Eruth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JNO. C. BUNDY, EDITOR.

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NO. 25.

JUST FOR A CHANGE.

A Sermon by Rev. E. P. Wells, of Chicago. on Demoniacal Possession and Spiritualism.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much cain by posther brought.

ter much gain by soothsaying.

The same followed Paul and us, and cried saying, These men are the servants of the most high God, which shew unto us the way of salvation.

And this she did many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers.—Acts xvi., 16-20.
The following was used as a supplemental

Submit yourselves therefore to God. Resist the devil and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sin-ners; and purify your hearts, ye double-minded—James iv. 7—8.

The following is an outline of the speak-

er's remarks:
About ten years ago, a young Englishwoman in a brother's family wished her fortune told. Upon making a visit to friends,
she was persuaded to accompany them and
have her fortune narrated. She did so and
the sorceress told her that her employers
were about starting on a journey, but would
be deterred by a dreadful accident, which
would result in personal injury. All this
fortune-telling took place before an occurrence in which two of the sneaker's near rence in which two of the speaker's near relatives were seriously injured. The speaker narrated the details of an accident, as had been foretold by the fortune-teller, and he asked, "What will you say to this?" That it was only remarkable coincidence, or real foresight?" The first impulse is to question the facts, but the speaker had satisfied himself of the truth of the facts. Now, what human being could have fore-seen that accident? The aid must have come from some outside source. If the case stood alone, without similar cases in the Bible or elsewhere, Mr. Wells would say that it was a remarkable coincidence. But the Bible gives such instances, and there are within the experience of nearly all such remarkable cases. Spiritualism presents such strange things. Honest men had in-vestigated the spiritualistic phenomena, and while admitting that there was a good deal of trickery, had to admit that there still remained much that could not be accounted for by any jugglery. The speaker wished his hearers to put themselves, at the beginning of the discussion, on a firm Bible basis, and he cited several instances from that book, giving a scriptural foundation for the doctrine that devils and evil spirits dwelt in men and women. The spirits may not have been the same through all time, and they may have been, but they were essentially alike, and it may be fairly inferred that they have dwelt in men in all ages. Those who have attended the Spiritualist circles say that the spirits wish the mediums to give themselves wholly up to the influence of the spirits. Six persons are specially mentioned in the New Testament as having had devils cast out of them. Two of them were deaf mutes, two epileptics, and two had devils pure and simple. A careful discrimination is made between those who had devils and those who had bodily infirmities. Demons had possession of demoniacs, and by demons the speaker meant intelligent evil beings. They were intelligent, as shown by the language used by the spirit in the synagogue at Capernaum when Jesus told him to leave the man and he knew Jesus, while the man did not; and whenever the unclean spirits saw Christ they at once regarded Him as Messiah, whereas the people did not know Him as such, showing that the devils knew more than the man possessed by the devils. The scriptures also affirm that real, actual intelligent devils have occupied the bodies of

How much, then, does the devil know He was once an occupant of heaven and must have vast knowledge. The Bible shows that in the history of the world the devil foreknew many events, and it is not unreasonable to suppose that he could have imparted his knowledge to his favorites.

All nations have had their oracles; notably Greece, whose oracle at Delphi was consulted at the beginning of almost every great undertaking. The indications are that the woman who was the priestess at Delphi was what in modern times would be called a trance medium. Trickery in her replies can be traced out, but some of her responses cannot be accounted for on the theory of trickery. In the times before Christ, men consulted fortune-tellers, and frequently received remarkable answers; and the speaker was inclined to think that even yet the devil frequently and really communicates with the world through spiritual mediums, and there still remains for itual mediums, and there still remains for the world the crewning fraud in the devil's trinity in Spiritualism. The speaker cited the case of a man whom he knew, who was originally a Christian, became a Spiritual-ist, and them a Christian again, and the man's confession was that the spirits which controlled him were evil spirits, and Mr.

Wells strongly cautioned his hearers against yielding themselves to similar temptations and to the devil. He claimed that the air which we breathe is peopled with real, living, intelligent spirits, the devil and his angels drawing men to death, and God and his angels leading them to light. The whole world seems at times possessed with a spirit, sometimes good and sometimes bad. No man is a Christian till he is possessed of one of God's spirits, and every true Christian is a medium for communication from God's spirits. Mr. Wells thought that such songs as: "Come, Holy Spirit, Heavenly Dove," meant to acknowledge the reality of the spirits' existence. He thought it a sad fact that the majority of the people in Chicago were under the influence of evil rather than good spirits. They will not yield themselves to the influence of the Holy Ghost. Right here in Chicago, said he, there is a real, personal devil, who is the embodiment of all evil, who, if not resisted will take possession of each person, and will use the person to his purposes, and will at last drag all these down to his own abode. And the speaker wanted his hearers to resist this personal devil determinedly, and to yield to the influence of the Holy Ghost, and at last lave the gates of heaven opened to them. Be also, said he, on the watch for false prophets who show wondrous signs, but who are emissaries of the devil, and who are, according to the Bible, to appear in these latter days, There is a way to tell these false and evil spirits when they come to us, and that is to draw near to God, and fill ourselves with His work and His thoughts. thoughts.

Communication from Lyman C. Howe.

Silence is the most eloquent preacher, Nevertheless I am moved to break silence. and feel out for the countless keys of hu-man life, through the ristole voice of the Dear Journal, and wake some variations

in the ceaseless songs of the soul.

Though I have offered no word of sympathy or sentiment as a brace to your quiverres, since the shocki installed you as editor-in-chief. I have calmly trusted in the "Powers that be" and left it to your intentions to sense the moral support and true sympathy, which words only weaken or mock with vain endeavor. Such events are common in the world, but rare among Spiritualists. They are an index to causes lurking in our social system. Passion, cupidity and vengeance are nurtured by our laws, and encouraged by popular re-ligion. The spirit of recklessness is abroad, and it is stimulated to daring deeds by the selfish and morbid conservatism of purblind and priest-bound society. Pauper souls hunger for scandal on which to feed their emptiness, while in its baleful shadow their empeness, while in its baleau shadow they seek to hide their own deformities. Jealousy festers in the blood of selfish and deprayed social life, and madness and murder are honored and rewarded. The system of retaliative punishment and legal-killing is constantly feeding this morbid thirst for blood. The creedisms and censoriousness that are constantly iterating judgments and poisoning the sweet fountains of free aspiration, force the soul into the basement to grapple with shadows and battle with phantoms that rise from the corpses of their own buried hopes! "Is there no balm in Gilead?" Is there no "Healing for the Nations?" If law and religion fail, where shall we look for light? An! the voice of the ages steals up the aisles of time with one ages steals up the aisies of time with promise in its echoes, and sings of the "Science of Life." In this is the long-sought panacea. But it is a marvelous volume and must be studied diligently and with persevering patience; and since each student is himself the center of all reference and the index of all authority, our first heed is to know ourselves: the second is to be ourknow ourselves; the second is to be our selves; the third to perfect ourselves by all the means at our command, both internal and circumstantial. Then, with constant care to the *integrity of the index*, each soul is a helper to all others; whereas in the prevailing system or the science of death each soul is virtually compelled to hinder all the rest. Behold the clash of interests everywhere! Millionaires rise upon the labor of the menials and hold them in practical serfdom by the authority of gold and a war of interests shocks us with the cry of the oppressed and the gurgle of blood.

There is no immediate remedy, only pal-liatives; but the "Science of Life" unfold ed and practically exemplified is a panacea When we all know ourselves and understand our true interests, we shall see no clash; for the happiness of each will be the

interest of all, Vengeance will be unknown. I am rejoiced to see the spirit of our science practically illustrated by the sufferers in this terrible affair, avowing, in the anguish of their becavement no wish for revenge, no desire for the life of the assassin, only the protection of society. Here is practical religion, true magnaminity, the "golden rule" made real in the most trying situation. This will do more to restrain the spirit of murder and inaugurate a healthy sentiment and protect communities from such desperadoes than all the hanging since the days of Hasman. But death is nothing terrible. It is the condition that induces death that we should look after. All the inconveniences which the murdered man ex-perienced by the sudden transit will be overcome ages before the cowardly assassin will shake off the awful shadow of his crime. I care not what the provocation, such terrible deeds can have no apology.

Without flattery or desire to reflect on any others, I feel it due to the departed to say, what I have often said to others, that Brother Jones had always treated me with the most uniform courtesy and liberal generosity of any editor with whom I have dealt, except Brother A. J. Davis and his Herald of Progress, and while personal favors should not him a fair judgment. I can vors should not bias a fair judgment, I can vors should not bias a fair judgment, I can but regard his uniform generosity and gentlemanly kindness as an index of character worthy of note. But I do not approve the practice of cursing and traducing a man while he lives, and glorifying bim as a saint as soon as out of sight! But it is well to look charitably upon the weakness and errors of all the living and have nothing to revoke or regret when the mortal lips are eloquent in the eternal silence of death!

Oswego, N. Y., Aug. 2, 1877.

Spiritualism in Virginia.

I have lately paid a two weeks' visit to Virginia, and was agreeably surprised; not only at the liberal hospitality of old and only at the liberal hospitality of old and new friends, but to discover so much acquaintance with the philosophy and phenomena of Spiritualism among the residents of Richmond and Staunton. In both places many families have one or more media, male or female, the cultivation of whose gift is a matter of public acknowledgment, but many more are hiding their light under a bushel basket, away from the observation of their orthodox neighbors.

In Richmond the cause has several open

In Richmond their orthodox neighbors.

In Richmond the cause has several open espousers, including Mr. Rothery, healer, 914 Main street, who is well posted in the philosophy, and lectures at intervals in a quiet way. During my visit he introduced me to several persons suffering with "information" of the brain, to my surprise, for Richmond has long been intensely traditional in second-hand theology; but apace with the snirit of the present are she is hewith the spirit of the present age, she is be-coming liberalized in matters of belief. Mr. Charles Richardson, 27th and M streets, and his family, with his medium daughter, have been for some time the subjects of spirit manifestations, at first unexpected and uninvited, now frequent and courted. A lady relative, who was a believer, and tried to impress the family, but without success, before her departure, by her demonstra-tions afterward, was the occasion of their conversion to the reality of the phenomena. She had promised to so manifest after the change called death. Their attention was attracted by unaccountable noises and movements of articles of furniture. The lounge on which Mr. R. lay was withdrawn from the wall and replaced without mortal contact. The rocking chair in the center of the room was rocked untouched. Raps were made upon the bed, floor and walls, exhibiting as much intelligence behind them as the raps of a friend at, the door, and claiming, in reply to questions, to be the relative referred to. The parlor organ was played without contact. Information was imparted not known, but afterwards confirmed. Identifying conversation was had through table tippings and tappings, and the daugh ter's clairvoyance. The medium, of course, has been called a witch, and shunned by some of her mates as though she were in league with an omnipotent rival of divinity. The lessons of charity which they receive, however, are heeded. One evening we formed an impromptu circle with Mr R., the daughter, my good old maternal ancestor, and myself. The "communion table" was raised squarely from the floor into the air, and made to beat perfect time to the organ and to songs; the rocker, apart from the sitters, was rocked to and fro; spirit forms were seen and described, and my mother, for the first time, was touched upon the arm by an invisible hand, when she burst into tears of alarm, but was soon consoled when my father entranced the medium, and told her. among other things, it was he who had touched her.

Mr. Shaw and family, in the suburbs, have regular meetings at present for tests and materialization.

Mr. Clarke, 25th and N streets, and daughter, are not novices in spiritual experience. Among the new disciples are the district attorney, and other lawyers, who, a few years before, I remember, were closely woven in the warp of sectarianism. The truth is spreading in private, and time will

truth is spreading in private, and time will discover a large leavening.

In Staunton, I was pleased to converse with several of the disenthralled, and good media. Here, as in Richmond, but perhaps more markedly here, the bread of the real gospel is rising, but the owner will not openly own the ingredient. Yet many believe, know and enjoy more than they profess. Among the faithful may be nominated Mr. J. T. Pritchard and lady, Mr. Brownold and family, Dr. Krebs, and others who do not hesitate to acknowledge their positive conviction of the identity of positive conviction of the identity of primitive Christianity and Modern Spiritualism, the good pastor notwithstanding. It is said that mountainous countries, like Scotland, are not only naturally inspiring but furnish the best atmospherical medium for spirit manifestations. Perhaps this may account for the latent and sometimes ebullient talent of certain residents in this beautiful region of the Blue Ridge. I found one neglected medium opposite the railroad station; another friend of the late Judge Cochran, who was one of the believers; another on the outskirts, and one or two more indulging their gifts sub rosa. As a growing medium Mrs. Brownold deserves-special mention. What the inquiring peo-

ple of Virginia need is a strongly developed test medium, like Slade or Foster. A relia-ble party, "with power from on high," would excite wonder and promote mutual benefit. It is hoped that before long the in-habitants of this sohere will fully develop or invite the needed phenomenal media. J. F. SNIPES.

97 Leonard.st., N. Y. Aug., 1877.

Where is the Schoolmaster?

.Oh, Casar, these things are beyond all.use!"

Mr. EDITOR.-I am not disposed to mul-MR. EDITOR.—I am not disposed to multiply words about trifles; but what we are accustomed to call little things often not only determine the character of the man, but also the measure of his success in the several relations of life. It is the great philosophic Poet who makes one of his dramatic characters say:

"I am nothing, if not critical."
This may be a hold use of the figure of speech which the rhetoricians call hyperbole; but every man of careful culture and literary taste, whose soul is vexed by the whole army of careless scribblers who, without intermission, push their crude conceptions and stupid platitudes before the public mind, will be quite likely to sympathize with the feeling that prompted the utterance, and to accept the idea without objection to its

to accept the idea without objection to its' rhetorical clothing.

I have had occasion to notice that we have many pedantic'skeptics among the opposers of Spiritualism, who are wont to superciliously question the general intelligence and mental culture of our people as a class. If anything can furnish a seeming warrant for this dogmatic assumption of our impresses this dogmatic assumption of our ignorance it must be the occasional usurpation of the office of journalism by men who seldom draw their English from a fountain that is undefiled. It is especially in their attempts to write on metaphysical subjects that mer of little learning and less discrimination so blunder in the use of language as to dis-count their own claims and bewilder their readers. We might illustrate at length if udiect were likely to de prontable. The citation of an occasional example-no matter from what source derived—may serve to check this heedless blundering on the part of those who professedly come to teach us

the science and philosophy of Spiritualism Referring to W. Irving Bishop and his pretended expose of Spiritualism, a journal istic champion of the cause inquires: "Did Bishop give a reasonable explanation of this phenomena?" Now, this being in the singular number, only represents one; and hence can never be made to agree with phenomena, which is in the plural. We may therefore say, with equal propriety, these grammer must be corrected!

