Eruth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Sales a Bearing.

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MANHOOD.

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

The grand business of life is not to be a king or queen, a president, a member of the bar or the legislature: it is not to wear fine clothes, to live in a magnificent mansion or

clothes, to live in a magnificent mansion or to be respectable; we are not here to be Methodists, or Baptists, Free Masons or Odd Fellows, but to become perfect men and women. Whatever helps us in this derection is a benefit to us, and what hinders us is an injury.

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

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 transdearth at the Shekeshers and the state of the that trooped forth at Shakesphere's call, lie latent in every soul as the photograph on the plate before it is developed; the worst man contains in his soul an ideal of goodness that he cannot but adore.

We may be sure that manhood is some thing 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 produc-tion of perfect man.

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

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

What a satisfaction it is to know that 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 well, blind, or deaf, and we were perfectly, helpless, the very thought would paralyze us. If our neighbors could by their pray-ers 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 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. Prosthey give birth to a child at all. Pros-titutes are generally barren, and society is thus saved from human curses that would otherwise be peured 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 spec-imens of humanity that would otherwise be born.

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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 shristians neglected the gymnasiums and baths, that their pagan neighbors frequented, and while they supposed they were saving their souls, they are in reality damning their bodies.

There are said to have been 800 public

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

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

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 needed sleep, you rob yourself of health, and in the end of life. One great cause of the intemperance of the country in eating, drinking and by 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 istelligence 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 Give yourself plenty of sleep, allow noth-

lean. Some of the finest formed bodily men that I have ever seen were ignorant negroes loading cotton, whose thoughts went scarcely higher than the bales that they pushed; men in body, babes in intellect. When the day's work was over, eat, sleep, sing, dance, tell vulger stories, then work again; so went the round of their little lives. When religious, their religion only gave a slightly different direction to their pursuits; they ate, smoked, chewed, became intoxicated occasionally with religious excitement as they had formerly done with men, saying just as silly nonsense in the meeting house, as they had formerly the meeting house, as the done in the tavern, beat time instead of dancing. Nothing can save men from such a low condition as this but intelligence, Millions of white men are in a condition but little better than that of those negroes of the South, and nothing can rescue them from it but intelligence.

Life is a school and we are all here to learn; we have the best of teachers pro vided 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, me-teors, these are her alpha bet, and she writes, she draws, she presents them in startling forms at times, to waken us from our intellectual sleep. "Look up, look up," she cries, "Oh, my young men, here are millions of worlds for you to become acquainted with; let me introduce you?" They have been shining for ages, doing their best to attract our no-tice, and they have nothing but benefits to confer on their acquaintances. You meconfer 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 innumerable and the best of teachers, who are waiting to instruct you. Here is a botany class taught according to the object method. What a profusion of apparatus provided for us regardless of expense! Trees, branches, roots, rootlets, leaves, blessoms 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 nock or with precious gems. There is not a nock or corner of the broad land in which you can-not find that provision has been made for our 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 regardless of expense. The ground work of these lithographs required a hundred thousand years of preparation, but they were freely given, and these stone books are presented without price to beggas and banker alike. are presented banker alike.

banker slike.

A single acre of wood land 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. Mantell wrote a book on a pebble, and an interesting book it is. If a single pebble could furnish the material for a book, what could not be gathered from an acre of land with all its rocks, trees, flowers, shells and insects, and what from broad fields, high hills, pebbly brooks and wide spreading woods?

Schools are useless, however, unless the scholars have capacity, and know how to use it. The hog that roams through the woods is in the best of schools, but he comesout 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 since the direction of the drift was from the north to south, its home must have been north of where it was found. It carries us back to the time when New England was covered with an icy mass thousands of feet in thickness, slowly moving over the land, but with resistless force, it breaks off masses of rock which are pushed southward and being rounded as they go become boulders, which, when the mass eventually melts, are left where they he, to the great wonder of those who discover them till we learn their story. But since the boulder is composed of pebbles cemented together, there must have been a time when the pebbles were uncemented and formed a gravel bed; and since the pebbles are of irregular shapes and sizes, some of them quite large, it appears they must have been swept down rapidly by some mountain stream to a neighboring lake, or into the ocean, where they were piled up. When this was done the pebble itself gives no information, but from what we know of similar pebbles in conglomerate beds, one such bed at Fall River immediately under the coal measures, there is good reason to believe that it took place just before the coal the north to south, its home must have been bed at Fall River immediately under the coal measures, there is good reason to believe that it took place just before the coal measures were deposited. The pebbles at the sea bottom by pressure became converted into a bed of solid pudding stone or conglomerate, which must have been heaved from its resting place and exposed, where the icy mass could break off the fragment that made the boulder. But the pebbles must have been made from some mountain must have been made from some mountain mass, from which the rock was riven that the river wore into pebbles. Can we get any clue to this? We crack the pebble and find it to be quartzite. And what is quartzite? Sandstone so heated as to become greatelling in the structure when cold 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 in masses and hardened down by pressure. Can the peoble tell us when this was done? It can. On examining the cracked surface we find fragments of small bivalve shells called lingulae; shells belonging to the same family live in the ocean to-day, but the par-ticular 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 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 radial before the contra 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 sediment. In that ocean were myriads of bivalve shells, their occupants anchored by protruding feet pushed into the sand, while

heir bodies were swayed to and fro by the 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 a great depth by the overturning of the strata, and heated till it was at least red hot, then in after ages heaved into a mountain chain, of which the hills around Boston are the worn

down representatives.

This is an illustration of what may be learned from the commonest material that lies everywhere around us. If we knew enough we might trace the history of every animal back to its origin, for all are the re-sult of the united influences of all their

sult 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, un-

More than this, however, is necessary to make the true man, "the tall man, uncrowned" of whom the poet sings. We have only been talking about the foundation and the lower story of what we are to build. With a sound body-that disease can no more seize than frogs breed in a boiling spring, with a mind well informed on science, and able to read the volumes that are everywhere open for our instruction, we must have a manly morality, higher by far than that of counts and lawyers. It is not enough that we keep out of jail, nay, the best of men sometimes get in there because they are so good. It is not enough that the church is satisfied with your conduct and your family prefers no complaint against you. A man serves the most cheting 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 manhood includes all these and enforces them more fully than they are generally caught. The temperance of manhood does not discard rum and console itself with a pipe a card rum and console itself with a pipe, a quid, strong coffee and opium, nor does it destroy the health of man or woman by sexual indulgence. It does not loudly blame the man who drinks a glass of cider and then become intoxicated by religious excitement and described. citement, and denounce every one who does not become equally intoxicated. There is a vast amount of religious drunkenness, is a vast amount of religious drunkenness, and many persons are constantly employed in festering it. I warn you against it, for therelare few influences more detrimental to manly growth than this. Shun meetings that are held for such purposes as you would shun grog shops, that are less injurious to men's bodies than these are to men's souls. When men go to grog shops they shout and sing and talk irrationally, and when men become religiously intoxicated they do the same thing; they shout, so that they can be sometimes heard miles away; they sing, and generally songs in which the unexcited can see neither sense nor poetry. Grog drunkards frequently swear, revival drunkards commonly pray, but the prayers of the one class have no more reason in them than the swears of the other, class, and are no more likely, to be answered. lass, 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 intexicated 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 victime. As the one the experiences of the victims. As the one the experiences of the victims. As the one kind of excitement unfits the man for soher thought and prepares him for the lunatic asylum, so does the other and the victims of the two may be heard howling side by side

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

As the innocent baby lost or in danger of

finto the

irst comes

world? A devil might be supposed to manage a world better than to allow of such a horrible possibility as that. If the baby is not lost, is the sportive child? At what stage of life do they become lost? I am reminded when I hear men preach about being lost, of the man who fell into a pit on a dark night, but managed to seize a rock that jutted out of the side as he was going down; to it he clung for the rest of the night, loudly calling for help to save him from the certain destruction that awaited him if his strength should fail. When day-light 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 perdi-dition, (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 currelyes in the rays of the source. bless ourselves in the rays of the sun of knowledge which shines for all, but is con-cealed by the fogs and mists that gather in the valley below. Our manhood will include honesty of the

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

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

time is coming when the one crime will be written down as black as the other.

