevens, Esq.: Dear Sir-This is to certify that my daughter was taken cick when the was three years old, and got so low that we were obliged to keep her on a pillow, without moving, to keep the little thing together. She was attended by several physicians—the regular attending one being old Dr. John Stevens. They all pronounced her case incurable. She had been slek shoot a year, when hearing of the great Blood Remedy, VEGETINE, I commenced giving her that, and continued it regularly till the was about seven years, when she was pronounced perfectly cured. During her sickness three pieces of bone were taken from her right arm above the clow, one of them being very long. Several small pieces were also taken from left leg. She is now twenty seven years old, and is enjoying good health, and has ever since she was ? years old, withno signs of Scrofula or any other blood disease. Her arm is a little crooked, but she can use it almost as well. as the other. Her legs are of equal length, and she is not in the least lame. Her case was Scrofula, inherited in the blood; and I would recommend all those having Scrofula Humor or any other blood disease, if they wish to have a perfect cure, to try Vroering, the reliable blood remedy, which does not weaken the system like many officer preparations recommended, but, on the contrary, it is nourisblug and strengthuning, My daughter's case will fully testify this, for I nover saw nor heard of a worse form of Serofula.

HULDA SMITH, 19 Monument street, Charlestown, Mass. MRS. SARAH M. JONES. 63 Sullivan Street, Charlestown, Mass.

·April 10, 1870. The above statement shows a parfect cure of Scrobils in its worst form, when pronounced incurable, of a child four years of age, twenty-three years ago. The lady, now twenty-seven

Vegetine is Sold by all Druggists.

IF THE SICK,

DAY'S ACUE TONIC CURES EVERY FORM OF CHILLS, OR MONEY RETURNED. DAY'S TONIC

DAY'S TONIC DAY'S TONIC Cures Chills and Fover.

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Cures Damb Chills.

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DAY'S TONIC
Superscoles Quinine.

DAY'S TONIC
Cures Old Chronic Chills.

DAY'S TONIC
DAY'S TONIC
DAY'S TONIC
Cures Old Chronic Chills.

DAY'S TONIC
Cures Old Chronic Chills.

DAY'S TONIC
Cures Old Chronic Chills.

DAY'S TONIC
Don't Buss the Head.

DAY'S TONIC
Don't Buss the Head.

DAY'S TONIC
Don't Susset of Head.

DAY'S TONIC
Don't Susset of Head.

Don't Southful Quining.

Day'S TONIC

Don't Buss the Head.

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