

VOI. XXII.
ANHOOD
Lecture Delivered By Prof. Wm. Denton,
at Highland Lake Grove Meeting,
Mnssachusetts.






 hient inever soulas the phototratho on the
 tear were pentill preparation or it it and








 erfect







 tutu ary greerally barren, and socoety bld

 Thy fintodocioo and spread of arrithap
 the toundation of both, Paul says, "Bodil
exerccoe profited iltle, and Weerley :ing
"Nothing is worth Nothing is worth a thought beneath, by,
how we mayr escape the death that neve nevergies. And in such a spirit the eari
thristrans neglected the gymnasiums an
bathe the baths, that thetr pagan. neighbors fregen-
ted end while they suppoed they were
saving their touls, they are in reality There are suld to have been 800 publle
batho Iome. tithe old paga limes,
many. of them bill wit and annexed to them were places of exe
 odge in thep liter tumes has come a reviyal
of pagain caro for the outer man, whit
in easion


| chools are useless, however, unless the olars have catpacity. and know how to | for insitation. | ciety's walfare and the individual's highest good. Af natural desires are legitfmate |
| :---: | :---: | :---: |
| it. The hog that roams through the ods is in the best of schools, but he comes | that are common to all religions, such as | and all that na needed to render them a blessing is that they be controlled by en- |
| a poor scholar. The squirrels have | temperance, honesty, trutbfulness, chastity, |  |
| for Age, but their othe best way of | charity. 1 need hardly say that true hood fincludes all these and enforces |  |
|  | more fully than they are generally puaght. |  |
| need to know ho |  |  |
| purpose books are |  |  |
| Here lis a syecimen. from Plympton, a |  |  |
|  |  | him to make a hiero, but as soon ag he is |
| in it is that a ledge of this material mo |  | thrown upon his own resources and great |
| tso |  |  |
| found, for it is a drift bould |  |  |
| the direction of the drift was fr |  |  |
| e be | is a vast amount of religious drunkenness, | best but his dexelopment illustrates how a |
| found. It carries us |  |  |
| hen New England w | in fostering it. I warn you against it, for | sedr and snaps the chann that binds him to |
| ed with an ioy mass thoussands of | torary growth than this. Shiun meetings | man or body of men to enslave you, or you |
| with resistles force it breaks off |  | are a baby and must continue so, suspect |
| masses of rock which are pushed south- |  | the man who comes with a chain in his |
| ward and being rounded as they go become |  |  |
| ntyl | men souls. they shout and sing mend and talk in irationally, | only concerned for your soul Listen to |
|  | and when men become religiously intox1: |  |
|  |  |  |
| composed or pebbles cemented together, | es |  |
|  | away they sing, and generally songs in |  |
| pebbles were uncemented and formed a | Which the unexcited can see nepther sense |  |
| he pe | nor poetry. crog drunkards frequenty | sist. Take a Ifoman Catholic, who has ac- |
| re, it appears they must |  |  |
|  |  |  |
| 相 |  |  |
| ocean, :where they were piled up. When |  | is |
|  |  |  |
| formation, but from what we know of sim- | e | church and his faith is swallowed up by his |
| d |  | creed. The monent he begins to exercise |
|  | sion, when they come to their normal con- | his individual judgment and doubt the |
| lieve that it took place fust before the co |  |  |
| measures were dewasited. The pebbles. at |  |  |
| the sea bottom by pressure became coin- | kind or excisement y nfits the man for sohyr | ti. |
|  |  |  |
|  |  |  |
| Trom is reshng pace and exposed. Where |  | the faith oftis father, of the people around |
| that made the boulder. B/at the tobles |  |  |
|  |  | fod. No manhood is exerelsed in such faith, |
|  |  |  |
| river wore into pebble | being lost, and | faith that results from it will open the |
| any clue to this? We crack the p | the nast process | gates of Paradise to us, we have dug a grave |
|  | Ts the innocent baby lost or in cinger of |  |
| come crystaline in its structure when cold. |  |  |
| We are carried back to a time then when |  |  |
|  | age a world better than to allow of such a |  |
| make the pebble was a bed of sand | horrible possibility as that. If the baby is not lost, 9 the sportive child | damned by accepting that for truth which |