The truthfulness of manhood will no more lie for God than for man. Fashionable lies, political lies, religious lies and family lies are all brothers, and he who entertains the one opens his doors for all their relations. The highest type of manhood only goes with the most perfect truthfulness and honesty. I do not believe in the 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 douging, 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

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

lightened judgment.

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

The true man has but one master, and that is kimself; every other is a tyrant, whom, to save your manhood, you must resist. Take a Roman Catholic, who has accepted a creed, a church, a pope and a priest for master; in the same proportion in which he is a good catholic, is he a poor man. He is good in the church sense, when his will is lost in the will of the priest and the church and his faith is swallowed up by his creed. The moment he begins to exercise his individual judgment and doubt the church creed, he becomes a poor Catholic, and this by the exercise alone of the noblest prerogative of manhood. It is the same with all Protestant sects and even Christiwith all Protestant sects and even Christi-anity itself. "He that believeth shall be saved." Not more easy is it for a chip to float down thream 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 and when we believe that such a faith, or any faith that results from it will open the gates of Paradise to us, we have dug a grave for our manhood. Doubt comes by exercise of what is the glory of the man, and it would be 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.

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 com-pany enough by and by, and if you have not, your own manly soul will be the best of

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

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

pigmies,

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

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

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DARWINISM AND SPIRITUALISM!

BY WILLIAM EMMETTE COLEMAN. Copy-right by Religio-Philosophical Publishing House, 1871. [CONTINUED.]

Brother Peebles evidently supposes that anti-Darwinianism is "the be-all and the end-all" of true Spiritualism-that a Darwinian cannot be a true Spiritualist, despite the fact that Spiritualism, through its press and rostrum, has inculcated Dapwinism 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,

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

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

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

So far, then, from there being a conflict between Spiritualism and Darwinism, we see conclusively that piritualism 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 the 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 authers, 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 reiability of these revelations (though, individually, I egard 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 consation, demonstrating the all-embracing intellectual grasp of its spirit author, to whom the most abstructure philosophical principles and the most complex strise philosophical principles and the most complex scientific truths appear as simple as our A B C's to us. The mentality—the intellectuality disclosed in this book is something marvelous, thereby irrefutably establishing its genuine spiritual authorship; as Mrs. King, I know, is, of herself, as incapable of writing

it as Mr. A. J. Davis was of composing normally "Nature's Divine Revelations" (its companion volume, of the merits of which, being so well known, it is needless to speak) at the time of its dictation. Based upon its 'intrinsic merits, the work has failed to receive that attention and wide-spread perusal and study to which it is entitled, but the same, probably, can be said of Tuttle's "Arcana," and all similar works, their nature being such that only the select few are interested therein. while the masses run after sensational narratives of the phenomenal, the marvelous, the recondite, to the neglect of an earnest search after the causes of things, the forces and principles underlying all 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 confpose the germs of the lowest orders of forms, when these first began to exist, were exceedingly rare; and for this reason the germs were imperfect, and developed into imperfect organizations. Formation once instituted, these essences rapidly condensed, and yielded higher, and still higher, interior life essences, until they became of a quality to vitalize human embryos with the necessary amount of Deific life. The first human embryos were quickened in their interior life from currents of magnetic substance derived from the high est 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 moted 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? Anture. * * * 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 pos-Itive declarations, it must be confessed, so, still, again, I find no proof of the antagonism of Spiritualism and Darwinism.

PROF. W. D. GUANING 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 quadrumans, of any work yet published. In this case, Spiritualism seems not to be, in any manner, in contravention of Darwipism.

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

To be Continued.

A MINISTER was once riding through a section of the State of South Carolina where custom forbade innkeep ers 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 and ate his breaktast 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 see a sinner, and ate and drank like a sinner; and now sir, you shall pay like a sinner. "Common Bense."

A-Missouri clergyman is asked to vacate the pulpit just because he has three wives living and is sugper ed of having poisoned the fourth. Church congrega-tions are becoming so particular that after awhite 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 cordiality which makes them instantly feel at home; the social, happy influence pervading the very atmosphere, and to cap the climax, the presence of Mary Andrews, Hafty Bastian and Malcolm Taylor; oh! where is the Spiritualist who does not wish to be at Cascade? The two gentlementary and arrived here several days ago, since which date named arrived here several days ago, since which date we have been having plenty of company from different quarters of this and the higher spheres. Time and space forbid an extended notice of the excellent and wonderful seances at which I have been present during the past week. Suffice it to mention a few of the marvels of which I have been one of many witnesses Mrs. Andrews holds her circles at 10 o'clock A. M. daily; Messrs. Bastian and Taylor theirs at 8:15 P. M. The two bands of spirits work most harmoniously, kindly aiding each other, thus being enabled to give us superior manifestations. Quite an attractive feature is found in the variety presented; as in the morning we hear the audible voices and see the clearly defined ma-terialized faces, and in the evening, other voices hold conversation with us, and the entire form of the ap-pearing spirit is brought into view. One morn-ing 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 seance; 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 address-ed 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 mel-ody, a face appeared at the aperture that was instantly recognized by a young lady present as that of her moth-er (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 mark ing it. Every feature of this spirit's face was clearly liscernible. She also spoke twice, addressing words of advice to her child who was very much affected. (This spirit was succeeded by that of her husband who was also immediately recognized by their daughter, who thus had the sad pleasure of beholding both parents, "so near and yet so far." Then there appeared a very old 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 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 converted with us in his characteristic manner it was anywing to hear him command another, and to 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 perfectsatisfactory 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 howerable woman; the same excelthe 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 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 these 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 lifterent persons in the most natural matter-of-fact way in the world, during which time Mr. Taylor, who possesses most extraordinary clairvoyant and clairandient powers, describes and gives names of the spirits whom he sees hovering flear us and all the while low whispers from lips we had thought sealed in death, are speaking sweet messages, and gentle finger-toyches wender over us carefully.

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 cir-cles are so exquisitely enjoyable, that even in contemcles 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 salems 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

or listening to the soothing music, we await the coming of the dear spirit friends.

Here allow me to describe the right, an important item: it comes from an ordinary kerosene lamp, placed on a chair a few fest distant from the cabinet. It is surrounded by a white tissue paper shade, reaching above the chimney—the effect is that the giare of light is meliowed sometimes to a misty twilight; sometimes to a deeper gloom and sometimes a soft effugence fills the room wherein the spirit forms are defined with perfect distinctness. Occasionally they at the first appearance can only come forth in a dimness that is akin to darkness, but gradually gaining strength they bear all the light that the lamp is capable of throwing. One evening last week, Mrs. Rose, of Geneseo, being permitted to occupy the chair near the cabinet, fully recognized her grand-mother, who after a few attempts, finally stepped into the room and approaching Mrs. Roser over and kissed her audibly upon the lips. Another evening a queen, Mary Stewart, twice appeared in the doorway, her long, sweeping robe, her veil and glittering crown ellciting 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. Lncy Post of Susquehanna, appeared and spoke the word "scissors." 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 homents. The scissors were had dear not far an animute's time the spirit came out far enough to drop them and the pieces of her robe or veil which she had cut in to the chair. The material which resembles tarletan and grenadine, yet is neither, is prized by that bereaved but not comfortless mother, more, infinitely more than were fabric of spun-gold. Five different times have I witnessed this thrilling