In attempting to epitomize the incongruous assumptions of Dr. Beard, in his essay on the phenomena of trance, a spiritual journalist says: "It (the trance) consists of the abnormal activity of certain functions of the brain." This writer confounds the spiritual faculties and cerebral organs with their action or exercise—in other words with the functions they perform—in a manner calculated to confuse the minds of uneducated readers. It is the faculty of the soul or spirit that acts through the brain as its instrument; and its organic action is properly enough expressed by the word function, since it is from the Latin function which signifies to perform or execute. As this term does not, therefore, properly represent either the faculty of the soul, or its corporeal instrument in the body, but only their offices or operations—the severa forms and phases of their activity—it must be apparent that to speak of the activity of certain functions," is very much like talk-ing about the activity of the action; or, in other words, the functional operation of the functions, instead of the organs. The writer would scarcely have expressed his thoughts in less objectionable language if he had said the activity of the brain is abnormally act-

In the same connection I find the following: In spiritual circles the emotions are wrought upon, reverence, etc. The discussion upon, reverence, etc. The discussion of metaphysical subjects demands a more precise use of language, if we would be understood. We cannot say, in strict propriety of speech, that " the emotions are wrough upon;" but we may affirm that the intellect ual faculties, moral sentiments and spirit ital affections may be wrought upon by suit able appeals, and in such a manner as to excite various emotions, and possibly so as to arouse all the passions of human nature.

Again, a spiritual writer refers to "clairwoyance, which can see remote and hidden objects." Here is another error that would of course, escape the observation of the or-dinary reader. It is worthy of remark that eyes, ears and all the sensory nerves are but the organic instruments by which the man perceives the objects of the external world. In like manner, clairvoyance—clear sight or the soul's open vision—is not the creature that sees, it is the faculty of inward vision possessed by that creature, whereby the man perceives "remote and hidden objects." If would seem to require no very subtile power of perception to enable one to distinguish between the man, the ego, and any separate faculty or function of his being.

Now, if some one can explain the philosophical principles of our philosophy in a truly philosophical manner; show how "this phenomena" is liable to be abnormally active especially in its activity; and precisely why the functions are so lively in

their functional performances—the whole subject will doubtless be very clear, more especially to those who possess the "clair-voyance which can see remote and hidden

voyance which can see remote and midden objects."

Let us cease to "darken counsel by words without wisdom." We believe in progress and are prepared to entertain every original idea, and each new discovery, with something more than a ceremonial hospitality. But, in respect to several of our conspicuous spiritual elucidators, it is only fair to encound that they will not receive a to conclude that they will not receive a centennial medal this time, though they may, perhaps, have a bust hereafter.

NEW YORK.

S. B. E.

Color Ghosts.

Some years ago a book was published in this country the purpose of which was the production of ghosts. On its pages were various representations of spec tral shapes, printed in extremely brilliant colors on a white ground. Directions were given to fix the eyes intently on these for some moments, and then turn them suddenly to a white wall or screen, when the "ghost" would appear in the form depicted in the book, but of an entirely different color. If the picture was red the specter on the wall would be green; if the former was yellow the latter would be blue; and so on.

A similar illusion may be produced in a much simpler way. Cut a small disk out of white paper and laylit on a blank surface. Look at it steadily for a quarter of a minute or so, and then direct the eye to a white, or, better, to a gray, surface, as a sheet of gray paper, and you will see a dark image of the shape and size of the white disk. If a colored disk is used, the "after image," as it is called, will be colored, but of the hue "com- 34 plementary" to that of the disk; that is if the one is green the other will be purple; if the one is vellow or orange the other will be of a darker or lighter blue, etc. "Complementary" colors are these which if mixed will produce white.

If the surface is of the same color as the disk, the after-image will be faint and whitish; if it is of the color complem entary to that of the disk the image will appear of the same color intensified. Thus, if the disk is bluish-green, and the gaze is turned from it to a red ground, we shall see a "ghost" of a deeper and more brilliant red. If we look upon a colored surface of any other than the complementary hue, the color of the after-image will blend with that of the sur. face. For instance, if the object is green and the surface blue, the image will be vio-

These phenomena admit of a very simple explanation. When the retina of the eye has been exposed to a continued impression of one color it is wearied and becomes less sensitive to that color. If now it is exposed to the impression of white light, it will respond more readily to the other colors that make up white, that is, to those which produce the complementary hue. Quite likely some who have occasion to use red ink have observed that if, after writing with it for a few minutes they change directly to black ink, the latter will at first appear of a distinct green color. Some eyes are more sensitive than others to these delusive impressions, but any person can see, the com-plementary color if he has looked at the other long enough to tire the eye.

Dr. Bezeld, in his "Theory of Colors," among many curious things connected with his subject, illustrates the fact that while if a black object be seen against a colored ground (as black print on red paper), the black, when viewed intently, will show a slight tinge of the complementary color, the effect is greatly heightened by laying thin white tisue paper over the surface showing that "an admixture of white light is favorable to the production of contrast." He also notes the singular fact that the various colors which may begiven to the ground differ greatly in their capability of calling forth the contrasting colors. Green, blue and violet-in fact all the so-called cold colors—will originate very vivid contrasting colors, while this is the case to a much lowcolors, while this is the case to a much low-er degree, with red, yellow and yellowish green." The colored plates in Bezold's book illustrate this very vividly, but the reader can produce a similar effect by putting a disk or figure cut out of black paper or cloth on a bright-colored surface—red, yellow, green, blue or purple—and spreading the white tissue paper over the whole. The variety of hues which the black assumes is very striking, and tends decidedly to shake one's faith in the popular proverb that "see-ing is believing." We know that the black is black, but we cannot see it as black, howis black, but we cannot see it as black, however earnestly we may endeavor to reason ourselves out of the allusion.-Journal of

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

By WILLIAM EMMRTTE COLEMAN.

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(continued.)
VESTIGES OF CREATION—ROBERT CHAMBERS.

A number of years prior to the appearance of Darwin's well-known volume, there was published an anonymous work entitled "Veetiges of Creation," in which it was sought to prove the origin of higher species from lower by means of the natural laws of reproduction and genesis, including the derivation of man from inferior animal forms. The author of this book is now known to be Robert Chambers, who became, in after years, a firm believer in the spiritual phenomena, and is always ranked among the prominent Spiritualists of the world. Notwithstanding his acceptance of Spiritualism, he never modified his evolutionary views, dying, a few years since, as he had lived, a thorough Darwinian. No trace of the incompatibility between Darwinism and Spiritualism can be perceived in the case of Mr. Chambers.

OTHER DARWINIAN SPIRITUALISTS.

In addition to the foregoing shining lights in Spiritualism, there are many other valiant workers in its ranks-students and thinkers, famed in scientific research and philosophic attainment-favorable to Darwinism as defined by Bro. Peebles; such as Professors Echols, Rehn, Richards, Brian Grant, Toohey, Whipple, Hitchman, and J. R. Buchanan, Messrs. Ramsay, S. P. Andrews, Leon Hyneman, B. A. (Cantab.), Stearns, Mrs. Emma Hardinge-Britten, etc., etc. Next we have Warren Chase, the sturdy veteran, who has, probably, done more continuous labor for Spiritualism upon the rostrum than any one now living; having been constantly in the field almost from the inception of the Spiritual movement. Then we have Moses Hull, who, until the proclamation of his peculiar socialistic views, was one of the most popular and efficient speakers in our ranks, his ability and intellectual vigor being unquestioned. His advocacy oft Darwinism is rendered evident by the publication in his paper, "The Crucible," of an adverse review of Peebles' pamphlet, thirteen columns in length, which review, however, I have not seen as yet.

Besides these, we can likewise mention as among those advocating or accepting Darwinian principles such prominent Spiritualists as Selden J. Finney, J. J Morse, W. F. Jamieson, Thomas Gales Forster, H. C. Wright, Parker Pillsbury, Mrs. Farnham, E. S.-Wheeler, Wm. Brunton, W. S. Bell, Dr. J. L. York, A. E. Giles, Anthony Higgins, Cephas B. Lynn, M. B. Craven, Susie M. Johnson, E. V. Wilson, W. H. Burr, Isaac Post Luther Colby, Dr. Babbitt, Dr. Woodruff, Wm. Lloyd Garrison, Giles B. Stebbins, and Kersey Graves: while we think that the following able and gifted Spiritual workers may also be safely claimed as Darwinian in sentiment: Prof. Wm. Crookes, Prof. C. F. Varley, Sergeant Cox, M. A. (Oxon.), Messrs. Harrison and Burns editors of the London "Spiritualist" and "Medium and Daybreak," Col.-H. S. Olcott, T. R. Hazard, Allan Putnam, A. E. Newton, T. B. Taylor, Lizzie Doten, W. S. Barlow, Dr. H. B. Storer, Mrs. Townsend, Mrs. Middlebrook, Laura Cuppy Kendrick, Geo. A. Bacon, Dr. N. B. Wolfe, S. B. McCracken, Dr. A. B. Spinney, John M. Spear, Dr. H. F. Gardner, John Wetherbee, Lois Waisbrooker, Nettie Pease Fox, Dr. E. Crowell, Mrs. F. O. Hyzer, Lyman C. Howe, Jennie Leys, R. W. Hume, and a host of others.

It is probable that there may be a few persons mentioned above who may not be favorably inclined to Darwinism. If so, I shall be pleased to receive their correction thereof (addressing me at Fort Leavenworth, Kansas), upon receipt of which I shall cause the requisite public correction to be made known, as it is truth, alone that I am in search of, and desire to herein advance. In judging as to their acceptance or rejection of Darwinian theories, of course, I am guided solely by the general tendency of the published utterances of the ladies and gentlemen herein named, and in some cases may be at fault. I am confident, however, that nearly every person named is favorable thereto. I have included, though, a few names concerning whose status I am in doubt, in order that, if possible, the same may be elicited inotably Messrs. Hazard, Crowell,

and Newton.

From the above, it must now be apparent to all that the suppositional conflict between Darwinism and Spiritualism has become infinitely infinitesimal, if it have not remished completely.

have not vanished completely.

ALFRED RUSSEL WALLAGE AND DARWINISM.

It will be remembered that Mr. Peebles has, on several occasions, triumphantly proclaimed Aifred Russel Wallace as an anti-Darwinian, attempting to prove the same by citations from his writings. I now propose to submit a clear and thorough exposition of the real views of Mr. Wallace upon the points at issue; and to this portion of my task, I request the particular attention of one and all.

When Mr. Peebles says Wallace is an anti-Darwinian, what is signified by the term anti-Darwinian? It evidently means one who denies either one or both of the following propositions: The origin of higher species from lower by natural descent, and the origin of man from lower animal forms. Does Mr. Wallace do either? I answer unhesitatingly and emphatically that both of these propositions have no firmer defender or stauncher upholder than Mr. Wallace; and I defy the production of one single passage, line, or word, from his writings, cited without GARBLING, or as plainly intended by the author, that indicates, in any manner, his denial or non-acceptance of either; and the proofs thereof I shall now proceed to establish.

First, as to the derivation of higher species from lower, Mr. Peebles will hardly dare to hazard the assertion that Mr. Wallace is an opponent thereof, in the face of the fact that Mr. Wallace shares with Darwin the honor of having first advocated the general principle of Natural Selection, or derivation of species from species by natural variation, fostered by circumstances and environments. In Mr. Wallace's work, "On Natural Selection," page 38, is given a tabular statement in demonstration of the "Origin of Species by Natural Selection," the last paragraph of which contains this summary:-" CHANGES IN ORGANIC FORMS, to keep them in harmony with the Changed Conditions; and as the changes of conditions are permanent changes, in the sense of not reverting back to identical previous conditions, the changes of organic forms must be in the same sense permanent, and thus originate Species." (The small capitals are Mr. Wallace's, not mine.) This is conclusive as to Wallace's advocacy of the modification of species-his disbelief that types are eternal, as so persistently advanced by Brother Peebles.

But it is Wallace's (assumed) disbelief in the animal origin of man to which Peebles evidently alludes. Let us, then, see what is Mr. Wallace's belief on that point. I shall first quote the evidence of Mr. Darwin upon the

oject:--"The conclusion that, man is the co-descendant, : other species, of some ancient, lower, and extinct form, is not in any degree new. Lamarck long ago came to this conclusion, which has lately been maintained by several eminent naturalists and philosophers; for instance, by Wallace, Huxley, Lyell, Vogt, Lubbock, Buechner, Rolle, etc."—Darwin's Descent of Man, 1877, pp. 2, 8. This was first published in 1871, six years ago; yet Mr. Wallace has never contradicted this assertion of Mr. Darwin as to his advocacy of man's animal derivation. Which must we believe, Peebles who denies or Darwin who affirms? Whether of the two is most likely to be correct? We shall soon see, however, which is in the right and which is in error.

I next quote from "A Manual of Anthropology," by Charles Bray, an able English philosophical writer. He says on page 51:—"Mr. Wallace holds that man passed through more than one channel of derivation, or transitional form, from the class of the inferior mammals; such primary differences as those of Negro, Caucasian, or Australasian, denoting the special strain or breed of quadrumana from which each is supposed to have risen to the dignity of man." Does Mr. Peebles still hold that Mr. Wallace opposes the descent of man from the quadrumana,—if so, which shall we credit, Mr. Peebles or Mr. Bray?

But exclaims Mr. Peebles, never mind what others tell of Wallace—what does Wallace himself say; and he quotes what he calls "strong anti-Darwinian words' of Mr. Wallace, which quotation I shall thoroughly ventilate ere long, and, I think, much to the discomfiture of its quoter. Wallace's own words are desired, and Wallace's own words shall be given. There are two articles by Mr. Wallace upon which Mr. Peebles bases his flimsy and groundless assertions of anti-Darwinism. These two now lie before me. The first is the concluding essay in Mr. Wallace's work, "On Natural Selection," and the second is his Address, as President of the Biological Section of the British Association for the Advancement of Science, at its session in

In the first-named essay, "On the Development of Human Races Under the Law of Natural Selection," we soon meet with the positive affirmation, "that those great modifications of structure and of external form, which resulted in the development of man out of some lower type of animal, must have occurred before his intellect had raised him above the condition of the brutes," and that "Man must have been once a homogeneous race; but it was at a period of which we have as yet discovered no remains, at a period so remote in his history that he had not yet acquired that wonderfully developed brain, the organ of the mind, which now, even in his lowest examples, raises him far above the highest brutes; at a period when he had the form but hardly the nature of man, when he neither possessed human speech, nor those sympathetic and moral feelings which in a greater or less degree everywhere now distinguish the race."

Here Mr. Wallace plainly and clearly asserts the derivation of man from the animal world, being, at his first appearance on earth scarcely above the brutes, without speech or language, devoid even of the very feeble moral and sympathetic feelings now existent in the lowest tribes of earth, Australians, Bosjesmen, etc. Does Mr. Peebles still claim Wallace as anti-Darwinian? The question now is, which shall we believe, Peebles or Wallace?

But friend Peebles may say that that essay was written some years ago; he may have changed his views since then. Then, let us take Mr. Wallace's last published words on the subject,—his opening Address of last year. Now mark! After speaking of the overwhelming evidence adduced for the great "Antiquity of Man," Mr. Wallace proceeds to the "far more momentous and more exciting problem of the development of man from some lower animal form, which the theories of 'Mr. Darwin and Mr. Herbert Spencer soon showed to "be inseparably bound up with it. This has been, and to some extent still is, the subject of fierce conflict; but the controverly as to the fact of such development is now almost at an end, since one of the most talented representatives of Catholic theology, and an anatomist of high standing—Prof. Mivart—fully adopts "it as regards physical structure. Never, perhaps, in the whole history of science and philosophy, has so great a revolution in thought and opinion been effected as in the twelve years from 1859 to 1871, the respective dates of publication of Mr. Darwin's 'Origin of Spe-'cles,' and 'Descent of Man.' Up to the commencement of this period the belief in the independent creation or origin of the species of animals and plants. "and the belief in the very recent appearance of man "on earth, were, practically, universal. Long before the end of it, these two beliefs had utterly disappear-"ed not only in the scientific world but almost equally "so among the literary and educated classes generally, "The belief in the independent origin of man held its ground somewhat longer, but the publication of Mr. "Darwin's great work gave even that its death-blow, "FOR HARDLY ANY ONE CAPABLE OF JUDGING OF THE EVIDENCE NOW DOUBTS THE DERIVATIVE NATURE "of man's bodily structure as a whole, although "many believe that his mind, and even some of his physical characteristics may be due to the action of other forces than have acted in the case of the lower "animals."