| but sandstone is as we know nothin | stage of life do they become lost? I am re- | The true man will be fearless when he fs |
| in masses and harderied down by pressure. |  |  |
| Can the peftle tell us when this was doney | ing lost, of the man who fell into a pit on a |  |
| d | dark night, butumanaged to seize a rock that | ever looking over our shoulders to see who |
| nd fragments of |  | is in the procession to keep us in counte- nance. March in the way your compass |
| $y$ live in the ocean | night, loudly calling for help to save him | ats, though you march alone if you are |
| lar species that we find fin this pebble | - | In the God's highway, you will have com- |
| e |  |  |
| Silurian period when the Pottsdam sand- | light came what was his chagrin and yet | four own manly soul' will be the beat of |
| was laid down and we find just such |  | The true man will be no niggard, nor will |
| of Wisconsin. We are carried then | men shout to poor, souls who dream they | he be selfish; sellishness defeats itself. It |
| still further back by many mullions of years |  | e ass lader with sponges that lies down |
|  |  |  |
| nents were brought forth or the mountain | cling to she cross of you sink into a plt | ter the reflection of the liver it carries; it |
|  | When they open their eyes they will dis- |  |
| ocean, into which riv | cover that there is no pif, save the pit that | The charity that givea peaji |
| that lay to the north pour | their ignorance pad dug; | a very low form und |
|  | is under the foot or every soul. All that |  |
| e shells, their occupanta anchored by |  | ha |
| Pheir bodies were swayed to ind fro by the |  |  |
| ling waves. |  | ct |
| Nor is this all we can-learn from the |  | them, asd you are conferring a blessing up- |
|  |  |  |
| to by beat and coal black appearance |  |  |
| turbance, when the sandstone that | his creditors frity cents on the dollar, and |  |
|  | cones |  |
| heat d till it was at least red hot, then | lows. No honest man uives in a fine house, | manhood; a firm, unswerving adherence to |
|  |  |  |
| ch the |  |  |
| wn representatives. |  |  |
|  |  |  |
|  | idleness en the produce of other peoples |  |
| mal back to its origin, for | lubors, whether he is. rich or poor. The |  |
| of the united influen | of his fellows. | The elegancles of manhood should riot be |
| at all our ancestors have made us, udded | The | the soul heavenyard. Dancing goed nat- |
| We |  |  |
| w |  |  |
| men standing |  |  |
| race bag built, we must have |  | (eat paintirss but who can paint a aky as tho |
|  |  |  |
| ust take the |  |  |
| their acquaintance. | able lies, political lies, religious , il |  |
|  |  | e but few portraite, and perhapa none |
|  | relations. The highest iy en of manhood | that are |
| only been taikigg about the fou and the lower atory or what we a | nees an |  |
| and the lower story or-what dinease |  |  |
| ore seize than froge breed in a bollin | hts aupernatural claims, but for the |  |
| $g_{1}$ with a mind wel pormed thate | parent truthfulness, the downight honesty and heartiness of the man, 1 love him. No |  |
| cery where open for our instruction, wo have a manly moralty, higher by far | akulking, no dodging, no courting the rich and the influential, no flattering the congre |  |
| than tuth of counts and lawyers. It is not | gat |  |
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IS THERED CONQFLICT
DARWINISM AND SPIRITUALISM 1

## Brother'Peebles evidently supposes that ant-Darwin- fanism is ${ }^{\text {t the be-all and the end-all' of true Spiritual- }}$   growth, a sickly plant indeed, speedily wasting away  Well to note a remarkable fact; towit:- the simultan- eeus publication of the three great works; Darwin's "Origin of Specees", Davis' 'Thinker," and TYutlo's "Arcana of Natute:" in all of which are elaborated the same distinctive principles governing the descent or higher species from lower through naturacuases. Dat- wints work appearect Norvember 24, Tissa; the prefice win wurter ip pated Notober 25 , 1858 ; the preface to to Tutles is   trospection, mentalal Illumination and by the third, by direct reyelation from immortal souls in the spirit- world.