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 silent, sweet good-night. What can be more convincing? It is seeing the medium and spirit forms at the same time. This great test has been granted us for last Wednesday evening; to our great surprise and intense delight, the door opened, revealing "May" and Mr. Bastian side by side. After essaying once or twice, she crossed the threshold of the cabinet and coming into the room seated herself upon the sheir pear by her to the room seated berself 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 said 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 way a first experience in Spiritualism; his remorse for his crime seemed intense and altogether it was a touching and a terrible scene 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-color-ed face, long, straight, black hair and white, looselygirdled robe were plainly seen. Her actions were very amusing, her motions swift and fawn-like, advancing and receding and altogether conducting herself in the most endearing way imaginable. Finally, she permitted me to occupy the chair. I carried with me a scarlet shawl for which she had expressed a fondness, and seeing her thrust her hands out of the aperture, I-danded 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 stepping quickly toward me she bent over until her face was within five inches of mine. Honto and I are the best of friends; she has been very kind to me, and l 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 deight and gratitude and begged her to come again, but fear my would-be dulcet tones didn't deceive Honto; they were to myself even strong reminders of that time the boy whistled to keep his courage up. On my retiring to my place, she permitted Mr. A. D. Thompson to take the chair; then springing from the cabinet, she threw the shawl over his head in a very playful way; she returned for more power and 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 studyins and hers, she gave him ample opportunity of studying her countenance. She several times attempted to
cross the room, running with a swift, antelope-like
movement; twice she reached the middle of the floor
and found herself compelled to return. Once her size
lessened (and hurrying towards the cabinet she sat
down outside of it, evidently then gathering elements
of strength. In all she must have been with us five
minutes during which time her amusing frollesome minutes, during which time her amusing, frolicsome actions drew from the beholder's hearty peals of laugh-ter; her last effort consisted in a very faint whose, and then she threw the shawl to me, it falling at my feet. I have taken up more of your valuable space than I had wished to appropriate, and yet I feel that I have but related the merest fraction of the wondrous things I've been nightly witnessing. Messrs. Bastian and Taylor, by their gentle and gentlemanly demeanor, their perfect sincerity of character, the high order of their spiritual manifestations, are daily adding to their

long list of friends in this and the brighter world.

Cascade Lhow 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 ques-tions and answers given through the organism of Mrs. Cora L. V. Richmond, at Grow's Opera-House. The fast 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" statements was a hollow, and in fessor's statements were wholly untrue," was made in ignorance and without the least shadow of proof; eithignerance and without the least shadow of proof; either upon the questioner or the party replying. From the very fact that the question was false, so must the answer be false; had the question been asked in this wise, "Is the theory that this earth is hollow and inhabited, as given by spirit control through the organism of M. D. Sherman, in a trance condition, and written by Prof. Lyon a truth or a falsity," the question could then have been answered in the affirmative or the true knowledge of the presiding or governments. 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 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 readers of the Religio-Philosophical Journal are informed how the Hollow Globe theory and kindred subjects were given by a hand or delegation of advanced formed how the Hollow Globe theory and kindred subjects were given by a band or delegation of advanced
spirits, as they were pleased to term themselves, they
will agree with me that the subject has not been fairly
dealt with, either by the spirit controlling the mind, or
the prejudiced mind of the medium speaker, and the
answer given to the 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

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'hjustice. 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.

hands, or through her organism. I would refer the readers of the Renigio-Philosophical Journal to Prof. Lyon's introduction in the Hollow Globe, of the manner in which we met and became acquainted.

became acquainted.

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

But, oh! mighty powers, what have my sufferings availed me? What if I have been twice imprisoned for giving atterance 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 faise, utterly false? Oh! spirits of the higher life, are ye leagued together 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 justice.

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," etc. 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 thes 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 us 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 contemplate 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 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 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 Spirit-ualism, S.S. Jones, of Chicago. It was particularly pleasing to me to talk across the river that separates life from our spiritual existence, with one so well known and to 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 admo-nition; 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 spirits that were at produce a picture, the spirits 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. Hut, 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 spirituality may be mine, is my anxious invocation to our Eather, in which I ask the sympathy and issistance of all Spiritualists, that the power how entrusted to me may be increased a hundred fold.

I have made arrangements whereby I am

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 feeling that I am doing my duty to myself and to our canse. If in this way the humble means of more 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 Triends, 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,

Jay. J. HARTMAN. and intend to devote my whole time and at

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 prevailed. Dr. A. B. Spinney addressed the audience and set forth the facts of spiritualism in his usual clear, concise and convincing 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 orator of the occasion. Het brilliant lectures abounding in prac-

A. Morse was the crator 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:

President, S. G. Sheffer, South Haven; Vice-President, Mrs. Lide Brown, Breedsville; Secretary, A. D. Enos, Braedsville; Treasurer, Mrs. Roxcina Sheffer, South Haven; Executive committee, Mrs. R. Sheffer, South Haven, Clark Sheffer, South Haven, Mr. Louis Burdick, Texas.

Mrs. M. D. Wynkoep,

MINNEAPOLIS manufactured five millions one hundred and twenty thousand bushels of wheat into Gilt Edge, Sea Foam, Red Letter, and other fancy brands of flour, in which her millers take such delight, and was \$3,000,000 the richer for manufacturing her raw material.

Items of Interest-Gems of Wit and Wis-

"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'! The veriest slave of time

and circumstance.

MR. JAMES BURNS, the energetic and selfsacrificing 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 pleasing and suggestive, and great good is sure

-Adah Isaacs Menken.

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 oreations, the modest lily, and the 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 fibrous 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 king, he is more, for he rules the giant forces 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 pretender. Some truths he may speak, but this is not a truth. The responding 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 obe Mence.-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 \$10.18 per ton.

An Ohio waman 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.

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

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.—

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 phenomena of life, natural and spir-itual, and of all great thoughts from whatever sources.

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 gentlemen.

These confusing, contradictory, and very These confusing, contradictory, and very illiterate communications, so shocking to the asthetic sensibilities of the Ailletanti, show us that mands still main 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.—Sargent. light.—Sargent.

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

WHEN Pilate and Herod seek an unholy alliance, when Charch and State bloots and politicians would put "God in the Constitution," let us be vigitant, firm and united against their plans.—Hebblins.

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 shore is 2,500 shops 18 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 tall, 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 pantied to it by a snarl of horse hair.

THE Princess Royal of Prussia 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 Helena has had six, and lost two; the Duchess 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 instruct him how to play on that delectable instrument. The professor began early Monday morning, but when Saturday's san went down, his pupil had not learned how to make a sound. Mr. Stuppe was still ambittens and 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 clergymen 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 editor.

Men and Babies.

The hand that rocks the cradle Is the hand that rocks the world, But the man 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 soothe it.
When she first begins to squall.

---New Orleans Times. The man who walks the baby

Ouvery squally nights, Is he whose wife's the lady That shouts for woman's rights.

- New York Evening Past. The man who growls at midnight

When the precious baby cries, Is the chap who should be sentenced 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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CHICAGO, ILL., AUGUST 25, 1877.

Pike the Assassin,

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

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

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:

nally made by the Pikes.

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 killed S. S. Joges in a house on Fourth avenue. Witness asked how he knew the man was dead, and Pike answered that he was a phrenologist, and knew the man was dead because of the place in which he shot him. Pike produced the revolver which he had used, and witness detailed an officer to go over to Fourth avenue and see if the story was true. The officer found Jones lying dead there and so reported. Witness believed that he was insane. When he came into the armory, witness did not believe he had killed anybody.

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

In reply to Gen. Stiles, witness said that

In reply to Gen. Stiles, witness said that two chambers of the revolver had been fixed 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 pre-liminary examination. Witness asked him if he pleaded guilty of not guilty, and he re-plied, "You can call it what you like; I shot S. S. Jones, and shot him twice."