Verily these are "strong anti-Darwinian words," are they not, friend Peebles? Please note the above! Mr. Wallace explicitly affirms that the conflict concerning man's development from the animal creation is virtually ended in favor of such development, eiting as proof thereof the fact of a prominent Catholic scientist accepting man's origin physically from a lower animal; he positively asserts the total abandonment of the idea of the independent origin of species, not only in the scientific world, but among the literary and educated classes,-in other words, the complete triumph of Darwinism; and as regards man not being derived from the animal world, that idea received its death-blow when Darwin published his "Descent of Man;" and that none capable of judging the evidence now doubts man's derivation from the animal kingdom. This fact, we know Mr. Peebles doubts; ergo, according to Wallace, he is incapable of judging the evidence! Again it is Mr. Peebles persus Mr. Wallace,-which shall we now believe? Remember these are Wallace's last words in print, uttered less than a year ago! To be Continued.

WHEN WAS THE LAW OF MOSES WRITTEN?

BY M. B. CRAVEN.

The origin of the Law, like other religious records of antiquity, is lost in the vista of remote ages. Early history being so inextricably connected with fiction, renders it doubtful whether such a man as its reputed author ever lived. In admitting that he did really exist, and act as legislator for the Israelites, he could not have been author of that portion of it which gives an account of his death and burial. His statement that they did "whatsoever was right in their own eyes" while he was living, (Deut 12:8) not only shows that it formed no rule of life, or moral guide for them, but refutes its existence. He told them that they should not live thus lawless when they became settled in Ca-

naan; yet the historian is closing the book of judges, afterward says: "In those days there was no kind in Israel; every man did that which was right in his awa eyes." Thus they had no moral law or civil cale undies the judges, nor long after, for the text plainly implies that they were yet dependent on the king's word for their rule of government at a subsequent time when their former history was composed. That portion of their history contained in Genesis (Chap. 36) which snumerates the kings who reigned over Edom before any ruled in Israel, could not have been written until ages after the time in which the supposed author is said to have lived.

Moses said their future king should write a copy of his law, in a book out of that which is before the priests and Levites. Deut. 17:18. As there is no account of such a book having been transcribed by any king either of Israel or Judah, the want of such testimony corroborates the opinion that it either never had an existence, or was lost during the theocracy. The account of Balaam being slain (Josh. 13:22) is given in a way which conveys the idea that the Pentateuch, as we have it, narrating the manner of his death, could not have been written, or extant at that time. It is evident that the "book of the Law," ascribed to Moses, could not have been written during the time in which he is supposed to have lived, from the statement that Joshua copied it off on some whole stones in the presence of the people, after their passage through Jordan.—

Josh. 8:32.

We read of a law being written by the finger of God on tables of stone, but the ten commandments were previously announced to the people by Moses. Thus the testimony is that the Lord wrote them for this law-giver when he already had them in his head, and was sufficiently learned in Egyptian wisdom to have written them himself. As it does not look plausible that God should adopt this plan merely for the sake of showing his penmanship, or skill in engraving the conclusion is irresistible that it was an imposture by the author, practiced on his ignorant and easily duped subjects, whom he had slain by thousands when disobedient to his assumed revelations. The most important command given,—"not to kill"—and which was contained in the Egyptian ritual—was immediately violated by himself, in commanding the priests and Levites to gird on their swords and engage in killing their friends, companions and neighbors. Ex. 32:27, 28. He thus evinced no regard for it himself as a production of God—if we accept him to have been a real character, and the history true.

The tables of stone on which the Law is said to have been written by the finger of God (Ex. 31:18) had no special connection with the "book of the law" as written by Moses. The tables of stone were put into the ark at Horeb; (Deut. 10:5) but Moses commanded the Levites, shortly before his death—nearly forty years after—to put his book in the side of the ark, for a testimony against them. As it was to be read only once in seven years, (Deut. 31:10) he might have been considered deserving of some credit for not wishing to have them annoyed by the frequent reading of their condemnation document, if he had not vindictively pronounced his malediction on all who conformed not to all things written therein, to do them. Deut. 27:26.

When Solomon removed the ark from the palace of David, in Zion, to the temple, at the time of its dedication, it contained nothing but the two tables of stone. 1 Kings 8: 9. From this it is evident that there was no such book acknowledged in the time of David; for it is not to be supposed he would keep it in any other place than that commanded by its revered author. Though there was a book of the law of the Lord referred to during the reign of Jehoshaphat, and also in the time of Hezekiah; yet they had no law under the former reign of Asa, (2 Chron. 15:3) who did "that which was right in the sight of the Lord" without one.

There is no historic evidence that the Israelites ever lost such a book of the Law as Hilkiah the priest claims to have found among the rubbish of the temple during the reign of King Josiah. 2 Kings 22:8. 2 Chron. 34: 14, 15. If they ever had a law, their silence concerning the loss would show that it was not valued as a ritual of religious of moral discipline. Josiah had been doing that which was right in the sight of the Lord without any knowledge of such a book, while those who are supposed to have been in possession of it, did that which was right in their own eyes! Neither the Decalogue or its reputed author are objects of special notice by the prophets in their moral and religious teachings to the people; and the few instances where the name of Moses occurs in their writings, might easily have been interpolated by a subsequent translator. But in the time of Christ, the Scribes and Pharisees held the name of Moses in devotional reverence, and were remarkably biased in favor of the Law, as associated with the Mishma and Gemara.

There was no claim to having more than one manuscript of this document previous to the captivity; though evidence that copies of it were transcribed after that time, is given from the account that Antischus Epiphanes destroyed all he could find when sacking Jerusalem B. C. 170. There is no proof that the law was written until about four hundred years after the time of David, when the people were more concerned about the prospective overthrow of their monarchy and threatened captivity, than they were about inquiring into the authenticity or merit of an old book which they never had heard of, and which, according to the history, was treated as a dead letter when first writ-

A careful examination of Jewish history thus shows that the early record concerning their law is so seriously complicated as to render it probable that the whole thing was a fraud, accomplished near the close of the Jewish monarchy, by Hilkiah the priest and Shaphan the scribe, through the connivance of Josiah. Hence during the captivity the Jews acquired that devotion to it manifested in the time of Christ.

DEFENSE OF A MEDIUM.

Mrs. Wilson, of New York, Endorsed by J. M. Roberts.

Although not on your list of subscribers for the Religio-Philosophical Journal, I have been for the past three years and a half a purchaser and reader of it. It has been most convenient for me to procure it at the news-stand in Philadelphia. I appreciate most sensibly the good work which that Journal has done while under the direction and control of your deceased father-in-law, S.S. Jones, and the efficiency with which you have conducted it since taking his place. I do not think you would do intentional injustice to any person and yet I can not but feel you have unwittingly done so through the erroneous information given you.

I refer to an allusion made in your digest of your editorial correspondence, to the occurrence at a seance given by Mrs. Harriet Wilson a few Sundays since at Republican Hall, New York City. Being accidentally detained in New York that day, I concluded to attend the seance in question in the evening. At about 7% o'clock I went to Republican Hall, where I found Mrs. Wilson, with whom I had a previous slight acquaint ance. Having purchased my ticket of admission, I was about entering the hall, when I was accosted by a stranger with, "This is Gen. Roberts, I believe." I replied," No, not Gen. Roberts." He then said, "I thought I met you last Summer at the Holmes' seances, in Philadelphia." I replied, "I think most probable; but I am not Gen. Boberts. I have no title." He then told me he was Mr. Simpes, of New York. I then remembered to have beep introduced to a person of that name, but did not remember him from his appearance. I passed into the room and took the seat which I occupied during the seance, and while the preparations were being made for it, I attentively observed all that had occurred from first to last. The cabinet consisted of a portable, sectional box about five feet square and six and a half or seven feet high. It was lying up-on the platform in five or six detached pieces, and was put together in full view of the whole audience. There were present, I should think, from 250 to 850 persons all of whom appeared like intelligent inquiring people. When the hour arrived to begin the seance, an old gentleman, whose name I did not learn, rose and said he had been requested by Mrs. Wilson to preside on the occasion. He stated Mrs. Wilson was an entire strangard that he was a learnered to what many er to him, and that he was ignorant as to what man-

itsutations were likely to occur, he having never attanded one of Mrs. W.'s seances. He made a few very president and appropriate suggestions of a general nation, and then said that Mrs. Wilson desired that the sailence should select a committee of ladies, in whose lategrity they had confidence to search her person before going into the cabinet. Frier to this the cabinet was raised from the platform and placed upon a table so as to give every one full opportunity to see all that might occur. When on the platform it sat so low that only those on the front seats could see plainly what would take place in it. After considerable time and hesitancy two ladies were found who were willing to serve as the committee. They both said they were entire strangers to Mrs. Wilson, and both avowed their disbelief in spiritual manifestations. They at first refused to give their names, but afterwards on being urged by the audience, they did so. To these were added a lady physician and prominent Spiritualist of New York. While the ladies retired to search Mrs. Wilson, the moderator said Mrs. Wilson also desired the appointment of a committee of skeptical gentlemen to see that her mouth was properly secured by sticking-plasters and her hands blackened so that she could not use them without detection to simulate spirit materializations.

some one in the audience, suggested the name of a gentleman from New Orleans, a Mr. Sewell, as one of the committee, and I was surprised to hear the same Mr. Snipes, who had made himself known to me before the seance, offer or volunteer to be the other member of the committee. Objection was at once made to him on account of his readiness to serve, when he declared he was an entire skeptic as to the expected manifestations and did not believe in them at all. This satis-

Pretty soon the committee of ladies appeared and through the lady physician, reported that they had carefully examined the person and clothing of Mrs. Wilson, but they could find nothing which could be used to personate spirits. Mrs. Wilson followed the used to personate spirits. Mrs. Wilson followed the committee from the room to which they had with-drawn to search her, and at once submitted to Mr. Sewell and Mr. Snipes the court-plaster slips, which she proposed using to secure her mouth. They examined them and saw them plastered, one over another, until four thicknesses of the material were used. Thinking that Mrs. Wilson's arrangement of the plasters was not fully satisfactory, they made one or more additional slips and placed them over those which Mrs. Wilson had herself applied. They then expressed themselves satisfied that Mrs. Wilson could not use her mouth or lips to speak. Having blackened the inside of Mrs. Wilson's hands, as they saw fit to do. Mrs. Wilson mounted a chair and took her seat in the cabinet, in full view of all present, on top of the table. The table was not calculated for such service, and it shook as if it would go to pieces under its unusual load. I noticed this particularly, because I intended to observe whether the table would move by reason of any change of the position of the medium while she was in it.

The two small doors of the cabinet were finally closed and singing and music continued for some minutes. Up to this time all the lights in the hall were burning, and the room was well lighted. At length the face of a man appeared at the aperture in the cabinet door, and in a coarse male voice, and one which it would have been impossible for Mrs. Wilson to have imitated even if her mouth had not been securely closed, he ordered the lights lowered and certain of them extinguished. To this there was a shout of objection from those on the rearmost seats. Uncle Nat, as the spirit called himself, and who gave his earth name as Benjamin Nathaniel Packerberry, said he must have the lights to suit himself, but to quiet objections assured the audience that all who desired would be permitted to come up to the cabinet where they could plainly see him. The lights were arranged as he directed, and he soon after addressed the audience and told them if they would come forward a few at a time he would converse with them at the cabinet.

From that time to the close of the seance all rules of order were disregarded by those in attendance. As many as could get anywhere near the cabinet rushed forward and crowded around it. As many as from fifty to seventy-five persons standing as close to the cabinet front as they could get, were addressed by Uncle Nat, who seemed to understand how to hold them from attempting to assail the cabinet and medium. Most of those who rushed to the cabinet, both men and women seemed to be entirely unacquainted with such manifestations, and to have an eager desire to see in them the result of trickery and deception. "Uncle Nat" continued to call the audience forward until all had been satisfied so far as their curiosity to see him was concerned.

After he retired, three other spirit faces, one a female and two males appeared, only one of whom spoke. He spoke in broken German, and gave his name as Coombs. After this Uncle Nat again appeared, and, at length, explained what had taken place. He then disappeared for the last time. Long after he had disappeared he continued to talk to the audience from the cabinet, and joined with the audience in singing. For some minutes before the scance closed. Uncle Nat ordered the doors of the cabinet to be quickly opened. After this was done, and while Mrs. Wilson was in full view of all with her mouth still plastered shut, the voice of Uncle Nat would continue to be heard, and he not to be seen anywhere. The audience which proved to be largely hostile to the medium and manifestations, had been growing more and more perplexed to find some symptom of fraud in what they had been witnessing, began to show signs of enmity and resentment. Over and over again Uncle Nat with the voice of a stentor, made the hall resound with, "shut the door," "open the door," etc. As he continued this the excitement grew more intense, and when he had wrought up the crowd to the highest pitch of wonderment and alarm he announced the seance closed. Immediately there was a simultaneous rush from all parts of the room to the cabinet where Uncle Nat's voice had resounded a moment before. Without being asked for his opinion, Mr. Snipes said, "I suppose the audience want to know what is the opinion of the committee." Some one in the audience said, "We don't want your opinion; state the facts." Mr. Snipes then said, "Whether what has taken place was genuine or not, depends upon the care with which the committee of ladies had examined Mrs. Wilson before she went into the cabinet;" and that "all four of the faces which appeared bore a strong resem-blance to the features of Mrs. W." I saw that Mr. Snipes was bidding for the approbation of the enemies of Spiritualism, who were present, by acting unfairly towards the audience as well as the medium. Mrs. Wilson was still sitting, apparently entranced in the open cabinet and in full view.