 These three, representing the only three legitimateodes, of ascertanining truth possible to the human modes, of ascertainlng truth possible to the human
mind
mind simultaneoously present to the world the reeant them in essence the same-each alike expressive of the
great centran trutho 1 all beeng: the unity of typ and of
the condions of exitence; the uni

 and that thus, through chree separate channels, were
these truths imparted to man A connection is even seen between Spiritualism and
Darwin's work, through the fuct, that hadd it not been
for Mr. Wallace (who is is Sispritualist) menced to present t the world $\alpha$ similar theory. . It in
theopinton ot the selentifo 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 soat least, many years would have elapsed ere he would have proniulgated his views thereon. But
Mr. Wallace having arrived at the same general con-
cusions. clusions, , Independent of Mr. Darwin, had begun to ad-
vance them to tife geheral public, seeing which, Mr.
Darw

 may have been the instrument in the hands of the
spirtwortd, to oring aboup tho preparation and pub-
lication of Darwin's reatise in thejmanner above de-
scribed. So tar, then, from there being a conflict between
spirituantsm and Darwirism, we see conclusively that Spiritualism anticlecpated Darwin in its promulyation
and ndvoceaye: Davis havingig advanced it it in 1847, and the same general ideas were thereon being met with in var-
lous smaller Splritual publications, issued bet ween 1848 dan 1885 , during which itime Spiritualistat generaily hav-
fig been made famillara with its fundamental princlples,
it it wis in general acceptation with them; while, in that
year (from which, br the way.; dates my conversion boration of the entire subject was. given. to the worla
 MMs. MAHLA M. KINO-PRINCIPLES OF NATURE Coming down to 1800 , we fna issued that year the
at volume of a work, written through the medlum ship of Mrs, Maria M. King, entitiled the "Principipes of
Nature" This work is it tiy characterized in the -Bannie of Lipht catalogue of pubbicateinize as one of the
most importat contributions to spritual and physical
science torthe

 opment or evolution in ail their entirety and bounddess
soope-fromithe infinito universe to the tiny atom, from
 first time. innumerable ideas and principles, hitherto
unknowin to man, bovernlng the evolution of universes,

 ment the origin of types and speceses and the origin of
min, is embryeed within : the comprehensive purview of this wonderful meciliumistio production. This pook

 thon and analystio of the prinetples now in operation
the universal domaln. Saying nothing relative to the absolute truth




book
tablist
Fing 1

It Ma Mr. . . J. Davis was of composing normally
"Nature's Divine Revelations" (its companlon Yolume
 motrinsle merits, the work pas falled to recelve that
 Ing such that only the select few are intereated theretm the phenomenal, the marvelous, the recondite, to the neglicet of ar earnest search atter the causes of things,
the forces and principles underylyg all phenomenathe philosophy of life as the ReLIoto-PGILOsoriicas Jo Dixisi aptuy terms it It therefore urge upon every
thinking spirtualist desirous of learning ail that can
be gathered from spiritual
 spiritual reaims of being, to at once obtafili, carefully perase, and thoroughy digest these three works
Davis -Divine Revelations," Tuttle's "Arcana, of Na ture", and Mrs. King "Princtples of Nature, "These
three cover an extent of ground not tound. I think, In
any of the other ever tion, all of which, however, possess, more or lese
value according to their fndividual character and TThe spiritual anthor of "Principles of Nature" has
produced other works. written througi Mras King. involved in the larger work. In one of these, n pam-
phlet enttled "God the Father," based exclusively upon of the laws governing the origir of species on a physic-
ai planet, in connection with the orlgin of man, viz:planetary surface, higher ones being deritiod through than the lower, by rirtue of its comblning some new
puality with those which constituted the lower. Thus forms progressedt up to man; he hembining in his na
ture the qualites of every inferior form, thus combin. ing the qualites of ail nature", "All forms concenter
in himp, as the focus to which the energies of nature have been forever directed." "The magnetic ethers
which furnished interior life easences to contpose the germs of the lowest orders cef forms, when these
beana to exist, were exceedingly rare: inn for this re
son the germs were imperfect, and developed Into in perfect organizations. Formation once instituted
these estences rapily condensed, and yielded hlyger
and still higher. interior hife essences, until they
 embryos were quickened in their interior hre frot
currents of magnetec substancederived roum the high.
est formin in nature, so concentrated that embryonic brans conld draw the requisite life element from
them. These intellects were neessarily exxeedingly
 Which life essences of higher grade are imparted to
Wor forms, beting therein fully set forth, including, alse,
the derivation of man from lower anlmal forms. Once and those of the spiritworld is not discernible.
HTis betiroly unneceegary to introduce the glebrated
medtum, Mrs J. H. Conant, to the Sppritual public, her fame being world-wide; and what says she ong the
thooted question of manis animal origin y . Turnatig to
to
 cles, we meet on "pares 274 and 975 the following:muntion have developed from the gorilla tribe of 4 n
maer. It is true, an absolute fact well attestod in $n$ in
 have come up through all these lower strata of jife
 1 thd no pro
Darwinism.
phof, w. d. guening and diArwisisk. Protesosor W. D. Gunoing has for years accepted 'the
verity of the splritual manifestations, and the suprimundane origin. $A$ fow montha since he he hsuied a moot Interesting book called "Our Planet. It Life Ler
History," whichbbook is based wholly upon the Dar winina "Lypothesis", it furrishing some of the clearest
evidence and strongest proofs of the evolution of higbier from lower forms, and the derivation of man
from the eundrumana, of any vork yet punhished. In
this case, spiritualism seems not to be, inlany manner, in contravention of Darwipism.
 fon years a thorough Darwinian, the two systems thought being fally at one in his mind.