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

The prosecution rested their case at this point, and the defense called

MR. L. 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 he seemed to entertain the idea that society was entirely wrong in its make-up, and that the greater part of the world was insane. JAMES B. PIKE,

of Rochester, N. Y. a younger brother of the deceased was next sworn. He had lost sight of his brother between 1853 and 1873. Witness was only a child when the accused left for the West, and when he reappeared in 1873 witness could not recognize him. The accused spent most of his time in talking over a book which he had in manu-script, known as the "Baptism of Fire." In this book, which took the form of a drima, 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 for-shadowed in this book.

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

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

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

MR. D. A. KENNEDY, of Minnesota City, Minn., had known 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 aroms averaging was married at the time, and some surprise was manifested when found that he had brought back a female friend. He took her to his house, which created some trouble in his family and resulted in the lawful Mrs. Pike leaving the house. The family didn't like it, but Pike maintained that it was all right. The woman left in his company, Pike being dressed in a shirt, pants, and moccasins. Pike was going to have witness and other members of the family arrested for interfering with him. Nothing came of the legal proceedings, and the parties disappeared, going down the river in a skiff or cance. 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 as she was under the domination of an gyz spirit at such times. He showed witness a poem addressed to Mrs. Pike, entitled "My Confession," every line of which began "I love her, I love her." Ever since Pike took up with his present wife witness had considered him insates.

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 mon-omaniac 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 be-lief that property would ultimately be di-vided up. The witness had read poerry to some extent, and thought he had seen worse verses than those addressed by Mr. Pike to his present wife. He did not con-sider himself a judge of poetry, but thought the man who would address such senti-mental stuff to a woman of the character. mental stuff to a woman of the character of the present Mrs. P. must possess a disor-ganized 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 prac-tice of medicine for seventeen years, and held the chair of mental and nervous diseases in the University of Chicago. He first met the accused about two months ago, and had visited him three times, at the instance of Gen. Stiles. Witness had made careful inquiry as to Pike's past life and conduct, and arrived at the conclusion that, although not actually insane, Pike pos-sessed what is known as "the insane tem-perament." This was as a rule, hereditary. The prominent characteristics were loss of The prominent characteristics were loss of will-power for the purpose of self-control, and undue nervous excitability. Witness hadheard 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

Mass. Blackwell's Island, N. Y., and other places. To sum up, witness considered that the accused was of unsound mind. The witness was unable to define the peculiar psychology professed by itinerant Professors of phrenology and Spiritualism. Pike was well read in the Bible. As to Pike's coolness immediately after the murder, that was nothing new in such cases.

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

devote himself to the neglect of his busi-ness, 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 case go to the jury_forthwith. The Court prepared the instructions to the jury, to which both sides consented.

THESE INSTRUCTIONS

consisted simply of Sec. 284, Chap. 38, of the Revised Statutes, page 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 cendition of insanity. If, upon the trial of a person charged with crime, it shall appear from the evidence that the act was committed as charged, but that at the time of committing the same the person so charged was lunatic or insane, the jury shall so find by their verdict, and by their verdict shall further find whether such person has or has not permanently recovered from such lunacy or insanity; and in case the jury shall find such person has not permanently and entirely recovered from such lunacy or insanity, the Court shall cause such person to be taken to a State Hospital for the insane, and there kept in safety until he shall have fully and permanently recovered from such lunacy or insanity; but in case the jury shall find by their verdict that such person has entirely and 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-quar-ters 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 in-serted 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 55th day of March, 1877, kill Stevens S. Jones as charged in the indictment, but at that time the defendant was insense and still continues to be insense. 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 ing 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 scorn.

Yes, gather us'in; 'ils a noble deed,...
To crush again a bruis-ed reed...
To search and hust 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 mars, 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, some times 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 segres 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 allered to run in a wrong channel; there are many grades of these unfortunate persons, but all have souls, and no small portion of these may be finally restored to the world as useful

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 plea of reforming them, of improving society by thus attempting to prevent others from falling into the one of the most horrible of all lives, when it is well known that the effect pro-duced is directly the opposite of that claim-

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

and inhumanity, which should bring a blushto 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,

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 eyer 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 automatio machine subject to surrounding influences, be they good or bad; while here I saw, nothing particularly-wrong, and why the good spirits will allow such a powerful medium, to be such a worthless rascal as he is represented, I can not fully understand."

When Spiritualists fully realize the fact that spirits are merely disembodied men and women; that they enter Spirit-life in precisely that condition in which they left the physical; that there, as here, a propor ion 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 superintend-ed 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 con-trolled 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 Hable 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 dealres; we repeat, when these facts are fully apprecrated 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 riichigan west of Detroit, and south and east of Chicago, including Indiana and Ohio, when desired to do so, and traveling expenses are guaranteed. Ad-dress him at Port Huron, Mich.

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

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

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

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

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

A basket 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 Railroad.

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

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

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

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

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

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

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

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

B. F. Underwood favored as 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 in-tention 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 lecture from this eminent speaker; as that now seems impossible, we trust she may be induced to deliver a lecture here upon some week day evening.

Mrs. Hollis is having more demands on her time than she can fill, and appointments should be made in advance, when 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 the city.

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 expected, and as usual, well spoken of. Dr. Stevens will continue to lecture at the same place during the month of August.

Every Spiritual st 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 camp-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 the 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 pertraits of those who are gone before. He will also make beautiful sketches of the lavisible 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 "nipped 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, netwithstanding 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, vice, 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 her sitters.

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 of for the office of the same of the control of the same o being fit for the office, so many a man deco-rates himself with the name of "liberal" for whom "liliberal," "bigot," "egotist," "fault-finder," 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 Department.

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

: 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 erect, 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 an individual but in all his. 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 bands. 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 dis-honest or corrupt person should ever be per-mitted to come in content with the content of the content 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 especially of the food we eat. If the farmer 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.

to the articles produced. In the preparation of the food, if there be 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 smallnow or measels, and the same is true of the pox or measels, and the same is true of the virtues, they have their influence, and whether mankind are conscious of it, or

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 fall to 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 spirit-ually and physically, for these are intimately connected, and in proportion as man be-comes 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 period of our observation, so marked that almost any one can perceive them. The spiritual in man is becoming daily more and more unfolded, and is exercising a vast power over the animal, the yegetable 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 but the most beautiful places of earth will become still more refined and beautified. Man as an embodiment of the divine has a 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, 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 fuiness, 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 pasce, 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 on-ward, and put forth our highest aspirations and do the best we can st all times and un-der all circumstances, and thus prepare the way for the coming of heaven on earth in all its fulness, wherein shall dwell righteous-ness, peace and a holy spirit forewr.

Animal Magnetism; or, Mesmerism and its Phenomena. By the late Wm. Gregory, M. D., Ff R. S. E. London: W. H. Harrison, Publisher, 12mo, 253 pp. ROM D. B. COOKE & CO., CHICAGO. The Dance of Death. By Wm. Herman, San Francisco. Henry Keller & Co., Publishers. Cloth, 131 pp.

Books Received.

FROM JANSEN, McCurro & Co., CHICAGO., A Primer of Latin Literature. By Eugene Law-rence. Harper's Hall Hour Series. New York: Harper Bros., Publishers. 145 pp. Price 25 cents PRIMER OF GREEK LITERATURE. By Eugene Lawrence. Harpers Half Hour Series. New York: Harper Bros., Publishers. 137 pp. Price

PETER THE GREAT. By John Lathrop Motley. Harper's Half Hour Series. New York: Har-per Bros., Publishers. 106 pp. Price 25 cents.

PERCY AND THE PROPERT Related by Wilkle Collins. Harper's Half Hour Series. New York: Harper Bros., Publishers, 117 pp.. Price 20

KATE CRONIN'S DOWRT By Mrs. Cashel Hoey. Harper's Half Hour Series, New York: Har-per Bros., Publishers. 73 pp. Price 15 cts.

THE WONDERFUL ADVENTURES OF A PULLMAN. By E. E. Hale. Boston: Roberts Bros., Pub-lishers. C46th, 221 pp. Price \$1.00. HETTY'S STRANGE HISTORY. By the author of Mercy Philbrick's Choice. No Name Series. Boston: Roberts Bros., Publishers. Cloth, 291 pp. Price \$1.00.