I asked the committee through Mr. Snipes, whether they regarded it as possible for Mrs. Wilson, to have talked to the hundreds present, in a coarse male voice loud enough to be heard in the further parts of the hall, with her mouth secured as it was. Instead of answering me, as fair-minded, honest, representative man would have done, "Yes," or "No," he said, "How do I know how many times she has had the plasters of the property o her mouth." I then asked him to say whether she could have done so with her mouth secured as it then was, and whether he had any reason to think that Mrs. Wilson had tampered with the plasters after the committee had secured them. Mr. Snipes said he could not say. I then said try the plasters and see whether they are now secured as they were when first placed there. Mr. Sewell did this at my earnest solicitation, and said,"Her mouth is securely fastened, and I find the plaster which I myself placed upon it precisely as it This seemed to dispose of Snipe's unfairness. A few moments after, I saw Snipes mount a chair and proclaim that he had found the masks upon Mrs. Wilson, which she had used to disguise herself as spirits. He went through the grimaces and gestures in bur-lesque of Uncle Nat and the confusion of pandemon-ium burst forth. Cries of "close the doors of the hall; let us have a thorough investigation and exposure, etc., was heard on every hand. All the time Mrs. Wilson remained unconscious. She at last came out of the son remained unconscious. She at last came out of the trance. Before, however, she knew what was being done or said, a young man took the platform and stated that when he was at the cabinet talking with Uncle Nat, he recognized the speaking form at the aperture as being Mrs. Wilson masked to represent a man, and when he charged her with the fraud and told her to remove the mask she had said to him, "How could a mask speak to you as I am doing?" On his replying, "That subterfuge will not do, you can easily do that," Mrs. Wilson had said "I can not only speak but I can spit in your face," and that, suiting the action to the world she has guit in his form He to the word, she has spit in his face. He said he would not leave until Mrs. Wilson had ackdowledged her fraudulent conduct and anologized to him. This created great indignation against Mrs. Wilson and the cries for summary treatment of her were renewed. Seeing and knowing that Mrs. Wilson had no more to do with retaliating upon the speaker than I had had, I insisted on the committee saying fully and squarely whether Mrs. Wilson could have possibly have spit in the man's face with her mouth

secured as it was.

Mr. Snipes had had enough of my question and did not reply, but his co-committee man answered frankly that it was impossible for her to have done so. By this time Mrs. Wilson had left the cabinet and I pushed my way through the crowd to her. asked her whether it was true that a mask had been found upon her person. She said "No, it is not true. I took with me into the cabinet a piece of scrap crape which I required to wipe the gum from my face on coming out of the cabinet, and this I had for convenience sake placed in my dress bosom with a part of it exposed to view. This is all the mask I had about me," and she handed me a soiled and wet piece of the same material with which she was then wiping her mouth.

wiping her mouth.

But one of the figures, and that which appeared of an old woman, had anything like such a fabric upon it. The three male figures which appeared I distinctly recognized as those I had seen in the strongest light, and conversed with at only a few inches of distance, at several seances at Mrs. Wilson's house. They no more resemble Mrs. Wilson's house, They did myself or any other person present, and not near so much as many of the male persons who were there. I of the male persons who were there. I well know that Mrs. Wilson could not move in that cabinet without the shaking of the table indicating it, and closely as the committee who were by it and most of the time with their hands upon it, watched it, and as I and hundreds of others had watched it there was no movement that in the least indicated a change of position by the medium. Mr. Snipes' conduct throughout this affair showed that he had come to that seance, with the intention of performing the part he did.

Of one thing I am as certain as I can be of anything, that it was a physical impossi-bility for Mrs. Wilson to have practiced even a little fraud in what occurred; and no man or woman whose common sense was not completely obliterated by the prejudices would have thought otherwise.

I have given you this detailed version of this affair in order to enable you to judge how far your correspondent's statements to the prejudice of Mrs. Wilson are entitled to credit by you. I am free to confess that I think Mrs. Wilson's disregard of consequences in the management of her seances are very reprehensible in my view, and therefore I have no particular leaning in her favor. But I hold fair play to be a jewel, and hence this, perhaps, intrusive communication.

I presume that you are aware that the manifestations which are said to occur, and which I am convinced do occur through Mrs. Lord and Mrs. Wilson, are very similar in the following respects. Both have the spirits to converse with the circles and their personal friends, and both have the materized spirit hand to touch those who are present. These manifestations through both mediums are the principal proofs which occur through them not only of their mediumship, but of the return of spirits to earth in forms tangible to human senses. Now let us see under what circumstances they occurred through each of those me-

Mrs. Wilson sits in a strongly lighted room, with her mouth firmly and helplessly closed with adhesive plasters, her hands securely fastened behind her back, or so secured that their use to remove or replace the plasters are impossible without detection. Under these circumstances, visible and tangible and audible human faces appear in a strong light, of both sexes and of all ages and conditions; these converse with touch and otherwise, give proofs of their being distinct individualities from the medium, and under circumstances that do not admit of doubt that they are what they purport to be temporarily materialized

spirit forms.

Mrs. Lord sits in a pitch-dark room; her month is not in any way secured against speaking, and her hands are not in any way confined or interfered with, should she de-sire to feign the manifestations. Under these circumstances, spirit-voices are heard, and spirit-hands touch those in the circle. Mr. Snipes has seen both these series of oc-currences, and his judgment is that Mrs. Lord is a "wonderful medium," and Mrs. Wilson is a "palpable fraud."

What Spiritualism is so sorely needing at

this time, is less cant and profession and more fairness and sincerity on the part of those who are in any way identified with it.

Magazines.

Scribners' Monthly. (Scribner, Armstrong & Co., New York). Contents: North American Grouse; Summer thoughts; His Inheritance, chapts. I. II, III; Reflections; A Railroad in the Clouds; The Old Boston Paris Smathurstees: Strayberries. Road; Smethurstses; Strawberries; Adam and Eve at the Agricultural Fair; Assyrian Night-Song; Babes in the Wood; Two Kings; Some Japanese Melodies; Canadian Sports; Nicholas Minturn, chapts. XXII-XXIV; Moses an' Aaron; Madrigal; Swart among the Buckeyes; Guests; Topics of the Time: The Old Cabinet; Home and Society Culture and Progress; The World's Work Bric-a-Brac. This the Mid-Summer Holiday Number, comes to us laden with interesting articles and superbly illustrated.

The New Church Independent and Monthly Review. (Weller & Metcalf, Chi-cago). Contents: The Deathful Sleep; Forest Haunts (Poetry); Steps of Belief; A Voice from Australia; Baptism and the Holy Supper; Internal Respiration; Thoughts on Sex and Marriage; Sunday Record; Notes and Comments; Correspondence; Summary; Netices.

St. Nicholas. (Scribner & Co., New York). Contents: Frontispiece—The Coral Fisher's Wife; The Coral Fisher and his Fisher's Wife; The Coral Fisher and his Wife; Happy Day; Mr. Tompkins' Small Story; How a Turtle Taught a Lesson; Opening the Lily; King Trisanka; A Dream about Fairies; Jingle; A Village of Wild-Beasts; Ready for a Second Course; Robin's Rain—Song; The Blue-Coat Boy; His own Master; John's First Party; The Stars in August; A Twilight Dance; "Around the World" on Telegraph-Wire; The Swooping Eagle's First Exploit; How Birds Improve in Nest-Building; A Summer Ride in Labrador; For Very Little Folks; Jack in the

Pulpit; The Letter-Box; The Riddle-Box. The Mid-Summer Holiday Number is filled with articles of great interest to the young and most beautifully illustrated.

Items of Interest-Gems of Wit and Wisdom.

WATER. To the days of the aged, it addeth length; To the might of the strong it addeth strength;

It freshens the heart, it brightens the Tis like qualling a goblet of morning light.

The blooming lotus from the dark mud springs, From clay comes gold, from dirt most precious From lonely caveros where strange eddies swirl, Out of rough sea-shells comes the chining pearl; The fairest cloth, all sheen and loveliness,

The Silk that rustles in the Queon's fine dress, Is woven first upon a dead, dult ball, By worms which from the meanest sources crawl, From broken sticks, from sods of little worth, From jet black crystals in the tomb of earth, Flames forth the soul of warmth and high desire. The blithe, destructive, gay and sparkling are; And from the jungle far from human feet; Is brought the honey's most delicious sweet.

Dr. Horton, a leading pastor in Cleave-land, Ohio, in a recent lecture to the papers of that city for publishing Sunday edi-tions, makes some highly interesting state-ments. Of the 150,000 inhabitants of that ments. Or the 150,000 inhabitants of that city, not to exceed ten or fifteen thousand are professing Protestant Christians. The number who have deep convictions in regard to the Sabbath do not exceed forty thousand. He finds as many more who are set in their determination to desecrate the Sabbath, leaving seventy thousand who have loose Sanday theories and easy Sunday more loose Sunday theories and easy Sunday morals. After piling up these figures, the good pastor ought to be convinced that an effort to make and enforce Paritan Sunday laws will end in failure.

Throughout the Bible, wherever witch-craft, sorcery, necromancy, etc., are spoken of, it is in the spirit of entire confidence in their reality as powers, and in harmony with the universal belief of the times, and the denunciations of the practice of these arts, were always leveled against it as a practice of real arts, and not against any prefensions of real arts, and not against any pretensions to certain assumed powers which did not

So with false prophets, they were perhaps as numerous as the true, and throughout biblical history, wherever we find true prophets we also find the false, and they were often the subjects not alone of denunciation but of the punishment of death, and nowhere in the Scriptures, neither in the Old or New Testament is supermundane agency denied them, for the language used in regard to them is:

"The Lord sent a lying spirit" to speak through them; or as it was with Saul: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."-Crowell.

WINDS that have sainted her, tell-ye the story Of the young life that by the needle hath

Making it's bridge over Death's soundless watere Out of a swaying and soul-cutting thread;

Over it going,
All the world knowing!
Thousands have trod it, foot-bleeding before.
God, protect all of us,
God, shelter all of us,
Should she leak book from the appeals

Should she look back from the opposite

I Adah Isaacs Menken. shorel Wno shall number the patient and carnest seekers after truth, from the days of Gal-

ileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the hosts of weaker men, whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose lives have been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party.-Hualey.

LOGICAL DREAMING. That our deepest convictions and habits of thought exert a powerful influence on the psychological phenomena of sleep, there can be no rational doubt. We have an illustra-tion of this in the following anecdote em-braced in a foot-note which we copy from Dr. Britten's "Man and his Relations."

The influence of scientific pursuits and established ideas on the mind in sleep, is illustrated by an amusing anecdote that is related of Cuvier. The great naturalist dreamed one night that the devil came to him in form as he is represented in the popular superstition and threatened to eat him Cuvier calmly surveyed the strange cloven-footed beast from head to foot, and then exclaimed, "You, eat me! Horns Hoofs! Granivorous! I am not afraid of

THE Catholics of Nebraska are offering up prayers for protection from grasshoppers this year. It is to be hoped that the masses of the church will prevail against the masses

of the hoppers.—*Graphic*.

If God has determined to send the grasshoppers to Kansas, a forty-priest power can not stop him! It is barely possible the priests anticipated the report of the Entomological commission who affirmed that the people of the West should take courage for "all danger from a visit of this scourge this season is removed from Kansas, and furthermore the opinion is presented that the advance of the locusts can always be checked by concerted and vigorous action."

Drp the book called the Bible excel in purity of ideas and expression all the books now in the world, I would not take it for my rule of faith as being the word of God.

CLAD as we are in the shadowy armor of the senses, much time devoted to patient investigation and comparison of thought, is required for the appreciation of the higher teachings of Spiritualism.

"A little learning is a dangerous thing" is thoroughly exemplified in the lives of purely phenomenal Spiritualists .- Ormsbee

"It is not good sense," you say, "to interrogate a modern witch of Endor to get some thing better than Paul's testimony to the immortality of the soul." Paul's written testimony is excellent in its way, and so the testimony of every man who can give a reason in words for the faith that is in him, has its value; but when you ask us to attach the same weight to a rhetorical argument, or an emotional expression, that we do to a vital fact, an overwhelming proof, appealing to the senses and our own experience, you go contrary to all the laws of human reason. The "witch" (the Bible calls her the woman of Endor) gives us a proof, for instance, of a marvel like clairvoyance; she manifests supersensuous powers, thus satisfying us that we have latent in ourselves a spiritual faculty-a faculty meant for a future spir-

itual existence, since rarely used, so far us we are conscious, in this life. Shall Paul's eloquent harangue move us more than a proof like this?—Sargent.

THE spiritual movement is a great power in the world of thought, an uplifting and inspiring element in a broader and finer spiritual culture, linking the life that is, by golden ties of closest unity with the life that is to be. Stebbins.

Let us impress this fact, that there is a wide difference between a simple belief in spirit communion and Spiritualism. The churches, as before remarked, have the first already, and to multiply evidences of it, if we go no further, simply serves to strengthen them. Persons may be believers in spirit communion and remain in the churches. it communion, and remain in the churches; they must come out of the churches if they would be Spiritualists. A belief in spirit communion, or even in the philosophy of Spiritualism, by its members, does not alter the ereed of the church.—Address of State Board of Michigan.

AN EPITAPH. This is the silent gate, where death stands warden, Which opens into God's Gelestial Garden. His soul passed through, bearing white deeds of

duty,
Into that summer realm of fadeless beauty;
From whence he visits us, to guide and strengthen,
When life seems dark, and sorrow's shadows
tenethen.

[Emma Tuttle.]

THE Evangelist says: What we want for the pulpit is not merely "more brains," but more love—love for God and for men—which makes even the humblest preacher elequent with the power of sympathy.

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Such is the knowledge taught in Sunday schools and little innocents tortured into remembering! Who cares to know the name of Moses' father, or what Mirah did, or who was Zebedee? Yet such is the pabulum fed to children, and they are rated in proficiency in proportion to the parrot-like readiness with which they repeat this verbiage. What a contrast to the broad and catholic spirit of the Progressive Lyceum, which lives in the actual present, and leaves the past to the actual present, and leaves the past to molder in its undisturbed dust!

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Prof. Underwood's Late Lecture.

In his lecture on "Life and its Adaptation," reported in the Journal of August 18th, Prof. Underwood, in reply to the question, What is Life? roplies, "Life, we have every reason to affirm, is a form of material

Now we have guite as much reason to af firm that all material activity is a form of tife. Indeed, Swedenborg and most of the great scers take this view of things: all life, whether in the mineral, the vegetable, or the animal kingdoms, being, according to their view, an influx from the one absolute, underived, independent life, that we call

No man can despise philosophy without in his turn, philosophizing in the very act. Those Materialists who imagine that their views are in no way a product of philosophical speculation, but are a pure result of exportence, of sound common sense, and of the physical sciences, are greatly mistaken. According to Carlyle, the Prussian king, Frederick the Great, could not regard with patience the dogmatism which would teach Atheism, "For," he said, "It was flatly inconceivable that intellect and moral emotion could have been put into him by an entity that had none of its own." This is the view that the common sense of mankind, where the human mind has arrived at any degree of culture, has always been disposed

We do not at all get rid of the difficulty by saying with Prof. Underwood that "all life is one and the same." That is precisely what most modern Theists teach. Nor do we get a step farther out of the difficulty by saying: "The world produces its inhabitants, and they must be adapted to their environments under the penalty of extinction." Darwin teaches this, but he is far from teaching that this view gives any comfort to Atheism. Science tells us that the world is a product of time. Who or what gave the world its potencies of production? "The function comes from the organ: the organ comes of the environment calling for it," says Prof. Underwood. But may not a Supreme Intelligence adopt that, out of many modes of creation, as the best for His purpose? "I don't see it," says the skeptic. But have we any reason for supposing that a finite being ought to have the power of fathoming infinite plans?

"The organ comes of the environment." This is a mere juggle of words. What is the environment if it has the power of producing organism and intelligence? Seeing that I the eternal and the infinite. life is always antecedent to organization. there can be no such thing as a gradual transition from matter to thought unless we invest matter with spiritual properties. But this, the investing of matter with divine potencies, is simply another way of saying that all comes from spirit.