## Epes Bargent the eminent tuteratus, one of the Mrist

 scholars and thinkers in the Spiritual ranks, speaking animal king dom, says." "It doess not in the least disturb comorrow, and hit would not tlpash, with the convictition

 Spirituallism-he perc


| lea-News from Bastian and Tay. derfli Manifestations. | ishing growing shoreer and shorter untilits semed in mere speck of ilm, it siow 1 before us the masme extend bel bang misisoforesmiling and bowing in silent, sweet good-nght that can be conyincting? it ts seefng the medium and spirit forms |
| :---: | :---: |
|  | at the saime time. This great test has been granted os for last Wedneeday evening; to our great surprise an |
| ons, the hio | intense delight the door opened, revealing "May" and |
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|  |  |
| ed arrived here several |  |
| we bave been having penty of compriny from different |  |
| space fortud an extended notico of the excelient and |  |
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| ther, thus belng enable |  |
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| clared her right to the floor. Jolinny with his char- |  |
| acteristic gallantry retired with good grace, asserting |  |
| k- |  |
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| most sat |  |
| ng rem |  |
| frie of rare excellence. |  |
| din several of us in the dark and preparect us to some |  |
|  |  |
| was struck and we were scill singing some quiet melr |  |
| h. |  |
| er (who had pased away a yictim to consumption). The |  |
| spirit came again and again, each time more plainly |  |
| thar betore, and givng howwollow cougb, press- |  |
| nd we all distinctly saw the blo |  |
| Every feature of this spirit's face was cl |  |
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| gentemen, who not possessing as much power as |  |
| th, and whilst he stood before us, his | dow |
| face in full view, Mrs. Andrews desecribed him as be |  |
| - |  |
| ding that he was trying to show a cane. scarce |  |
|  |  |
| as to his evident gratification addressed by two |  |
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| never whesese, and ina word, mis crre was perreet. |  |
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|  |  |
| etests she gives are numerous, and with kind |  |
| words for every one, he has greatly endeared herself to | (now-White rock |
|  |  |
| bebrief as possible, and ere withdrawing your att | THE HOLLOW |
| the same true and howorable woman; the samee excel- |  |
| Ient and conscleentlous medlum as of yore, one to whom |  |
| all harmonial ghiloiophers can point with pleasure and |  |
| Truly, hers is a blessed mission, and nobly does |  |
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|  |  |
| the benefit |  |
| of that who have never attended din of them, let me |  |
| stato that fria |  |
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| during the entire altting that |  |
| not chang9 hi |  |
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| from tips we had thought seald in |  |
|  |  |
| Joobnyy and May, foat throught the air above us with |  |
| a 0 oxistely |  |
| Plation of the good time coming, one can not belp regret. |  |
| ting when they are ended, our dear spirit triends have |  |
|  |  |
| thlng that hms dissitatec them. |  |
| recess for a fow momm nta, durling which the chairs are |  |
| cance. We take |  |
| amination of |  |
| his clothing. The cabinet is also inspected, that the |  |
|  |  |
| ch much yonders $A$ S W |  |
| of the dearr spiritit friencis. |  |
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| ve the chimney-the offeet is trat the glario |  |
| to a docoper gloom and tometimes a zoft if |  |
| the roomm whereln the spirit forms | th |
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| permitted to occup t tho chat noar the cobinet, fully | the |
| ${ }_{\text {cose }}$ |  |
| bent over ind kiseed her muadiby ypon tho 1 pa, An: |  |
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| ing crownelic |  |
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| t bereaved but not |  |
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JNo. 0 . BUNDY,
J. Y. YuNers,