BEAUTIFUL EDITH, The Child-Woman. Boston: Loring, Publisher. 208 pp. Price 50 cents.

Two Kisses. By Hawley Smart. Boston: Lor-ing, Publisher. 254 pp., Price 50 cents. THERE FRATHERS By Wm. Black, New York: Harper Bros., Publishers. 12mo. Cloth. 323 pp. Price \$1.50.

DIRECTORY.

This will be published one or more times during each month, and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, 'at nominal rates. It should be understood that the Journal in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be autumarily dropped; all are invited to make use of this column, who appreciate its value.

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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 Missionsages O. H. Godfrey and W. H. Andrews.

Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Michigan, Sept. 18th and 16th. These meetings will be held under the auspices of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. Balley, Sery, 25-1947

Michigan State Association of Spiritualists.

The Semi-Annual meeting of the Michigan Association of Spiritualists, will convene at Bookford, Kent Co., Sept. 7th, Sch and Sch. The season of the year being favorable, a large attendance, and representation of free thinkers is uniterpated Lei us hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work shall successfully accomplish great results. All persons desirous of becoming members of the Association, will please send their name, and ELOs, as a fee for membership, to Dr. J. V. Spencer, Treasurer, Battle Creek; by so doing you will lead your influence to the cause we advocate and add us to the better further, materially, our interests. During the summer months we wish to call as many grove meetings as possible. Talented speakers are ready for the post, and poople sanzious to know of our faith. Any local society, or place desirous of organizing cha, who may favor holding some a gathering, can correspond with the Secretary at Battle Creek, and thereby complete their arrangements for such, and thou segare tarily that choice of lecturers. We especially invite all lacturers in the State to stiend the semi-annual convention, as we hope in the State to stiend the semi-annual convention, as we hope to comitine our effects, and establish some plan of work for all willing to labor in the broad deta for follows.

A. B. GYMENTER, December 1990, WINLIOW.

Grove Meeting.

The Annual Convention of Spiritualists of the Susquehanna and Chanango Valleys will hold their annual meeting, Sept. 7th, 8th and 9th, etc. E. C. LEON and

Grove Meetings.

The Spiritualists and Free Thinkers, of Boone county and the Northwest, will hold a three days' meeting on Boone. County Agricultural Grounds, Sejvidere, Illinois, August 20th, 20th and 20th, 1977. Mrs. H. Morse, of Michigan, and others, will address the meetings, at which O. J. Howard, of McHenry, will preside. It is expected that the best physical mediums in the rountry will be present, and no pains will be spared to make the meetings both interesting and instructive. There will be an hour of conference, each half day, when any, who glesire, can express their opinions, without reserve, on the topics of Heligion. or Reform. In fact, all are invited to take part in the Conference Exercises. The Fair Grounds afford good buildings for campin, and ample stabilizes for horses, which can be had free of charge. Meals will be served in the Dinlog hall of the Grounds, at actual cost.

Business Aotices.

EVERY person contemplating the purchase of goods this fall, let the amount be great or small, should have Montgomery, Ward & Od a 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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How many of us when suffering from chronic How many of us when suffering from chronic diseases on being recommended to try some foreign remedy, almost exclaim with the sick king, "Are not Abana and Pharphar rivers of Damascus equal to all the waters of Jordas?" and we fall to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. C. Somers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who, had they followed the usual course, sould be to day in their graves. These are the finest baths in the West, and for the treatment of chronic and nervous disorders, and the diseases of females, have no equal.

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All persons indebted to the Estate of STEVENS S. JONES, deceased, are hereby notified that their accounts must be settled without further delay. Those who can not at once pay the amounts due to said Estate, are requested to notify the administrators of the earliest date at which payment with be made. In case any debtor of said Estate shall fall to make payment, on or before the lat day of Sept. 1871. or before that date to state a reasonable time within which payment will be made, the administrators will be compelled, in the discharge of their official duty, under the order of the court, to take legal measures to enforce payment,

CHICAGO, June 11th, 1877.

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TABLE OF CONTENTS—FAST I.

Word to the World [Preparatory]; The Prayers of the Sorting; The Song of Trath; The Emparicalism; Kepter in the Song of Trath; The Remarkation; Love and Latin; The long of the Nor. I The Durish other; The Parting of Rights and Gerda; The Meeting of urd and Gerda.

PART D.

Poices from the People.

The Angel and "Clara."

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

"Lovely babe and kindred spirit, Come," the Angel said "with me; Earth and suffering left behind us, Happy we'll together be.

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

"No calm day securely passes—
Fear at every fete a guest;
Gloomy tempests, ever threat ning,
Fill the soul with vague unrest.

"And so soon shall grief and so

Brand thy brow, so pure and trace Dim with tears of bitter weeping Baby eyes of heavenly blue. "Rather to the fields Elysian

Thou with me shalt wing thy flight; spare the weary race of mortals, By a loving Father's right. That no fond hearts mourn at parting,

None in sombre 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 age, so pure, so guiltless, E'en the last day brings no gloom." And, unfolding his white pinions,

At these words the Angel fled.
Towards eternal mansions speeding:
"Mother weep,—thy babe is dead!"
Highland Park, July 28, 1877. Ma

Childhood and Theology.

BT REV. WM. P. TILDEN.

A rosy-cheeked girl, with a joyous skip, A rosy-cheeked giri, with a joyous skip,
And a snatch of song on her ruby lip,
Was trundling her hoop on the gravelled way,
When a stranger, watching her wanton play,
Lifted his finger, as much as to say,
"A word, if you please!" 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,
Whe with parting lips and listening ear,
See walted, in wonder his message to hear.

"Have you found the Savior?" he gravely said, She-shook her ringlets, then dropping her head, Seemed turning the question o'er 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 fondly he loved every little child; And I know when he spoke, he always smiled. 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 towed,
And without the blood are certainly lost?"

Her bazel eyes dropped, but she raised them As a child thought flashed through her little brain.

"Oh! yes, Sir; I trust in the blood," she said,
"Tis 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,
Is my papa's 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,"

Binsphemy. The editor of the Truth Seeker says: "A report has reached us that the very Christian Mr. Anthony Comstock, deeming that God needs some of his assistance in suppressing our outspoken utterances has determined to present us for the "blasphemy," under the laws of the State, at the next session of the Grand Jury. 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 mprison a man for having an opinion or being sold 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 bad 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 Clasphemous, and were driven from Great Britain by a storm cloud that was furiously charged with Episcopal indignation. They 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, than a Jesuitical monster. If the laws of New York make Mr. Bennett a blasphemer, and subject to imprisonment therefor. merely for expressing himselffreely on religious subjects, then they should be repealed at once.

B. F. Tueker, 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. Tressurer; Geo. Roberts and B. F. Tucker, Representatives: Mrs. E. B. Tucker, W. A. Bartley, and J. C. Murray, Trustees: Mrs. Nancie 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 faithfully for the upholding of Spiritualism here. But first, we must brake down the Barriers of bigotry and superstition. We hold our meetings every Sunday merning at 11 o'clock, and in consequence of not having a speaker, we sing and then several of our members readlectures and articles from the Jouenan, 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 countles, fifteen lectures in all: 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 \$29.30. On the lat inst. we spoke twice at Manistown, receipts \$3.00; on the 5th at Owatons, receipts \$1; the 6th at Aurora receipts \$3.00; the 11th at Janesville, receipts \$0.05; Sterling the 20th, receipts \$7.50; Vernoo, the 21st and 22th, receipts \$6.00; Garden City the 22th, \$4.84; St. James, the 27th, receipts \$4.55; Luzerne, the Stat, receipts \$4.00; which is respectfully submitted. Thomas Cook, State Missionary, address, Farmington, Dacola Co., Minn. THE SOUL.

ticaling at a Distance.