The strict Materialist must not be permitted to start with taking matter for granted; for he has no logical right to do this. Matter is known to us in the second place only; our first knowledge is of mind, which is nearer to us and more strongly evidenced than any other possibility what-

By crediting matter with the potency of producing the "environments" that produce life and organization, the skeptic simply falls into hylozoism (inseparability of life and matter) and on Theism, unless he conceives of matter as something purely material; that is, unless he regards its constituent particles, not as a sort of thinking matter, but as physical bodies, which are moved in obedience to merely physical principles, and being in themselves without sensations, produce sensation and thought. by particular forms of their combinations. (See Lange's "History of Materialism," page 4). This is not the materialism of Darwin. Huxley, and Tyndail. Thorough going Materialism seems always necessarily to be Atomism; but even Democritus had to resort to his theory of soul-atoms in order to explain the intelligence manifest in the world and spiritualize matter or materialize spirit in i fight.

order to arrive at any rational solution of phenomena. In either case the spiritual theory emerges as the only one true to the facts of human existence.

Prof. Underwood's fundamental doctrine of the unity of all life is freely admitted by the leading philosophers of the day; but it by no means lands them in a dogmatic Atheism. "Living beings," says Dr. Stirling, "do exist in a mighty chain from the moss to the man; but that chain, far from founding, is founded in the idea, and is not the result of any mere natural growth into this or that. That chain is itself the most brilliant stamp and sign-manual of design."

"Even granting," says Zera, "that the germ be endowed with an inexhaustible power of begetting similar individuals, or that it should contain, like some infinitesimal quantity, an infinite number of germs, such hypothesis will explain neither the initial germ, nor the unity of the species, nor even the grown-up and complete individual. The idea must constitute the common stock, and the ultimate principle to which the individual, the species, and the genus, owe their origin and existence."

"The cat catches the mouse, the wolf devours the lamb—therefore there is no God, or if there is one, he is either cruek, imbacile, or idiotic." Such is a fair statement of Prof-Underwood's view: but how do we know that either death or suffering is an absolute and unrecompensed evil either to the brute or the human being? Our finite experience and intelligence are wholly unequal to the solving of this problem. We do not know that there may not be higher forms of life for the beast as well as for the

"But how many germs perish and come to naught! Look at the eggs of the codfish? How many million are abortive! Would a good God allow this?" Truly we are not prepared to say that He would not. For all that we know the life-principle or the spiritual principle (call it what you please), that originated the eggs, may be conserved in reservoirs of which a Supreme Intelligence may have the control.

But then consider: Though your eye may appear to have been made for you to see with, yet that is no proof of design; for there are imperfect eyes, rudimental eyes in the universe, and some persons are born blind. Why are we afflicted with diseases? Why are we pestered with mosquitoes and grasshoppers? Would a beneficient Intelligence tolerate such unpleasantnesses in His universe?

Well, again, we are not prepared to say that He would not. To ask such things is equivalent to asking. Why was any finite, created being allowed to exist? Why were we not all-headts and insects includedmade infinite gods, so that we could have a scope of human intelligence; but because some things may seem exceptional and undesigned, or even inconsistent with quanipotent beneficence, we are not prepared to say that there is no such thing as a spirit in the universe, or that man dies with his mortal body.

To say that there is no design in Nature simply amounts to saying that in an infinite number of cases we can not comprehend the ends which Nature pursues; a conclusion that is not to be disputed. But what experimental proof can be given that these ends which evade our comprehension do not exist? That they may be above and bevond human intelligence is admitted; but this does not tell against Divine Science, of which human reason is hardly to be taken as the exact measure.

The inexplicable abounds; and much that may seem a blunder or a wrong to our finite faculties, occurs; but if our conception of a God is that of a Being who would act precisely as an average man would act in His place, it is barely possible that our conception may be crude and unscientific. In order to say that God's permission of evil is a proof either of imbecility or of cruelty, we ought to be able to take in at a glance

A positive fact reveals to us an Intelligent Cause by a natural analogy which is a law of our reason. A fact like organism places finality or design beyond a doubt. Now if finality exists in only one case, induction would lead us to conclude that it exists elsewhere, even where we are incapable of detecting it. The superfluity of eggs in the case of the codfish, which Prof. Underwood seems to think is a fact conclusive against Deity, may to a higher science than his have a directly contrary significance.

There is not an objection brought by Prof. Underwood either to the theistic or the spiritual theory, which the facts of Spiritualism (admitting, as we admit, that they are facts) are not broad enough to neutralize. In Spiritualism lies the solvent of all his difficulties; and no man can patiently and fairly. investigate its phenomena without learning that these are substantially true.

Ferster's Tribute to Colby.

* * In my mind's eye I saw that grand old yeteran of the cause, Brother olby, to whom the whole world, and especially we mediums and Spiritualists, are so largely indebted; his image being conjured up by a quarter of a century's kindly remniscences.

Thus writes Mai. Thos. Gales Forster. from across the water, and we cordially commend his eulogy, as we know all our readers will. Let us pray that the veteran the soul of man. Thus we have either to editor may long remain to fight the good

A God-Seeking Mela-The Good Time Coming from Hindoostan.

In a late New York Times is the following significant item: "A mela or fair was lately held at Chandpore, India, called the 'Godseeking mela.' Representative Christians, Mohammedans, and Hindoos attended to discuss and compare the merits of their respective religions. Another mela is to be held next year." There must be some Christians over there who are more sensible than most we have here. What large-minded men those representative Mohammedans and Hindoos must be too, Musselmen and Pagans as they are I Would Moody and Sankey, Rev. Dr. Patton and their like hold a mela in Chicago? Would the Young Men's Christian Association ask representative Unitarians, Universalists, Spiritualists, Materialists and the Pagans and Jews, to discuss and compare their respective religions?" No, indeed: such a place gives no room for Pharisees or bigots, only for truth seekers. Brother Bennett, that blunt, outspoken heretic of Science Hall, New York, might go, but the Moody and Sankey sort must grow in grace to be fit for such work. Perhaps a year's study of charity and fraternity, among the Asiatic Buddhists might help them. Strange that this mela is held among the Heathens! Christians in this gospel land had better stir themselves or the Pagans will get into the kingdom first.

We must study religion without fear or favor, hate or prejudice, using our own reason, conscience and intuition to compare and decide. The centennial managers at Philadelphia "builded better than they knew." asking all races and people to meet in fraternal spirit and peaceful rivalry, each and all bringing their best for broad view and fair comparison and selection. As one of our lecturers said: They realized, for six months, on two hundred acres of land, at Fairmount Park, the dream of the prophet -Peace on earth and good will among men." This was in the realm of external and material things, but it broke down prejudice, broadened thought, and paved the way for a great world's mela, where all people shall meet to compare religions in the same fraternal and teachable spirit. All six-by-eight sectarians take notice, all poor, blind bigots open your eyes and souls, for the "God-seeking mela" is coming all the way from poor pagan India, and will be held at your doors sooner than you think, So mote it be! The world will be the better for it.

Let Dectors of Theology and Medicine Consider.

Here is a fact from best sources. In aninterior town in the North-west, in a famigood time generally? The answer to such | ly of high standing and intelligence, an Irish | questions does not, perhaps, lie within the girl was employed as domestic help. She was a remarkable medium and they simply let ker follow her own inclination, as to se-

One day she said, "My father in Ireland and his brother have known nothing of each other for years, and here is my uncle's name and address, in Calcutta, Hindostan, written by my hand. I shall write father's name and address on a sheet of paper, and nothing else, and send it to this Calcutta address." She did so and some months after came a letter from her father telling of his great pleasure in getting a letter from his brother in Calcutta, and how that brother wrote, that he was thus able to reach him from receiving a strange letter he knew not from whom, which simply gave the brother's address and nothing

Grave and learned gentlemen, please consider this. If the devil did it, he is doing work fit for the angels. Mind-reading must span oceans and continents to reach this case; psychometry must flash some fine aura from brain to brain, thousands of miles around the globe; magnetism must fling its mystic spell from prairie to jungle, from the pine to the far-off palm tree. Even that very wise expounder of spirit mysteries, Dr. Carpenter, M. D., F. R. S., etc. could hardly fish up the broken cable of lost localities, from the vasty deep of years by unconscious cerebration.

Give us something worth while. The satanie solution is simply absurd, ridicule is cheap and worthless. Your other poor efforts so far are foggy and inconsequent. Suppose you settle down on the thought that an unseen spirit, real, but too subtle for our dull eyes to see, gave this poor ignorant girl the information which brought joy and renewed brotherly love in the souls of two men, long apart and lonely.

We suggest this remedy for the pitiful weariness and dire confusion that reach your brains. It has the merit of directness, simplicity and reasonableness, and it is sustained by a strong array of facts. Take the plain path centlemen. It is painful to see you go to the devil, or get lost in the woods.

Human Nature.

The July number of this sterling magazine, contains an able article by that prolific writer and fresh thinker, M. A. (Oxon) on Transcorporeal action of spirit; an essay on Motion, Matter and Resistance, by Joseph Hands, M. R. C. S.; A Spiritual Thinker-Oersted: chaptere from a student's manual of magnetism; Reviews, etc. It has improved in versatility and freshness.

Why is conscience like a lawyer's tin box? Because it is the depository of good and evil

Spirits or Od Force, Which?

At one of Mrs. Hollis' seances, the controlling spirit requested a gentleman to purchase, just before the next seance, a pair of scissors, some needles and such articles of dry goods as he should see fit to select, keeping his purchase an entire secret, and bring the materials with him at the next seance. The request was complied with. the gentleman bringing the package securely rolled in three wrappers and by him constantly, until taken held from his hand in the dark room after the seance had commenced; the cutting of the goods, and swift flying needles were then heard for fifteen minutes; the control then called for a light, which, being obtained, there was found pinned to the clothing of each sitter some article manufactured from the goods brought by the gentleman aforesaid. The purchaser of the goods was favored with a beautifully quilted cross, which he afterwards had framed and still has in his posession. The scissors and remnants of the goods were found scattered about the floor. Upon critical comparison of the cross and resettes presented to the sitters with the remnants found, it was evident to all that the articles had been made in the manner claimed and from the goods bought. The gentleman making the purchase of the materials, as well as all present, were well known citizens of Louisville, whose statements and integrity are unimpeachable.

There was no possible chance for fraud on the part of the medium or mistake on the part of the sitters. Will our friends of the Boston Investigator, or others who claim not to believe in spirit existence, explain the transaction to their satisfaction upon some other hypothesis than that of spirit power.

The "materializing" (?) medium of Terre Haute, Mrs. Annie Stuart, was recently thrown from her carriage and received injuries that will prevent her from resuming her seances at present.—Boston Sunday

Whoever the writer of the above may be he exhibits a morbid condition of mind that totally unfits him for journalism, or, a tendency to write without reference to facts, which renders the truthfulness of everything from his pen, of a doubtful character. Attacking a medium by invendo is an act so contemptible in any one, that långuage known to mortals fails to do>the subject justice, even when most skillfully employed. but when one who assumes to be a public teacher attempts this mode of argument, the offence is greatly aggravated

If the writer of the Herald item knows of his own knowledge anything which is conclusive as to the fraudulent character of the materializations in Mrs. Annie Stewart's presence, let him give them; if destitute of facts, and he desires to engage in such business let him publish some of the opinions of dissatisfied ones who so freely offer them for publication, but let him be manly enough to cease from this contemptible use of the interrogation point.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Capt. H. H. Brown spoke at St. Charles, Mich., Aug. 19.

About the first of October, Mrs. M. J. Wilcoxson will start for Colorado on a lecturing tour. For engagements, address her at Strafford. Ct.

Mrs. H. Morse, who has had good success at lecturing and organizing societies in Michigan for seven months past, will start for Houston, Tex., about Nov. 10, and will spend the winter there. She would like to make engagements to lecture in places while en route. She can be addressed in care of this office.

The article by Hon. D. A. Wells in the September Atlantic is one of the most important essays ever written by this publicist. It treats of Property, Titles, and Debts and of the question of their taxability; and assails the monstrous abuse of power by which the same property is frequently taxed in two States. Every man of means in this country will be interested in this masterly paper.

Mrs. Annie Besant, who has been connected as defendant with Charles Bradlaugh, in a trial for publishing Dr. Charles Knowlton's Fruits of Philosophy, is expected in this country soon. She is an earnest, talented woman devoted to Free thought and Reform.

Prof. W. H. Chaney, of Salem, Oregon, who became a convert to, and an advocate of the science of astrology through his study when employed to write a work against it, is now publishing an ephemeris from 1800 to date.

Readers of this paper who are in debt for subscription should not fail to arrange for payment before the accounts pass out of the control of the Administrators by order of the Court. Law is like a sieve. It is easy enough to see through it, but one must be considerably reduced before he gets through.

Dr. R. D. Barber, of Worthington, Minn., recently attacked A. P. Miller of the same place, and editor of the Worthington Advance, upon the street, first having charged him with "introducing Spiritualism into Worthington." If this bigoted doctor thinks that a crime, he will be very busy if he suppresses it.

Alex M. Greenwood, of La Junta, Mora Co., New Mexico, writes that he is a clairaudient and not a clairvoyant medium.

Sufferers from physical ills should not fail to read the advertisement of Mrs. C. M. Morrison, Boston, who is entitled by reason of her kindness, to consideration, and by reason of her wonderful power, to busi-

Thomas Cook is lecturing in Minnesota, and from all accounts making people talk! J. H. Brooks, (formerly a Baptist Rev.) has given lectures at Lu Verne, Minn., which have created much thought and discussion. His story of the quantity of

'manna" that is said to have fallen once, is worth the time of every person to con-D.S. Reatcap, Fredonia, Wilson Co., Kan.,

writes for address of trance and developing mediums, who he says are much needed there. If people would sit by themselves quietly and regularly, mediums would soon be developed. Melisna Esmay, a Spiritualist, was tried in the county court on yesterday for insan-

ity. The charge was that she continually dwelt on the possession of a spirit which served as a husband, and located that invisible being in her stomach. The spirit was to her all that the name of a husband implied, and the glories of her liege lord were always uppermost in her talks. The case was fully heard and, and a verdict was returned by the jury "not insane." A rather curious verdict, but fully warranted by the fact that the woman on all other subjects was retional.—Chicago Times.

We have been unable to give this case the investigation we had intended and shall do so in the future, if possible, now giving the above for what it is worth.

Miss Ada Turk is holding seances on Monday, Wednesday and Friday evenings, at 354 West Lake St. Admission for gentlemen 50 cents, ladies 25 cents. Private sittings daily.

Robert Dale Owen was both married and buried by a Presbyterian minister. When making, before his death, arrangements for his funeral he said, "Mr. Huntington mar-ried me and may as well bury me; 'tis true we do not think alike on all theological marries but we work in the same God, and points, but we worship the same God, and hope to live in the same heaven."—Ear.

It may be true, that Robert Dale Owen at the time of his passing over believed in the same personal God as does Mr. Huntington, but we do not think so, and are satisfied that Mr. Owen has not been fairly quoted.

The following appears in the Ottawa (On.) Daily Citizen:

"Consistency Thou Art a Jewel"-A challenge to the medical profession and temperance advocates of the Donaida: I am prepared to prove the drug traffic a greater curse, a greater cost and a greater nuisance to the human ramily than the rum

Why call the effects of rum, murder and suicide, and the effects of drugs a "visita-tion of God." What is a visitation of God? 'O; consistency, thou art a jewel."