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OK To Yovn sojscripirigel

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Loomtion

Pike the Assassin,
Tho trialof Wm. .. Pike or the murder


 of hhy early youith growing stronger with his
adraneclig jears until, coming under the banefull Indeenceof the giril Jane Evans the aemied to cast loose from what litule esene So hiad before possessed, and pecamg a mere
toof for this wicked woman, ind every mar IIIBi infuence engenderad by his environ
menta.. Knowing the vile 5 torises conocted menth. FRowing the vile storise conocetea


Our evidence on and theeg points was com:



 the untrututulness of of
nally made by the $P$ ikees.


 Which we give below,
tract of the evidew


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 that he remanns until his dibor
escapes from his diseased body.

## how to treat then

To the Polico of Cheag go.

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## \%ater motamituid


It is probably true, that famllilafity wial
 Sow a mant be be thete in authortity or ai
 reat poor untortunate erring wormen with Lomary to make raquent or oconalonal
ralds upon what are e celled d dioorderiy Mosea, and thefmale to natate art not pitroe timem but partially clacd, conanned in loate. norning paraded in court where they ale ned and released
In what manner this cruel and debasing aeyer been able to Tearn Can anything more brutal be fimigined, power conferred upon "him by law, or by
might, fri-dragging forelbly from , thielr homes (such as they are) poor womenaughters, slisters, perhape mottiers, for
whom somewhere are bleeding hearts, and
nficting upon - them a punthemant far nficting upon - them a panis
more senseless even, than unjust.
Public sentiment upgn this question,
our opinion, has been ails wrong channiel; there aro many grades of
these unfortunate persions, Jot all hpv ouls, and no small portion of these mas
be finally reatored to the world as nisefol eltizens.
which is used in thest-futrageous perseentoohs, and in survellance, to beexpended in sultable homes for the unfortunate, not on ly would the number of publle prostitute
be deppeaped, largely, but Hcentlouaned
would be curtailied. Let every town hast
and inhumanity, which should bring a Bushi
to the orm persion of a a resbolution, of exerting directly or in irecty un influence, to make an entort in be
halif of these misgulded unfortunates, and of-
ten. perhaps, repentent sisters of humanity Kind loving sympathy; coupled with th with pleasant surroundings, from which the deserving may emerge to society, usefulness
and thapppness, will be found the true meth
od for securing parmanent reformation Every ot
what is te $\qquad$
reming Inveliz
There is an itinerant lecturer of the fe
male persuaalon whose garruilty is only
equaled by ber sublime impudence. She is equally proficient in politics, Buance, tem
perance, woman's fights, Christlanlty, snd
mub rosa, Spiritualism. She has beeome a sort of literary tramp and general nuisance,
going from one portion of the country to orthodox or heathen alike, only guiding her hoice by the line of her sellish interest
or the time being. Sheaffecta great horror
 inm to be "deadheaded throug sances, and fortunate is that same poor
of seances
nedium if the board of this tramp is not exacted in addition. We will offer a reward
to medlums who can cite a single instance I which this. individual has eyer benefted
here or advanced the cause for which they suffer, so - much. This aggregation of
"cheek," pretense and common disturbarce omen constantly preying upon public me ust deserts the better for all concerned
When the thedium is- approached in grand nd lofty style by Susan, Jane, or any othe
fellow of the same llk , who expounds to hem the importance of allowing their me-
diumistic powers to 'pass in review befor working for the beneit(?) of humanity,
ho medium should say : My dear rhmaniarian, your statements gre plausible, your
presence is awe tnspiring; you must excuse
ge when, with great trepidation I inform 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 mediump that so far as the
returns have come in you are a fraud by ery large majority. When mediupss shall taken a wise and praiseworthy step. We
have a carefully prepared and rapldy increasing list of this class of leeches, whic
We shall publish unless we soon see a de
cline in numbers. Iet every medium spot cline in numbers. Let every mediu
them and pass the word along the 4 n Huntoon-Mediumship.