Mrs. Elizabeth M. F. Denton, of Wellcaley, Mass, writes: "Will you permit me to ask 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 correction 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 second cure a full statement of the process employed, that both he and they may also be able to judge of the evidence 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. Denton, wherein we allege that Prof. C. C. Bennett is 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 treates patient, he engages in solemp, earnest prayer for his or her recovery, and spirits 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 angels. The spirit thus temporarily separated from the body, may possess wonderful heating powers, which are brought into requisition for curing 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 manipulated them, some of whom wrote to him that they actually saw him. He was enabled thereby to perform wonderful cures.

Moshelm 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 macerated and mortifled 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 uttering. We were at that time separated from each other by about a half 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 anxious, exceedingly so, to cure 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 approached our bedside, giving us a shock more powerful than an ordinary battery could impart. 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 itself visible to others in the room. His power seems to be very diversified. One day in a large audience room full of people, were sitting two ns, friends of his. He came in unk 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, influencing 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-power, 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, point of merve 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 ill.

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 roam 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, Ireland to the Medium and Daybreak, London:

I applied to Mr. James Coates, practical meamerist, in the case of a girl ill 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, years are simply because the applicant or patient has the misfortune to be poor as well as sick. I have great hope of success in the treatment of a case that has so long baffled 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 Liverpool and the girl in Ireland—I sawher, going under control, pass 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 good. I wish this to be publicly known, in justice to Mr. Coate's good nature, and for the benefit of suffering bu manity."

INFORMATION WANTED,

A Strange Phenomena.

Some months ago it was reported in our village that burglars had infested the place, and the appearance of suspicious looking strangers caused me to think there might be some truth in the report. At this time I was handling considerable money, and the fastenings of my house being of an ordinary kind, I was exeful 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 carnet. I have only one way to room under the carpet. I have only one way to account for it being removed: On the previous day I was engaged in mestal labor about seven teen hours, and was muct fatigued; and the hid leg of the money being my last thought, that probably caused me to rise in my sleep and remove it; at least that is my impression. I have told you the above, hoping through you, it may throw some light on a case in point at the present time. On Saturday, the lith inst, I hid a wallet of sliver, as I thought in a safe though simple place; the next morning it was missing; a search was inattuted, but it was nowhere to be found. On the previous day I was fatigued by mental exercise 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 carries out in sleep, the thoughts of the day. The circumstance is related by De Liefde, a Dutch clergyman, of a student at Leyden who worked at night a mathematical puzzle or problem he had been trying to solve for days; he slept'in the same room with DeLiefde, and in the morning was wholly unaware that he had got out of bed in the presence of his room companion and worked the problem-and that by a shorter method than he had tried before.

A little gitl hearing her father express a fear that robbers might steal his money, gets up dur-ing 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 rips it to pieces, affords 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 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 discharging a rifie. 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 remarkable feature of this cotycidence 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 contest, and in his case spirits who foresaw the result, may have induced the prediction which

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 Inaction 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 each that he seemed to have forgottenall about it, and who stated that he only saw magnetic centres surrounded by spirits; he did not know what we meant by "planets." Another spirit described himself and those about him as pure fames. 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 bilster. The spirits wrote: "We are sorry that Mary put her hand in our midst, that we may not Mary put her hand in our midst, that we may not v the contact. They sunce 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 comething 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 caudle disappears as the flame eats 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 Countles Minn, we hasten to report our success. We found the people very antious to hear a thing of the grand truths, of a future life. 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 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, 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 soine 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., Minn.

Minn.

A Dismai Moan From a Methodist Paper.—The following is from the Methodist, published at Knoxville, Tenn. Never since the days of Marst and Danion; never since the foulmouthed radicals of the French revolution rigged up in classic robes and paraded through the streets of Paris a prostitute as the goddess of Reason; never since the publication of the subtile atheism of Voltaire or the coarse infidelity of Paine, has so vile, so disgusting, so reprehensible an assault on morality, religion and civil order escaped 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 autience by the eloquent Robert G. Ingersoll. It makes one shudder to read the terrible denunciations he buried against religion, religion's God, and religion's revelation. It amazes us to find any menuse hall, packed to overflowing with reasoning dogmas this hater of our Christian system so fearlessly announced. One would think name but those who were drunken with hatred, by thirsting for human gore, could listen unappalled to such dangerous attacks upon the very foundation of American sys, of all civilined society. Mr. Ingersoll is a man of great intellectual power, and a most brilliant declaimer, and is therefore one of the most dangerous men to the peace of society in America to day.

Adaptation and Design.—Rev. J. Marpies, of Toronto, Canada, writes: In your lastes of the 21st inst., is a short paragraph copied from the Christian Herald, 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 vegetables 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 of design? If so, is it right to sprinkle poison on 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 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 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 peey, like a carnivorous animal, upon a living body in which it exists, and the body is well adapted to be preved upon by this rebellion within the organism as the cancer this rebellion within the organism, as the cancer has been termed 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 fittest is to bring the whole subject to Mr. Underwood's favorite phrase, viz: A refrectio ad abser-dum. If my worthy opponent would take the trouble to read thoroughly, and master fully the principles enunciated in that excellent book an The Constitution of Man, by George Combs, 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 from from either diseases or parasites. I entertain a very high opinion of Mr. Underwood, both as man and a debater, having met him twice in public de-date in Napannee and Toronto, and I would not be unwilling to engage him again if circumstances called for such an arrangement-

Spirit Music .- The Salen (Mass.) Ganetie says: "The following phenomenon were witnessed at the death bed of an old lady who recently died a 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-board of the bedstead. Soon beautiful music was heard outside of the back window, which approached pearer and nearer until it entered the room and filled it with melody. After these sweet sounds had entered the room, one of the ladies sounds had entered the room, "Tes," said asked another if she heard anything. "Tes," said asked another if she heard in music." The two other 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 Query: Could these women have . de celved 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. Angle-C. Torry Hawks, the gifted inspirational Spiritualist, has been lecturing in Shreveport for eight or ten days, 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 dis-courses clear, rational and logical, and her teach-ings as pure as any taught by the brightest lights of Christianity. Her powers as an improvisotrice are simply wonderful and many of her poems are perfect gems abounding with brilliant metaphors and sparkling with brilliant thoughts and clothed 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, Tennessee, 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 346 Jef. ferson street extended, Memphis, Tennessee, and price \$2.50 per annum. We hope the ladies will meet with the success which their brilliant addities would seem to warrant.—Manafield (Le.)

A Murder More Than a Century Ago.—In the old burying ground adjoining the Goshenhoppen Reformed Church, in Upper Hanover township, is a tombstone which bears the inscription: "A.D., Rosina Schultz, murdered June 14th, anno 1750. Aged 29 years. For death is come into our windows. Jer. 11.21." The Scriptions of the come into our windows. Jer. 11.21. The Scription has an artical significance. story of the affair is now told as a tradition. story of the affair is now told as a tradition. Her 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 apparation 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, licenightfull, when the white man disappeared, ing the black man alone, who still kept telling him to kill her. At midnight he selled a butcher knife, and, getting into her room manage a window, stabbed for and fied. Thus it was that death came to her through her window .- Norriston

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 most andings of those who read it. Last Sunday our last lecture in the city, until the reather 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, Braner of Light, and other periodicals. Brother Swan also furnishes the Medium and Daybrack, and if we can only continue to keep this feast spread, many who only continue to keep this feast spread, many who are now borrowers will become subscribers and thus assist in supporting those glorious pioneems to 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 made the cause feel disposed to contribute of their made the cause feel disposed to contribute of their made the feel disposed to the people; that is free thought, literature. Of course we meet with many difficulties, but the more there are, the more honor in overcoming them, and the stronger we get by the continual exercise and experience. The spirits help those who try to help themselves, and the great troubles that the teaching of the church have at this time brought under the people, will make them more willing to listen to a more sensible way of doing things pertaining to life.