If he should talk in that manner in this rountry,laws would be speedily passed with a view to prevent it, whatever success might attend the effort. This is a very free country in some respects.

Messrs. Burnz & Co., 33 Park Row, New York, are publishers of the Anglo-American primer, of which they say:

"Deziend tu teech a proper speling and pronunsiashun ov the English Langwej, and tu serv az a direct gied tu the recding ov ordinery English print.

A city girl wrote to her lover; "Now, my dear George, don't fale to be at the singing school to-night." George wrote back that "in the bright lexicon of youth-Webster's unabridged—there's no such word as fale."

The spelling of George's sweetheart strongly resembles that of a greater portion of the communications received at this office condemning mediums.

The Banner speaks highly of Robert W. Hume as a lecturer, His address is P.O. Box 158, Long Island City, N. Y.

Officers of societies desiring to give their members the best proofs of spirit power and return should read the following clipped from the Banner:

J. Frank Baxter at Willimantic, Ct.-D. B. Isham writes: "The new committee chosen of late by our society resolved upon taking inspiration as their guide, and engaged Mr. Baxter to come and awaken, if possible, an interest among us. On Sunday, August 5th, he came before an audience of entire strangers, a few only having read of him in the Banner. It proved a perfect success in every respect. The house was filled to the extent of its seating capacity after the first lecture, and it was remarked by people on the street, no man ever came to Willimantic who created so much excitement. It was amusing to see the companies of persons gathered on the street and in the stores, discussing the merits of the philosophy of Spiritualism, during the two last of the three days he lectured here, and since. His singing was very fine, many times calling out the applause of the aud-

The lectures were full of thought and reason, while the tests were astounding in all cases, he giving the name in full of the spirit, circumstances, dates, etc., correctly, so that all were identified. We are strengthened and encouraged, and hope the recital of this, our experience, concerning the procuring of this eloquent speaker and fine medium may lead others to go and do like-

A correspondent of a St. Louis paper who has evidently witnessed the manifestations of Spiritualism and failed to account for them by detecting trickery, has invented several theories in explanation. He says, "The medium is simply an unconscious in-strument who utters the thoughts of other minds, through the aid of that unknown, subtle power which, in its different phases, is called biology, clairvoyance, mesmerism, animal magnetism, etc. Whatever it is, it sometimes develops mechanical powers far in excess of the physical strength of the operrator or medium, and, I believe, without his touching the object to be moved, though I have never proved this." He declares that seeing questions unknown to the one presenting them to the medium can not be read. His experience must have been limited.— Boston Sunday Herald.

Dr. Beck, of Delphi, Ind., is an active working Spiritualist, and a successful practitioner. Friends traveling in his vicinity, will do well to make his acquaintance.

A correspondent of the Banner from this city mentions a "Madame Rosa, as a another of our well-known test and business

We simply inquire what kind of business? and suggest if his statements in other respects are of the same character, they should be received as subject to proof.

We shall publish in our next Hon. Robert Dale Owen's experience in Spirit-life, as given through Mrs. Richmond, before the Spiritualist society of this city.

Bro. J. M. Allen writes:—The late editor of the Journal purported to communicate of the Journal purported to communicate through my lips a fortnight ago or more, at the house of Geo. Hutchins, Ancora, an enthusiastic subscriber of the Journal and friend of Bro. Jones. Mr. & Mrs. II, have an upper room in their dwelling set apart for spirit communion and communication. There ought to be in avery house cation. There ought to be in every house such a sanctuary. We should have less of Diakka. Bro. Jones spoke with ease and at considerable-length; and among other things alluded hopefully and positively to the future of the Journal.

Dr. J. V. Mansfield, of New York, paid us a visit while on his return from Denver to his home. He reports an enthusiastic recep tion everywhere, which we know he so richly deserves. He may be addressed in future at 61 West 42d street, New York.

We clip the following from the Boston Sunday Herald, and give it to our readers. as an illustration of the charity felt not preached by so-called Christian ministers:

"So the Spiritualists have bought this place for a camp ground, have they?" said a ministerial looking individual, as the Vineyard train on the Old Colony road ran by Onset Bay Grove, one day last week. "Yes, and they've had a large—camp meeting, I hear," was the reply. "It's a pity," rejoined the first speaker, "that they hadn't selected a location at the extreme end of the Capa and location at the extreme end of the Cape and all of them gathered there. In that case it would have been no loss to the United States if Providence had cut it loose from the main land and floated if out to sea."

Mrs. De Wolf, the well known trance medium, may be found at 263 West Madison

Bastian and Taylor are on their way to Chicago. They will resume their seances here Sunday September first.

J. H. Lewis of Ossawatomie, Kansas, has been lecturing at Chesnut Grove, Fairview, Pleasant Valley, and Fontana. He speaks highly of his reception, though it appears (we think unintentionally on his part) that he received less money than he paid out for expenses, which, too, were very light. Mr. Lewis desires mediums who are seeking a new location, to correspond with him.

Rev. Mr. Boole, of Meriden, Conn., peremptorily forbade the continuance of some dramatic readings at the Sea Cliff hotel the other evening, calling them "frivolous and insulting to Abaiching God" Some of the guests told the reverend to either go out or be put out, and the readings continued.—Ex.

When the people in the land of "Blue Laws" refuse to accept the dictum of their religious teachers as their only guide, it may well be supposed that free thought is now the rule in this country, and whatever tends to instruct or innocently amuse, will not be considered unpleasant to "Almighty God."

Bishop A. Beals will lecture in Detroit, Mich., during September. Spiritualism seems to be looking up in Detroit.

J. H. Lewis, of Ossawotomie, Kan., will answer calls to lecture anywhere if his expenses are guaranteed.

Reports come to us of one Jennie Mc-Guire traveling in Indiana, professedly a medium for materializations, hailing from this city, and detected in one or more places in fraudulent practices, simulating mediumship, and, 'tis said, confessing thereto. We have no knowledge of such a person, but a correspondent writes as follows: "We have in our possession the proofs of her guilt. and she also made a confession in presence of all-oh, so false; it seemed impossible for one so young (about eighteen) and apparently so innocent; may God and the good angels guide her feet in the path of virtue and goodness is our prayer." The probability is that Jennie found virtue didn't pay, and resorted to something that would regardless of consequences. Prayer for such girls may be well, but may the day be hastened, when true Christians will be always found by such unfortunates, who will tender them a home and labor at fair compensation. Such an act would cause more rejoicing in the Summerland than the combined arguments of all earth's teachers for years.

The Bible in the Schools.

The Interior says: "New Rochelle, New York, has been the scene of a novel religious strife between the Catholics and Protestants about the reading of the Bible in the public school there. The Protestants being in the majority, the Bible has retained in the schools, the Catholic children being allowed to absent themselves from the reading if they chose. Shortly before the school closed for the year, the Catholic parochial school adjourned, and the pupils in attendance entered the public school, which put the Catholics in the majority, and the tables turned. The Protestant children are therefore now kept out, while the Catholics 'say' their 'beads.'"

"SOAK," is the only Japanese equivalent of "baptize," and the Japanese Bible consequently reads, according to a religious paper, the Alliance, "In those days came John, the scaker, preaching in the wilderness, saying. Repent and he soaked, every one of you."--Boston Investigator.

Philadelphia Department.

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

Rev. Cyrus Jeffries in Memoriam.

Passed on to the higher life, on Sunday the 12th of August, at the Pennsylvania and New Jersey camp meeting, Cyrus Jeffiles in the sixty-eighth year of his age.

Our readers and the Spiritualists everywhere who have become familiar with the name of this earnest laborer and writer will regret to hear of the sudden departure from our midst of one, before whom seemed to open a wide field of labor, but he has gone with his harness on him, "Thou art fallen in thine armor."

Mr. Jesfries was unanimously elected president of the Penna. State society of Spiritualists, and on entering upon this work he has sent out some earnest words. He had commenced his labors as missionary. He came to Philadelphia on Saturday the title of August and wont down to the the 11th of August, and went down to the camp ground, at Andrews' Station, N. J. Soon after his arrival he opened the meeting with a deeply impressive and earnest prayer; and in a few minutes after, feeling laint and siek, he said, "I am going to die. My work is done; I am ready to go." He was carried into one of the tents and year soon began to lose consciousness. He remained in a quiet condition until Sunday evening at 10 o'clock, when his spirit passed out of the form. Appropriate services were held at the meeting on Sunday morning, when Dr. Rhodes read the 15th chapter of first Corinthians, and the Rev. Moses Bal-

lou of Atco, N. J., offered a prayer.

Mr. Jeffries was a man of vigorous frame but he had had severe attacks of sickness. To one who has traveled life's journey, and faithfully labored according to his gift, for the good of his fellow men, it is a relief to lay down the burdens of life, knowing that we have a house not made with hands, eternal in the heavens, in which we shall

continue our labors. Mr. Jeffries was a most earnest and devoted advocate of practical Christian Spiritualism, and his writings in defense of this have been extensively read in this country and in Europe. He was a very kind-hearted man, whose sterling integrity and goodness were manifest in his life, and if we did not know that he still lives and will labor on m the great work to which he dedicated his life, it would be cause of sorrow. He was always laboring for the good of humanity, and we learn that at his new home in Fulton Co., he was gathering the nucleus of a society of earnest workers like himself; though as he remarked to us he was not so anxious that the people should come out and form new churches, as that they should become faithful workers in the churches, so as to infuse Spiritualism into them as it is the vital basis on which alone true religion must be built. He frequently preached in the churches seeking to leaven them with the gospel of Spiritualism.

In early life he entered into the ministry of the Congregational church; afterwards he joined the Methodists, and labored for many years among this people, but being of a progressive mind he turned his attention towards Swedenborgianism, and has preached frequently in Philadelphia and other places for them. Having been treated successfully by two spiritual mediums of this city, he turned his attention to various gifts referred to by Jesus, and he was very emphatic in his efforts to show not only that the gift of healing, but all the others were to be continued by the true followers of Christ everywhere.

Our sympathies go out to the companion whom he has left, and to his children, but we know they have the consolation of realizing that he is not lost but gone before, and we can say with the poet:

Gone to thy Heavenly Father's rest, The flowers of Eden round thee blowing! And on thine ears the murmurs blest Of Shiloah's waters softly flowing; Beneath the tree of life which gives

To all the earth its healing leaves, In the white robes of angels clad, And wandering by that sacred river, Whose streams of holiness make glad The city of our God forever!

Bravest of spirits! not for thee Our tears are shed, our sight are given: Why mourn to know thou art free Partaker of the joys of heaven? Finished thy work, and kept thy faith In christian firmness unto death, 🧈 And beautiful as sky and earth, When autumn's sun is downward going, The blessed memory of thy worth

Around thy place of slumber glowing: Oh! for the death the righteous die! And end, like autumn's day declining, On human hearts, as on the sky;

With holier, tenderer beauty shining: As to the parting soul was given The radiance of an opening heaven! As if that pure and blessed light, From off the eternal alter flowing, Were bathing in its upward flight, The spirit to its worship going!

Bussed to Spirit-Zife.

Passed to Spirit-life, Aug. 7th, 1877, Wm. B. Gustine, aged

Our departed brother was a kind father, a good of tizen and a stanned Spiritualist, charitable to all but firm in what he believed to be right. In his departure, the Spiritualists have lost a faithful worker, the poor a generous friend, and our city a good citizen. We shall meet, but we shall miss him; there will be one vacant chair, but his beloved companion and children, who passed to Spirit-life some years previous, will be there at the gate, to welcome him.

SAMUEL EDDY.

Blichigan City. Banner of Light olesse copy.

Grove Meeting.

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

Michigan State Association of Spiritualists,

The Semi-Annual meeting of the Michigan Association of Spiritualists, will convene at Rockfest. Kent Co., Sept. 7th, 8th and 9th. The season of the year being favorable, a large attendance, and representation of free thinkers is anticipated Let in hope to begin a new era in the pages of Modern Spiritualism, wherein a well organized practical work shall success. This accomplish great results. All persons destrous of becoming members of the Association, will please send their name, and \$1.08, as a fee for membership, to Dr. J. Y. Spencer, Treasurer, Battle Creek: by so doing you will lead your influence to the cause we advocate and aid as to the better fartner, materially, our interests. During the summer fronths we wish to call as many grove meetings as possible. Talented speakers are ready for the post, and people saxious to know of our faith. Any local society, or place desirous of organizing one, who may lavor holding such a gathering can correspond with the Secretary, at Battle Creek, and thereby complete their arrangements for such shall thus secure early their choice of lecturers. We especially invite all lecturers in the State to attend the semi-annual confension, as we hope to combine our efforts, and establish some plan of work for all willing to labor in the broad field of reform.

A. B. SPIRKER, Provident.

Mrs. I. E. Bailey, Secretary.

S. R. McCaroner,

Constituting the Executive Board.

Grove Meeting.

The Spiritualists will hold a grove meeting at Schooleroft, Mich., Aug. 5th. Mark. M. Peracroy, Fig., and Capt. H. H. Brown are the speakers. Heri, Cooky will be present with his spirit pointings, and M. C. Vandercock will sing some of his original songe. Excursion trains at helf fare will run from Lansing, Battle Greek. Allegan, Grand Tapide, Mich., and Elsbart and South Bend, Inc.

Friends of Human Progress.

The twenty-second annual meeting of the Priends of Human Progress, of North Collins, will be held in Hemiock Holl, Brant, Eric Co., N.Y., on the diet day of August, and the 185 & Rad days of Sept., 1817, opening seed day at ten o'clock A. M. Mrs. Lvdia A. Pearsall, of Disco. Mich.; Giles D. Stebbins, of Detroit; Mrs. E. L. Wasen, of Thusville, Ph., and others will us present to address the people. Committee—Gev. W. Tay-or, Lovi Brown, Ella Dillingham, Edsha Brown, C. S. Roth-land.

Northern Wisconsin Spiritual Conference.

Splittenlists, Liberalists and Freettinkers, the Northern Wisconsin Spiritual Conference will convene in Spiritualist Halt,
Omro, Wia, Sept. 4th, 15th and 16th, 1837. Engaged speakers,
W. F. Jamieson and C. W. Siewart. All other speakers are
nythed to participate. Mrs. Mary Severance. of Whitewater
(the best psychonietrist) will be at this meeting. A. B. Severance, of Milwaukee, has also promised to be with us. Officers
for the ensuing year will be elected. The dest of vecal and
last unental intusic is engaged for this occasion. Friends,
bring your well-filled baskets. Dining room attacted to the
half where meals will be reryed up to those who wish at cost.
Saturday evening, will be devoted to a social party. Let every
one interested in truth be on hand. The statiorm is free.

Di. J. C. Phillips, Sec'y. Di.J. C. Phillips, Secy.

The Spiritualists of Central Iowa

will hold a four days' campineering at lowe Falls, commencing Sept. 18th in a grove near the depot and adjacent to the banks of lows river. Several specifiers from different parts of the country are expected to be present. The meeting will be conducted by the State Missionaries O. H. Godfrey and W. H. Andrews.

Michigan Grove Meetings.

At South Hoven, Mich., Ang. 2th and 5th; at Fowlerville, Michigan, September 1st and 2st; at Plainvell, Michigan, September 1st and 2st; at Plainvell, Michigan, Sept. 1st; and 1st., These meetings will be held under the queples of the State Association. Br. Spinning and ether speakers will be in attendance. Mrs. L. E. Balldy, Scay, 22-201.