From an esteemed correspondent at Vins allas -, alias -, etc., is traveling in the southern part of this State; that at some
places, hilghly satisfactory manifestations bave been given, and he has demeaned him elf In such manner as to lead his nev
friends to suppose him a proper person to ndorse or entertaln. We quote: "As for a high orderihe soems to be an nutomatle machine, subject to surrounding infuuence ng particularly-Wrong, and why the goo pirtts will allow such a powerful medium, senfed, I can not fully uaderistand." When Spiritualists fully realize the fact that spirits "are merely disembodied men and women; that they enter. Spirit-1ifg is
precisely that condition in which they let he phyalcal; that there, as here, a propor
Hon have no desire even to progress; tha Hon have no desire even to progress; tha ppears to require the presence at least of there as here, this class may be superintend ed in their work by a boorr order of talent, whil h may or may not be morally elevated
yet the medium must at all times, when yet the medium must at all times, when
manfrestations are produced, be largely con manifegtations are produced, be largely con-
trolled by the nearest inflence, (which in laboring clasas who act'as the lever, applle o the medium by a superior intelligence
and unless that medtum possesses inheren Integrity sufficient to counteract all effort Cable to act fust as those controls would munfante throagh mediums are very short sighted in their efforta to asasist their medi. and aet solely from a selish polnit of view
agring nothing for princlple nor resalits, yond the scope of their own selfah dealres;
Ye rejeat, when these facets are fally appie-
Stated and acted upon, the phenomeni of
Eppritualimm will be monelved fas it shonld spirtualism: will be recelved (as it ahould
onjo be) as it would be from the same clase
f. physieal intelligences, and as a means ô
-AUGUST 25, 1877
RELIGIO-PHILOSOPHICAL JOURNAI

Mrra. Emma Hardinge-Britten having re-
turned from Engiand, will proceed to tulail
a lecturing enghement in the last of August. To the many friends Who have sollicited her to speak in various
Weatern ceties; Mre. Britten desires to say she will lecture in Cleveland, Obilo, the first seeond, ind ing lectures any where near the atove
pointa, she will not tye able to mike any considerable divergence from the raute be
tween New York and San Frumisco. Chester Park, Boston, Mass. giving Chicago the benefit of a Sunday lec.
get seems imposesible, we trust sho may be in-
duced to to deller a lecture here wicel to deliver
Mrs. Hollis is having more dempnds on her time than she can fill, and appointments
sould be made in advince, when practica-
she.

Mrs. O. A: Bishop at 214 West Randolph street, is spoken of by many callers at our
offec, as one of the best test mefiums in
the city, ,
ualist, has been spending some days in this city, and expresses simself highly gratithed
with his experience among our many fine with his
medlums.
The lecture of Dr Stevens at Grow's hall pected, and ath usual, well spoken of. Dr.
Stevens will continue to lecture at place during the month of August.
Every Apiritual Every Spiritual/st should be interested in
some organized occety. and should atd that
society anl in hy power. Those who do not