Dr. H. P. Fairfield, of Mass, writes. I have been lecturing and healing the sick in body and mind through the Northern part of Massachusetta and Southern part of New Hampshire. As the result of my isbors, 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 year, much interested. Hying, active condition; one in East Swansey 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 sway. The friends in Haldwinville, Mass, have started anew with fair prospects of success. My meetings there were fully attended by all religious descentinations. The prevailing views of the people every where are spiritual. The first inquiry that I meet with among the people is concerning spiritual things. I am now engaged to speak for the society in Friendship, N. I., and vicinity all the Sundays in Angust. I will hold public discussions with clergymen who think that they do away will spiritual things, or with doctors who do not believe in the power and wisdom of the spirit to heal the sick. I would like to mike singagement for September, Getober and November, in one or more places. Address Dr. H. P. Fairfield, Greenwich Village, Mass.

Mediant John Whiteless of Misson writes: "My wile is a mediant; along young man who is stopping with us; he is developing the three kinds of mediumship. My wile is a prophysical medium. We sit regularly two or inconstructions each week and we get speaking with our without the trumpet, and make on the harp and tampourine.

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

Henries Hondi, of London, says: "We have also lately several times obtained the full materialization without the sid of the cabinet."

Slade's challenge to Lankester is published in he Bholishman, and the editor says: "It seems to the Englishmen, and the editor says: "It seems to be a fair one, while it is manifestly most unfair to trest it with contempt, as the Professor has done. Am article on Spiritualism has appeared in the Seander's Sheekdar 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 securately when deeply entranced, many portions-

of the Bagavat Geta At a seance given by Dr. Monck a beautiful child's hand came from under the table. It seemed to have a luminosity of its own. Direct writing was obtained in a folding state.

"My Boy," said a solemn visaged evangelist to a lad who hell just emerged from a hair-pulling match with another boy, "do you expect to rove heresider in a land of pure delight?" "No," said the lad. "Twe bursted another button off n my sers, and I expect to get licked for it."

Protessor Boulish says that Mesmerism, psychometry and Spiritualism within the last fifty years have shed a flood of light upon the nature of max, and almost infinitely enjarged our ideas of his possibilities. What mex in their ignorance amributed to the goods and heaven created angels, we have learned are accomplished by human be-ings 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 Magnetism. Nothing fosters the derision of scientific men for subjects that deserve patient investigation more than the ridiculous way in which the words electricity and magnetism are bandled about. Mesmerism is one thing, Magnetism is

"The Public Schools have produced nothing tot a Godiess generation of thieres the hinksparks," - Father Schauer.

In commenting on the above, the Jolly Giest,

"Perhaps the minious of Pope Pius would imwho 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 con-

Ber. W. W. Burroughs relates the case of minister who having conscientious scruples bout 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 utigsty un-

Shaker Dieteties.-Their diet is simple, ut sufficient. Pork is never eaten. Many use no fined produced by animals, denying themselves even butter, milk and eggs. At Mount Lebanon two tables are set, one with, and one without mest. They consume much fruit, and they have always fine and extensive regetable gardens and orthods. Eder Erana, now about 70 years old and at the head of one branch of the Shaker remmunity ab Lebanon, has not eaten fiesh for hearly forty years, and he is hale and hearty.

Brief Mention .- H. R. Tally, of Plass, Ill. 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 Oriand, Ind., writes: "I do not wish to do without the JOURNAL. I must have food for the mind as well as the body." Orson Brooks, of Denver, Col., writes: "I had splendld communi-cations from the other side, through Dr. Mansfeld. 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 seances 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 become a believer in the phenomena; one-half would consider the results as very curious; onequarter would attribute the manifestations to perchic force, and the remainder would call it all the works of the devil.

Vermon 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 the election of permanent officers, which being done, resulted in the election of the following named persons: T. D. Francis, President; John C. Prait, Vice President; W. R. Wilcox, Secretary; J. W. Janes, Treasurer.

Dr. H. P. Fairfield writes: Surely the life of Bro. Jobbs 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 iff 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 warm-hearted, hav-ing words of hope and cheer for humanity.

The Bodon 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 transarency, 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 \$50.55 apirits. Hiram Abiff was the president, "King of Tyre." After sitting an hour without obtaining any manifestations except a few rups and the ringing of a bell, the circle broke up. The maximings were examined. A place was torn from the coat and still adhered to the shirt. The shirt alseen was rest from shoulder to wrist in shirt sleeve was rent from shoulder to wrist in three places. The medium was controlled, and a voice salif: "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.

of June, energy the horses belonging to engine company No. Il, was bitten by a mad dog. He was withdrawn from the department for fifteen days, but, at he showed no signs of hydrsphobia, 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 mame has not transpired. After the dog, a large and powerful animal, had bitten the horse, he turned and ram 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 peased, taking him by the threat. The rebid animal bit through the cost above, pruing the skin, but he held of until a bystander came up and shot the dog.—Er.

The idea of a horse barking like a dog, is strange.

The ides of a horse barking like a dog, is strange indeed. There must, of course, be a subtile infigence in the poison imparted to the animal that caused it in back; but when we see the very presmos of one individual influencing another, le satrag, causing him to drink, to indulys in living, is it strange, then, that one animal on poles mother, causing it to possess certain of in own characteristics? Beware of polestons men,—guard carefully against their influence, or you will manifest their characteristics, the same as the horizofid 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 lash of an animalcule's cilia, to the dancing thought of intelligent man. True manhood will recognize 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 Infinite.

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 testimony 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 bream of air that surrounds the planet. We are spirits for the sounds. spirits for the ages to come, and this subject of growth in manhood will be important to

us when the fiery stars have grown cold.

The man who does not recognize his spiritual nature or pay any attention to its de-velopment may be intelligent, healthy, hon-est, yes, and even in some directions, religious; just as the earth without direct sun-shine 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 ncreases 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 sena-tor or a representative. You may not be fich, but you need not be discouraged; the path of manhood lies before you, and angels becken you onward. Let no moment pass unimproved turn not aside for any allurement. There is an opportunity for every one of you by being true to the nature with which God has 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 effer 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 Chris-tian system we would retain. All the cor-rect teachings of the Bible, 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

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 sufortunate enough to recover from one di-sease, 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 ercise of reason and a fearless expression of our candid opinions on all subjects, we re-gard as a duty as well as a right. Bellefs, 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 be-liefs influence conduct and modify charac-ter, 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 ermen and women for their conscientious convictions even when we deem them erroneous, 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 teacher!

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

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 demonstrated, 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 based upon experience.

Authority, with us, is not the mere utterance or writing of a person of whom we know nothing; but the testimony of investigators, discoverers, and scholars whose position and knowledge entitle their statements to consideration and confidence.

Lyell is an authority in geology, Grey in

perience the effects of the wrong doing of our fellow creatures, and we all are benefitour renow creatures, and we all are benefit-ed by these self-denials and sacrifices. But this is quite different from imputed gult 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 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 en-dares. We live in our race. We are what ages of ancestral experience have made 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 oxy-

gen 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 alone is the absolute. We recognize inscrutable errors but not a personal appropriate inscrutable errors but not a personal appropriate inscrutable errors. table power, but not a personal anthropomorphic 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 natural 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 high estate—is the degenerate son of an ilustrious 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 lifm 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 -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

For prayer, we substitute self-reliance, and confidence in the uniformity of nature's operations; the churches we would have converted into temples of science and learning; for theology—"the art of learning" as Brougham says, "what nobody knows anything about," we would substitute anthropology—the science of man. The clergy we would have become teachers of knowledge, not the representatives of an incomprehensible faith; instead of laying stress on preparing to die, we say, learn to five. The best possible preparation for death is a faithful performance of the duties of life; for the foolish notion of a hell, we would substitute a knowledge of the penalties of nature, who punishes without the circumlo-cution of a court trial, and proportions the penalty to the effence.