Grove Meetings.

The Spiritualists and Free-Thinkers, of Boone county and the Northwest, will hold a three days' meeting on Boone County Agricultural Grounds, Belvidere, Illinois, August 28th, 28th and 28th, 1877. 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 medimus in the country will be present, and no pains will be spared to make the meetings both interesting and instructive. There will be on hear of conference, each half day, when any, who desire, can express their opinions, without reserve, on the topies of Beligion or Reform. In fact, all are invited to take part in the Conference Exercises. The Foir Grounds of ford goed buildings for campin, and ample stabilizes for house, which can be had free of charge. Meals will be cerved in the Dining half of the Grounds, at actual cost.

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Another Breenerge, M. D., physician to Emperor Adolers Breenerge, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our Patent Rye traps. "With gratitude to God. and thankfalacts to the inventors. Dr. J. B. al. & Co.. I hereby recommend the trial of the Eue Caps (in fall faith to all and every one that has impaired evesight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, at my advanced period of life—91 years of age—I believe they will restore the vision to any individual if they are properly applied. ADOLPH BIOENBERG, M. D., Commonwealth of Missachusetts, Esser, ss.

June 18th, 70, personally appeared Adolp Hiomberg, made oath to the following certificate, and by him subscribed and sworn before me. WM. STEVENS, J.P.

LAWRENGE "ITY, MASS., June 9th, 1878."

We, the undersigned, having personally known Dr. Adolph Bionberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach.

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Poices from the People.

THE SOUL.

Its Wonderful Capabilities.

Mrs. Denton, of Wellesly, Mass, seems to doubt the existence of the wonderful capabilities which we ascribe to the human soul-even while the body is fully alive, the soul goes forth and foretells accident that will happen to it, as fully set forth in the following from Chaucer, A. D. 1250: Two friends, or brothers, with devout intent, On some far pilgrimage together went: It happen'd so that, when the sun went down, They just arrived by twilight at a town; That day had been the builting of a bull. Twas at a feast, and every one so full, That no void room in chamber or on ground, And but one sorry bed was to be found. And that so little it would hold but one, Though till this hour they never lay alone. So were they forced to part; one staid behind, His fellow sought what lodging he could find; At last he found a stall where oxen stood, And that he rather chose than lie abroad. Twas in a further yard without a door; But, for his case, well littered was the floor. His fellow who the parrow bed had kept, Was weary, and without a rocker elept! Supino he snored; but in the dead of night, Ho dreams his friend appeared before his sight, Who with a ghastly look and doleful cry, paid, "Help me, brother, or this night I dia; Arise, and help, before all help be vein, Or in the ox's stell I shall be slain." Roused from his rest he waken'd in a start, Shivering with horror, and with eching heart; At length to cure himself by reason tries; 'Tis but a dream, and what are dreams but lies?' So thinking changed his side, and clused his

His dream returns; bis friend appears again:
"The murdovers come; now help, or I am clain!"
"Twas but a vicion still, end vicions are but vain.
He dreamt the third; but now his friend appeared
Fale, naked, pierced with wounds, with blood beemear'd.

"Thrice warn'd, awake!" sold he; "rollef is late, The deed is done; but thou revenge my fete! Tordy of aid, unscal thy heavy eyes, Awake, and with the downing day arise; Take to the western gate thy ready way, For by that passage they my corpse convoy: My corpse is in a tumbril laid among The fifth and ordere and enclosed with dung. That cart arrest and raise a common cry; For eacred hunger of my gold I die;" Then showed, his grisly wounds; and last he drew A pitcous sigh, and took a long adieu. The frighted friend crose by break of day, And found the stall where lete his fellow lay. Then of his impious bost inquiring more. Was answered that his guest was gone before: "Muttering he went," said he, "by morning light, And much complained of his ill rest by night." This relead suspicion in the Pilgrim's mind; Deceuse all heats are of an evil kind. And off to share the snell with rebuera join'd. His dream confirmed his thought; with troubled look

Straight to the western sate he took;
There as his dream foreteld, a cart he found.
That carried compost forth to dong the ground.
This when the pilgrim saw he stretched his threat,
And cried out murder with a yelling note.
My murdered follow in this cart lies dead,
Vengeance and justice on the villian's head;
You magistrates, who sacred laws dispense,
On you I call to punish this offense.
The word was given within a little space,
The mob came rowing out and thronged the

All in a trice they cast the cart to ground, And in the dung the murder'd body found; Though breathless, warm and recking from the wound.

piace.

The criminals are selzed upon the place; Carter and host confronted face to face, Stiff in denial, as the law appoints, On engines they distance their tortured joints, So was confession forced, the offense was known, And public justice on the offenders done.

And it might be well still further to relate the case of Mrs. N. of England, as given by M. A. (Oxen). "It appears that she was much interested in a young man (whose mother had died of consumption, and who was an intimate friend of hers) whom she had often visited at Kensington, she living at Hampstead. He was recovering from an illness, as she hoped when one morning she told her husband and sons at breakfast, that she had had a vivid dream about Willie, the invalid; that she had been to the market-place at St. Heliers, Jersey—it was then early in summer—a place which she knew from having resided in the island, and had bought a quantity of strawberries, and sent them, or brought them, (I am not sure which)

to Willie, and they were most acceptably received. "On the following day she received a note from him thanking her for the delicious atrawberries, which he had enjoyed very much. This note surprised and puzzled her, and she went alone to see Willie, and heard from him that he had found a large plate of fine strawberries, on his bed, which he was told (how I do remember) were sent by her, and that he had enjoyed them very much. On questioning him closely as to whether he had not been dreaming, he gave as proof that he had eaten them, the fact that a green leaf had stuck in his teeth, and in his weak state it had troubled him to get rid of it."

Really, who can doubt the wonderful capabilities of the human soul, if, when detached from the body, it could carry a plate of strawberries to one situated some distance away.

Mesmerisms.—Capt. John James relates in the London Spiritualist, some curious incidents in relation to mesmerism. He says: One day I was meamerising one of my servants, a country girl, who, I need scarcely say, had never studied phrenology. A lady was seated next to her, and I touched the sensitive's head on the right side, on the spot marked by phrenological writers as the organ of adhesiveness. The girl immediately clasped the lady's hand, and showed by signs very strong attachment to her. I then touched with the forsinger of my other hand the organ of combative. ness on the left side of her head, without withdrawing my finger from the organ of adhesiveness, and the results were very remarkable. The sensitive, still holding the lady's hand in her own right hand, struck out violently with her left hand; at the same time the right side of her face wore a most amiable expression, whilst the left side was distorted with anger.

Dr. Braid, in his work on Hypnoties, mentions that two of his patients, country girls, on the organ of "Imitation" being touched, spoke five highest correctly. "BHEEP SKIN.

The State Board of Health.

In accordance with the provisions of the Doctor's law of this State, a Board has been created with head quarters at 302 State street, Chicago, and said Board has given notice to "every person practicing medicine" to come forward and show his sheepskin at said office, and make affidavit that he is the lawful holder of the same, and is the identical person named in such sheepskin. This Board also sits in judgment upon these sheepskirs and decides whether they are genuine or spurlous, and pronounces accordingly. But in case that the skin is a genuine sheepskin, the owner of said skin is obliged to pay one dollar to said Board, whereas, should the decision be that the sheepskin is not genuine, then said Board is allowed, and authorized to collect \$20! So unless the skin holder is sure that his certificate is genuine sheep, he had better provide himself with the difference between one and twenty. It must be presumed that the individual members of the Board are each possessed of the genuine article, and know the difference between a sheep and calf skin, or a case of searlet fever from small-pox. Graduates are informed that they can present their diplomas by proxy or in proper person, also to Dr. Wardner, Cairo; Dr. W. M. Chambers, Charleston; Dr. J. M. Gregory, Champaign; Dr. N. Befeman, Galesburg, and Dr. A. L. Clark, Elgia.

It would also be a most excellent thing for this Board to pass upon the cranial contents had capacity of every sheepskin holder, and endorse the same upon the certificate, so that sick people will be entirely protected and be certain that they are employing a physician who knows what a "Jingle-wad-joint," or vinegar cup is. But we unto the pill and potton guzzlers when this noble army of regulars get organized! Magnetic healers will now be forced to step back and allow sheepskins to rule for a while.

UNIVERSOLOGY.

By George Wentz.

That assemblage of causes and effects which we call the world is composed of two realities, namely, matter and force, each of them equally eternal. Matter is that which is opposite to spirit; the plastic substratum on which spirit founds itself; its capability of transformation being the essential property seized on by spirit to effect its own progress through modes of existence.

Mundane existence is a combination of the ma-

Mundane existence is a combination of the material with the spiritual, which are two distinct and real forces acting with and upon each other. To mundane minds any other mode of existence than the conjoint action of these two is inconceivable. Hence, according to the law of unity, traceable throughout the universe, any mode of existence other than the mundane, should also be a combination of spirit with matter. Not matter necessarily of the gross forms in which we know it but still matter indubitable.

combination of spirit with matter. Not matter necessarily of the gross forms in which we know it, but still matter indubitably.

I characterize matter as a force, because nothing but force can oppose force. More correctly, the material universe is essentially one force in two gooditions positive and pagestive active and two conditions, positive and negative, active and passive, attractive and disruptive, as indicated in the statics and dynamics of physics, wherein a division of study is made on a force at rest and a force in motion. When these two forces come together, there is no vegative, but a transmutation of the two, the result being a third product, or thing standing (sto, stare) in equilibrium between the two, and established by their joint action. At the point where these two forces, or this force in two opposite conditions, meet in equilibrio, life as a moving principle is offered a nidus, and starts thence as a germ of being on its future possibili-ties. Dr. Hickok (Rational Cosmology p. 117) says: The sense conception of matter can by no possicility admit of anything static or dynamic in na-ture; the supposed matter is wholly dead, mere inertia. But our thought conception of a space filling force as the true substantial matter involves the full conception of both statics and dynamics. Counteraction in equilibrium must stand self fixed. It is a force holding itself in place. * * * * A static force is that antagonism which holds itself at rest in its balanced contraction. A dynamic either draws or drives. But were there no way of attaining to the supernatural, both the perpetuation of rest, and the beginning of motion would be absurdities. Spiritual activity put in counter-agency makes a physical stand-point, from which all physical may go out in operation."

A Young Girl's Supernatural and Einsive Bed-Fellow.—The good people among the hills of Morris county, N. J., have found excitement in the case of a young girl said "grievously vexed of the devil," and whose condition is as unaccountable as it is deplorable. The girl, according to the World's informant, is a daughter of Elijah Nickols, blacksmith of the Glendon Iron Company, at Hurdtown. She pre-dicted evil against her fifteenth birth-day, which befel her on the 13th of October last, and since that date she has been bed-ridden and paralyzed. At times there appears under the counterpane of her bed a presence as of a rat, a rabbit, or a cat swiftly moving from place to place and cluding detection In vain is the bed-stripped or the patient removed to another place; the "presence" is only powerless to act when the mother sleeps with the child. The physicians, no less than the country side, are hat-iled. Crowds come daily to see mystery. On one recent occasion, Mr. Richards, Mayor of Dover, held his stiff hat above the "presence," and the hat received a blow that crushed it. Violent blows have been given to the hand, to a cane and to other objects held over the place where the "presence" was, and, needless to say, attempts to grab the "presence" have failed. 'All the while the girl lies mosning as if in terror or pain, and her posi-tion in the bed would be plainly such as to show that the mysterious movements were not caused by her. The girl has been known to abstain from all food for the space of fifteen days, and for some weeks past she has only received a little milk daily; yet her face is fair, and when the visitation is not nigh her sleep is apparently healthful. Her parents are plain and honest people, who viewed this as an affliction not to be turned to account for notoriety or money. The neighbors, unable to account for it in any other way, have solemnly decreed witchcraft against an old woman living among them, and charms are in active demand. New York World.

This looks a little like the works of a magician, as presented by the Theosophs. As set forth by an exchange, it appears that the adept who has safely passed the first portals has many of the secrets of the universe at his command. He can break no laws of creation, but he has a knowledge of them which gives him a power of control. For instance, the adept claims that he can hear voices a thousand miles away or more, without the use of telephone and wire. A few days since two gentlemen visited Mme Blavatsky, and, after some conversation, she said to one of them, "Do you think now that I am a humbug?" "What do you mean," he said. "Before you started, when you were speaking with your friend in your own house, I heard you say to him that you thought I was a humbug." The astounded man had to admit it. A Theosoph says that he has been visited by the duplicates of individuals who were in India, thousands of miles distant. While they lie asleep, their double (so to speak) visits those whom they desire to see. This is a mystory, but its like is found in the somnambulist, who, with every sense alert, walks on the edge of a parapet, or sits and writes out the thoughts that trouble him when awake. Yet these people have no aubsequent knowledge of their acts when asleep. These visits of the doubles of friends are made indifferently by day or night. They enter the room and sit in the chair. Often when a Theosoph has been talking with Mime Blavataky on some intrieste point in the book she is writing, he has turned his head to find the whole thing written out upon a sheet of strange paper, whose like caunot be found in this country. He has taken it up, read it, discussed it, used its suggestions, and having laid it down it has diseppeared in the same manner in which it

In this case we have a projection of thoughts on a piece of paper, which vanishes as suddenly as it appears. Have not some of the Theosophs been trying their skill on the above young lady.

Oscawotomie, Man.—J. H. Lewis writes: I have been working up the cause to-day, and find a profound interest here. What the people want is proof We want a good physical medium who will stand the strongest tests. The Spiritualists, Infidels and churchmen are calling loudly for a good medium. A materializing medium would have all he could do for a month or more. One man says he would give the "work of a year if he could become convinced of the truth of Spiritualism," and hais a man of means and is also honest. A golden harvest is waiting for some good medium.

Frenks of a Sommambulist.—A gentleman of Ontarlo, and whose communication we published last week, writes again. He wishes his name withheld: I wrote you several days ago, telling you of losing a wallet of silver, and asking you to assist me to recover it. I am happy to say that I have found it. Usually when I retire from business at night, I take my money to my dwelling, but not being able to find it in the house on the following day, I searched the store, but to no avail. Finally, I accidentally found it in my tinshop among a collection of iron, worn-out tools, etc. I think I have been, my own tormenter in the above case. I would gladly refrain from such mischlevousness if I may call it such; it is too expensive.

That Mysterious Note.—It was stated that Sir Philip Crampton had placed in the Bank of Dublin a note for £100, to become the property of any clairvoyant who should read the whole of it. This was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank check.

What clairvoyant could read a blank? Intently looking for writing, they would fail to discover anything. Sir Phillip Crampton was a fraud himself, or he would not have ettempted such an imposition.

Have Animals, Spirits?—Dr. Henry Moore in his work, on "The Immortality of the Soul," says:

"This person, I say, of so extraordinary an integrity, and of a judgment as unquestionable as his veracity, told this to myself and several others for the most certain truth—that a horse which he left at home met him, to his thinking, as he was returning thither after some days' absence, in a ground some miles distance from his own house, and that he knew him to be his, bating that, as he came nearer, he seemed to he overcast, or at least finctured up and down with a fiery and a shining has or brightness. Which, when he much wondered at, he understood, at his coming home, that his horse had died the very same hour that this igneous sort of gelding appeared to him in his perfect shape."