 Join another better suited to
There is no roem for iders.
The Banner gives a letter describing
most extraordithary powers of medlumship In pumerous phises, of Mrs, Julla E. fom-
inson, or Vincennes, Ind
Reports come to us from various sources
of continued rémarkable manifestations of of continued remarkabie manifestations of
spirit power in the presence of Mrs. Miller,
of dium shall have concladed her engagement in Cincinnati, that she fay faver 'Chencigo
with a visit that calit not fail to be both. pleasant and proitable.
At the Onset Bay camp-meeting, a Dr.
Richardson who has for some time been before the publc, claiming to be blind and
giving dark seances, presented himself be giving dark seances, presented himser be
fore the officers of that association for the Purpose of subjecting himselif to " test coin
ditions" but the results wereunsatisfactory and a conference with regard to the matter Was held next morning at. the grove meet-
tng, of which the Boaton Herald sayy, F The sentiment was in favor of a strict investigation, and a strong support to all honest me-
diums; also that an honest skepticlsm was luums; also tuat an honest
better than ffind credulity.
Prof. N. B. Starr, the eligirvogant artist, of Port Huron, Mich,, s now before the pub-
lic as a lecturer etco
He will tell what the
 his fourteen years experience in drawing
and painting partraits of those who are gone before He will also make beautful oketches of the liyvisible splrits who may
happen to be peseent. Thoose aketches are happen to be fresent. Thase sitetches are
made with inderible rapility, in from with hilm a lifesize half length spirit portrait of John Brown, of Harperss Ferry
notoriety, also one of the Nazarene Reformer, and hast a moost byautiful landscape of the Home of the Blessed.
$\Delta$ Western lecturer says that the Spirtual. ist societies in the West,were nearly killed
by the discussions that ensued on the Introduction of the "free-love": tople. Now It tis tabooed, and they are gradually reovering
from the stroke. No lectureri of othis atamip
are even tavited to speak in Michigan.are oven tnvited to speak
Suriday Herald (Boston). None will deny, that solely through the
agency of the RzLato-Paiz agency of the Religio-PriLosoprical
Jouranal was the attempt to engraft the free-love doetrine upon Spiritualiam "nip-
ped in the bud," though at what a terrible
cost we need not mention, but it is excoedinglv gratifying to note ; the return of hundreds of the misied to their old subscripand Incrgasing neys orders for particular numbers. As $\quad$ crining, evidence of the inmay be, excused for mentioning the fact that of Nos. 19 and 21 .of the current volume, notwithstanding the usual extris were printed the orders-and subscriptions exceeded
copies. Any friends having coples of these numbers irhioh can be spared, will
a favor by forwarding them to us.
Mr. and Mrs. Thomas Gales Forster have there one year-Cephas Lynn is to lecture at Now Bedford during September:-Mrs, ferns two feet high,an elghteen inch branch from a oherry troe with ripe cherries hang. ing, a white plgson anid a brall brown bird
were depoitted on a table at a recent seance. Mrs. Jeftries, at 164 East Madison sti, is her siltters.

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| We find the above in the Boston Sunday Herald and wonder if the scribbler of items under, the head of Spiritualism in that pa- |
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DIRECTORY






In the preparation of the food, it there be
honest, earnast, faithful feellings on the the



things, and have thas moulded the world.
Fraud, corraption, suspiolon and oother
vlees are just as much epidemic. .as small-
pox or measels, and the same is truy of the
virtues, they, have their influeuge, and
whether mapkind are conscious of it, or
We desire to impress upon the minds of
all,the importaneeof these infuences which we are constantry giving off, and which are
always productng efrectsenther for good or
otherwise and fin proportion as wo reailie and spre; wiad in proportion thas wo realize
and wing wor our
efforts to make our Jives such that the efforts to make our lives such that the
power of integrity shall always be felt in
our preserice, and in all the products of our laborssewhatever they may be. I It the power
of good, or God which lies in all these virof good, or God which lies in all these vir-
tues was thus continuall exerised, the
power of evil which lies in the opposite 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 apd can never
die. If mankind could be brought to reahize
the importance of these things and to deter mine that each one would cease to do evil
and learn to do good, how soon would there
be a wonderful change is the world spiritually and phystally, for these are intlmately connected, and in pruportion as man be--
comes siritualy relnned so doos the earth
change in its character, the forces become refined and spiritualize
are greatly finproved,
 Itual In man ts becomlog daily more and more
unfolded, and is exercising a vast power
overtion over the animal, the yegretable ame the min-
ofnal divisions of nature, and as this power moves on. With accolerated speed the
changes will. become stil more marked;
not only will the desert tloesor nof only will the desert bloossorn as tuar rose
but the most beatiful places of eath will
become still more refned and beautifed. become stile more remned and beaw has a
Man as an embodiment of the divine has a
grand work to do in improving the earthly


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