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 he Bible, we g science—we would read the Bible as we would read Tacitus or Livy, and judging it by the common cannons of historic criticism, 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 holding up to men a local heaven as a piece of fresh meat is held up to the dog to make him jump, we teach that we should strive to make this world a heaven. 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.

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 breek had the write of processors. 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 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 Knowiton book in the provinces, where a commercial traveler is said to be employed for the sole purpose of taking erders for it. The sales in London up to the suspension of it until the writ of error is tried amounted to 135,900, and Mrs. Hesant, estimates that their imprisonment. 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 based upon experience.

Authority, with us, is not the mere utterance or writing of a person of whom we tigourn, discoverers, and scholars whose position and knowledge entitle their statements 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 aciences.

The principle of sacrifice that is admired in the atonement, we glorify in humanity. No man should suffer 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 and suffering, and that we all have to ex-

cannot out-thunder the ritualists. For in-stance, the Rev. C. J. Ridsdale, of "Folkstone ritual case notoriety, preaching last Sunday in defense of the terrible book said: "I wonder why some one does not stand up in the house of lords and bring a charge against the Bible (especially Leviticus) as an immoral book. I have heard, indeed, that Mr. Bradlaugh intends to do so." To which bradlayfor heavers: "Mr. Bradlaugh intends to do so." 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 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 ac-quainting 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 in quires 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 putrefy ing sores, with the exception of those who have already undergone their treatment. 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 English people they are like the fabulous 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 so ciety, and refuses to leave that society or cease to be their chaplain, their reasons be-ing not theological but practical, they be-ing unanimously convinced that the intro-duction 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 inculcated by the national church remain the logic will be on their side. The bishops are terribly excited. The archbishop of Canterbury 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 ritu alist priesthood the England of to-daymeets 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

But the parallelism between the secularist and the citualist cases extend only to their yielding attitude; the book published by the former is by no means to be compared to that of the latter for indecency. The judge in the Bradlaugh case declared that there was nothing in the Knowlton book which was indecent for medical eyes. two cases, however, join in raising before the public the tremendous evil that must ensue if conscious and admitted benevo-lence is punished as if it were guilt. When w 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 with the public will not tolerate, because the public place. 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 "Aga of Reacon" 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 besent. 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 ex-planation. The pumphlet 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. 'rice, 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 wating, during afternoons, and materializaeach evening, except Tuesday and Sat-

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 Lizzle Bangs, DeWitt, Iowa. 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 re-

ceipt 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 feelings. 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 me-

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 thave, 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. have learned to call him blessed.

Facts for the People.

It is an undentable fact that no article was ever placed before the public with so much undisputed evidence of its great

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 fall to observe that nearly all of the testimonials are from people right at home, where the VEGETINE is prepared, a t as the streets and nyeobers are given, there can be no possible doubt about the

H. R Stevens, Esq.: Dear Sir-May I sak the favor of you to make my case public?

In 1961, while on picket duty in the army, I was taken with ft, which lasted all night. Was taken into camp and dosed with whiskey and quinine. After this had fits every day, and was taken to Newbern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Remained in poor health for four years, treating with many phy-sicians and trying many femedies. 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 Arkaness 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 nicers which had in places eaten into

The best physicians said that my blood was so full of poison hey could do no more for me. About this time a friend who had been an invalid told me VEGETINE had restored him to perfect health, and through his persuasion I commenced taking VEGETINE. At this time I was having fits almost every day. I noticed the first good effects of VEGETINE in my direstive organs. My food sat better and my stomach grew Stronger. I began to feel encouraged, for I could see my health slowly and gradually improving. With renewed hope I continued taking the YEGETIME, until it had comere driven disease out of my body. It cured 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.

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

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

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

Twenty-Seven Years Ago.

H. R. Stevens, Esq.: Dear Sir-This is to certify that my daughter was taken sick when she was three years old, and got so low that we were obliged to keep her on a pillew, without moving, to keep the little thing together. She was attended by several physicians—the regular attending one being old Dr. John Stevens. They all pronounced her case incurable, She had been sick about a year, when hearing of the great Blood Remedy, VEGETINE, I commenced giving her that, and continued it regularly, till she was about seven years, when she was pronounced perfectly cured. During her sickness three pieces of bone were taken from her right arm above the elbow, ope of them being very long. Several small pieces were also taken from left leg. She is now twenty-seven years old, and is enjoying good health, and has ever since she was 7 years old, with no signs of Scrofuls 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 VEGETINE, the reliable blood remedy, which does not weaken the system like many other preparations recommended but, on the contrary, it is nourishing and strengthening. My daughter's case will fully testify this, for I never saw nor heard of a worse form of Scrofula.
HULDA-SMITH,

MRS. SARAH M. JONES. 69 Sullivan street, Charlestown, Mass.

The above statement shows a perfect cure of Scrofula in its

worst form, when pronounced incurable, of a child four years of age, twenty-three years ago. The lady, now twenty-seven years old, enloying perfect health. Vegetine is Sold by all Druggists.

IF THE SICK,

Who do not obtain relief, would realize how little disease an its origin is understood, and that most persons who pa through a long expensive course of medical treatment nev 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.

Ripe in years and the philosophy of life, founded
on a new discovery made by myself, which is unknown to the
medical profession, which will enable them to recover their
health, avoid subsequent disease, and be very much to their
advantage, free of charge. Andreas Mrs. Lucretta Bradery.

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Great Inducements! Special Offer!! Ladies Ready Made Suits. Camels Hair Cloth 3Piece Suits. Plain Wrappers! Trimmed Wrappers! Camels Hair Cloth!

In answer to the many inquiries for Ladres Erany. Made Suira, that can be worn at any season of the year, have made arrengements and we will send of our Camels Haik Suira, \$ Pieces, ready made. Revail Value \$8.00 to \$10. Wholesale value \$4.50. The same style of our engraving, which is a correct picture, engraved from Photograph taken expressly for this adventisement. This suiting retails for \$5 to 40 cts, per yard in any store, and a lady knows it takes \$5 to \$18 yards to make a suit. Then add the cost of Coupon and \$2.25, Whalesale pr

MARING and TRIMMING at the MOW FRICE of \$3.00, and judge for yourselves of the Bargain we offer. These SUITS are made in the latest style for our fall and winter trade very elegant, and trimmed with HEAVE FLOUNCE and WHITE FIFTHSO, cut on the Bias. OVERSKIRT and BARQUE are tripmed with the same, cut on Bias and headed with WHITE FIFTHSO. TWO FOCKETS in the Barque, Deatly trimmed to match.

These suits are no old style shelf-worn goods but are made to order and under our supervision. We make Misses and Ladies sizes, send bust measure and under our supervision. We make Misses and Ladies sizes, send bust measure and we can fit you nicely. Also Ladies Flair Warpvers, made of Cameria Hair Clotte, press, trimmed with Flounce

one coupon received toward each suit.

267 LADIES ACTING AS AGENTS, AND SENDING IN CLUBS OF TEN, WILL BE ALLOWED ONE SUIT PREE. ONLY ONE COUPON SEEDED FOR A CLUB. (228)

Send money by registered letter or post office minery order, either way is said. Remember this price covers all packing; shipping and express charges on saids. We will all orders received at any time at these prices. GIVE PEAIN SHIPPING DIRECTIONS, NAME, POST OFFICE, COUNTY, AND STATE.

Contract good for 50 cts, with N.-Western Supply Co.
CUT THIS OUT and sendthis CONTRACT is is good for 50 cents to The NORTHNEXTERN SUPPLY Co., and enclose with it \$4.50 for 2 Pixos Carrie Hair Sorr.
The for Piane Waapers, or \$3.00 for Tableiro Waapers, and we will send obe or
all Pars of River Chicage. Sulls send by Mall, where there is no Express office.

North-Western Supply Co., Chicago, Ill.