Verily, the evidence seems strong indeed that animals have spirits. We have had several pet dogs, and we would be delighted, as John Wesley said, to have them wag their tails before us in "glory."

Suicide.—Lana Hutchinson, of Bishop Creek, Cal., writes: Seeing an article in the Journal from Dr. Woldrich recently, in which mention is made of the condition of suicides in Spirit-life among whom was that of Dr. P. B. Randolph, I send you a communication received from my father through Mr. J. V. Mansfield, that goes to prove his home is not in those low and dark conditions, he being there only on a visit. Although he may have suffered by his sudden and uncelled transition, yet he is a bright spirit and has a "beautiful mansion in the skies." I sent a scaled letter to Mr. Mansfield at Chicago, in March last, addressed to "E. S.," Spirit-world, with these questions enclosed:

"Dear father, have you met my mother since she passed to Spirit-life? Are you in the same sphere with her, and what relations does she now bear to you? Have you met my friend, Dr. R., in the Spirit-world? What of him, and what sid or influence is he to me? Does he still remember with plessure his sojourn here in this valley among the hills?" The scaled letter, intact was returned with the following reply:

"Heaven be praised, my dear daughter, for the assurance that I now have that you sill! love the memory of your dear father. Your dear mother I have met, and she is anxious to speak with our first born, (test)! O my daughter, be thankful that so great a light has rested over your pathway—but few have been thus blessed. Your mother and I are not in the same sphere yet; however, we hope to be by and by. Yes, I have met the God gifted spirit, and he is your estensible guide; you need no other, save your own soul's inspiration; he is very much to you. Could you but see his mansion! Your mother is waiting to speak; let her, O do. Your guide P. B. R., is frantic with delight. He says, "It reminds him of being on the top of those mysterious mountains' (but instead of the word, the outlines were drawn of the peaks of the Sierras as seen from the valley here), when his soul shouted aroud with praise to God for allowing him to see the magnificence of a peo-

for allowing mm to ple extend the R. C.

Your father,

EMMERY SMITH.

There is a test in the above of the truthfulness of Dr. Randolph's revelations to Mrs. McDougall, in speaking thus of his mansion, as a description of it was given and written in the MS of his book, "Beyond the Veli," several months previous to this communication being received. This book is now in the hands of the publisher, D. M. Bennett, of New York. All who are destrous of having a copy of this posthumous work can get it by sending their names to the publisher's address, Science Hall 8th street, New York.

Drifting Rapidly Towards the Summer-Land.—It appears from the Banner of Light that William H. Davenport, lies utterly prostrated and worn down at Sidney. New South Wales, (whither he went from New Zealand,) awaiting the coming of the angel of release whom men call death. His physicians have given up all hope in his case, and warn him that any attempt on his part to make the journey back to the United States would result in his decease in transitu. He has been a medium for the past twenty-three years. In company with his brother Ira, under the name and style of the "Davenport Brothers," or "Boys," they have traversed nearly every quarter of the globe; Europe, the East and West Indies, South America, Australia, New Zealand, and other wildely separated points being marked on the chart of their wanderings, while there is scarcely a town of any size in the United States where they have not given practical witness of the gifts they

The Fiji Islands.—Bro. J. M. Peebles has visted the Fiji Islands. He says that the Fijians believe in God and a future existence, and multitudes of demons, there being one bad king demon above all hosts whom they call Taboro. To him they pray. God they denominate Kalo. He resides in the sun, whispers in the winds, etc., and manifests his displessure in the hurricane. They hold converse with spirits. They fast and in an ecstatic state they profess to see their dead relatives and to forefell the future. They also cast out bad

That Mysterious Lamp.—We hope that John King, who seemingly has a copyright for making the spirit lamp, will produce the same phenomenon in this country. A writer in the Spiritualist says: 'John King next appeared at the door of the cabine? with his light, but he was not very clear, and he said that he could not come out. Peter returned and produced spirit sparks. I held up one finger close before my face, and asked him to place a light upon it; something that felt like a finger was placed on the tip of my own, and directly the contact took place, a light appeared, without, however, communicating any semastion of heat; it only lasted during the contact. When the spark was darting about the room, I requested Peter to divide it into two; this was done, and there were three sparks in different places at the same moment; they had exactly the same appearance as the fire-flies of Southern Eu-

warmed by a Droam.—The Wilmington (Ohio) Journal says that Mrs. Alice Hegler, of Centerville, whose death from a coal oil explosion, was recently noticed, dreamed the night before her death that she was to be burned to death while kindling a fire with coal oil.

Spirit Photographs.—The Toronto (Ca.)
Med gives an account of the methods employed by bogus spirit photographers of Boeton to impose upon the people. It appears from the Medital that the spirit photographer in this case was a medium named Brown, who, for some years, has made a comfortable living out of his art. Finally there went to him a Mr. Chas. Moore, an expert in photography, who, after watching the process, pronounced Mr. Brown a humbug, and, in the presence of several leading spiritualists laid the fraud bare. Brown's method was, briefy, this: He would take a transparency, i.e., a positive picture on glass, sensatize a plate, and place the transparency upon it, just kept from touching it by minute strips of pasteboard. Then, by means of the light of a gas jet, he would project a faint duli image of the transparency upon the plate; then prepare the latter in the usual way, and place it in the bath for use. When any person desires a spirit-picture, he shows them a clear unused glass which he proceeds to prepare chemically and drop into the bath, but into another compartment from that in which the spirit negatives repose, the two lying so close together that only the very sharpest observation could possible detect the fact. The glass he takes out of the bath and puts into the camera is, of course, that on which the "spirit" is already projected, and when it is produced the sitter sees the phantom likeness beside his own. Subsequently, Mr. Moore visited another spirit-photographer, named Evans, and caught him just as he caught Brown. Evans had on hand a large assortment of transparencies, and could turn out a child, a young lady, or an old gentlemen which ever his credulous victim long to see.

Message from Spirit Robert Dale Owen.—The following is a verbatim copy of a communication received through the mediumship of Mrs Nettie C. Maynard, of White Plains, N. Y., from an influence purporting to be the late Robt. Dale Owen, It was given July 25th, in presence of S. R. Fanshaw, of Morrisania, N. Y.—I apprehend that the columns ever open to me while I was on carth will as freely open to me now that I come to declare the reality of that life in a world I was led to believe through observation and the teachings of Modern Spiritualism existed. To the world I have nothing to say at present, but to my many old and true friends I have much to communicate. On leaving my worn-out body, I found nicate. On leaving my worn out body, I found thyself in the presence of a large company, from whom I seemed to have parted but yesterday, so natural were their unforgotten faces, so real and firm their hand clasp of welcome. I pass over my meeting with the loved members of my family who had reached this beautiful home before me, saying only to those still remaining, I found them all and, thank God, they were still my own! Among the first of old-time workers to meet me with the olden warm clasp of friendship was our good brother, Wm. White, late associate publisher of the Banner of Light; and I need not assure those on earth who knew him that he is still true and devoted to the work of putting the proofs of the truth of spirit-communion before the people. I will not use the time so generously given me by naming the many who came to renew our older friendship, but ness on to sent that my extidications. ricadship, but pass on to say that my anticipations of the spirits' home were more than realized. I have no language to express its beauty, no power to convey a knowledge of my realization of joy and peace in this "Land o' the Leal"; but, while unable to give more at this time than the truth here recorded, I would assure my wife and family that I am/conscious of and grateful for the ten-der care that gave my mortal life a peaceful close. For the many kind words written and said of me since my entrance into spirit-life, my thanks are due; but it is mainly to correct a misstatement concerning me that I write this letter. It has alconcerning me that I write this letter. It has already been corrected by my kind friend Dr. Crowell, and it will be gratifying to him to receive this assurance from me in this public manner. I refer to the statement that I "recanted" my "belief in Spiritualism before my death." This statement is untrue. On the contrary, my belief and trust never faltered, but lighted the "dark valley" with a glory that never faded from my otherwise dimming vision until "faith was lost in eight" and belief became a living reality. I find I can still work here for the truth so dear to me; and rest assured Mr. Editor I shall not be an idler in the vineyard. As I become accustomed to my new vineyard. As I become accustomed to my new life, and find I can impart any knowledge here ob-tained that will benefit my fellow man on earth, I shall as fearlessly give it utterance, if I find opportunity, as I was free to give my views in the old life. Fervently thanking God that I am thus permitted to declare my immortality, it but remains for me to sek that you kindly give this imperfect letter room in your columns.

The above message that we take from the Banmer, we have no adoubt emanates from the source
claimed. We have one of his addresses (phonographically reported) given through Mrs. Cora
L. V. Richmond, which we shall ore long give to
the readers of the JOURNAL. He gives a detailed
account of some of his experience in spirit-life.

Work of the Spirit-World.—The spirit-world endeavors to lead the mind above sectarian tenets and ideas; to free the soul from the chains which sectarianism has forged and bound it with. When this is done, then we are freed from the chains of humanity upon us, but so long as mankind seek to enslave their fellow men, so long will the Spirit-world contend for the right. The growing tendency among men to analyze that which is claimed to be from the Infinite, proved how far we have succeeded in awakening the world to a sense of the position in which they are placed. But the field is large and the laborers are few. A few faithful souls are to be found who love the truth, and despise the false and untrue.—Theodore Purker in the Voice of Angels.

Theodore Parker is far too sweeping in his assertions. Some in the Spirit-world do as he says; but there are millions there who use their entire influence to further the prosperity of the churches; the Catholic, to render the ceremonics and estentatious displays of the Roman church more imposing; the Methodist, to make more prosperous the system of worship he clung to on earth, and so on through all the various sects of religion. Spirits do not always change their earth views at once. We advise Mr. Parker to be a little more discreet in his expression, and not mislead people by making a statement that has no foundation in fact. There are many noble souls in the Spirit-world endeavoring to redeem humanity from the thraildom that binds them, while others are exerting their whole influence to keep the human mind subjected to creeds and formulas. In reference to the Bible, however, Mr. Parker well says:

however, Mr. Parker well says:

"The Bible should be held in reverence so far as it is of benefit, but, like all other books, it should be closely scrntinized. Was the Father so thoughtless of his children's wants as to willingly and intentionally give them that for a guide which they could not comprehend? Was he so deficient in means of expression as not to be capable of expressing himself in such a manner that all gould understand him? Is it to be supposed that the Infinite intended that it should be the duty of one class to employ another to explain what he failed to make clear to their comprehension?"

Joy N. Blanchard, of Delphos. Kansas, writes: Our Spiritualist meeting, held on the 4th and 5th inst., was truly a success. A large number of our friends came a distance of over forty miles; some seventy; and a large majority over twenty miles, all with teams. One encouraging fact is, that a large proportion in attendance have been convinced within a few months by private home circles, never having heard a public lecture before. There are now three organized societies in this vicinity. This is the first public gathering ever held in this region. We know that there are hundreds of good people who are day laborers, and dependent upon capitalists for their bread, who could come here and get 160 acres of as nice land as the sun shines on, and be comparatively independent. \$256 will buy a good claim four miles from post office, fouring mill, stores, etc. \$600 will buy an improved farm; \$1,000 a farm two miles from town, good house, 60 acres improved.

I wamt free schools, and I want them divorced from sectarian influence. I want every school-house to be a true temple of science, in which shall be taught actual facts; and I den't want that school-house touched, or that institute of science touched, by any superstition whatever. Leave religion with the church, with the family, and, more than all, leave religion with each individual heart and man. Let every man be his own bishop, let every man be his own bishop, let every man be his own pope, let every man do his own, let every man have a heart and conscience of his own.—Col. Ingersoll.

Johnsthan Moone, of Taylors Hill, Ill, writes! I like the JOURNAL for its liberality.

L. Bush writes: Poor religion is not worth picking up. Pure religion is a shelter for all time

lo come.

Mr. Frederick Tempyson, a brother of the poet, is a Spiritualist, and he says Spiritualism is the only question of the day

Is the only question of the day

It has been established that even a young child can mesmerize, and, secondly, that a child can excite the phrenological organs.

Professor Gregory notices in his letters that it is difficult for a clairvoyant to give the name of a person or thing.

E. G. Eastman, of this city, writes: The Journal has been a great source of comfort to me in my adversity.

A. F. Benedict, of Aurora, Ill., writes: You are publishing a splendid paper and improving it from week to week.

A writer in the Loudon Spiritualist says: Well, of this Glaucius, who lived in Rome over 1800 years ago, we have just received a superb mould of his dust, close down to his shoulders.

J. Cartwright, of Castana, Iowa, writes: I find that they who say the harshest and most bitter things about Spiritualism, know the least of it. True culture, education, etc., will cause people to refrain from condemning people's honest views.

The second edition of Professor Gregory's work on Animal Magnetism is now out, and is of high quality as regards printing and binding; it is considered the best work on mesmerism ever written in the English language.

What of it—Dr. Slado wrote a communication for the press, which was found to consist simply of an extract from one of Keysey Graves.

works, or in other words plagiarism. M. A. (Oxcu) should take the matter under advisement. Wo think he could explain it under the head of "Transcorporcal action of the spirit."

It is said that during the ordinary mesmeric sleep the patient generally recognizes his mesmerizer, but as soon as the organs are excited a state of dreaming ensues, and then he will often

a state of dreaming ensues, and then he will often take his measuraizer for some other person, perhaps for some intimate friend, and by a few suggestive words he may be led to fancy that he is conversing with any particular individual the mesmerizer may suggest.

Our beloved spirit friends know that they have had to take poor human nature as the dry-rot of an effete ecclesiasticism has left it. We have in too many instances committed the error of gaug-

ing the Spirit-world and its methods by ourselves

rather than attempting reverently and faithfully

to discover the newer and higher methods of another and a better world.—Mrs. Emma Hardinge Britten.

The Riind:—The London Spiritualist says: A year or two ago we printed evidence, from several independent sources, that the physically blind-have sometimes been able to see by the faculty of clairvoyance. One case of this kind came under the personal observation of the Baroness Von Vay, of Austria, who published the details. As clairvoyance is frequently developed by mesmerism, the sorious question remains unsolved as yet, whether many in the Normal College are not afflicted with blindness because popular ignorance of psychology prevents their relief.

A. C. Barnes, of Albia, Iowa, writes: You will allow me to say, in a condensed way, that I consider the remedy for inequality of labor to capital, is simply this: Let poor people cease working by the day, colonize in small companies, incorporate under a system of co-operative industries, borrow at first in corporate capacity, merely the funds needed, and secure land, to belong insulationally to the colony, to be worked as a basis of support. Add mechanical and mercantile business, and divide profits; giving each in proportion to his or her amount and quality of labor performed.

No Bible Heaven.-For three score years and ten I traveled this dreary waste; I found many pleasures, many comforts, many trials. I suffered much in my carth-life: but I am satisfied now that all iny trials were to bring me out more than con-queror. My name is Adelaide Taimadge of Ply-mouth, Conu. My dear friends in the form think I have gone for good; but I have returned to speak with them. I understand the laws that control this wonderful philosophy. I found the church robes never held me back. I came over easy. I was like a new-born child when I came here. old garments, my old body, were like the shell of the egg that holds the dear little chicken. I passed over in 1876. It was a delicious passage. I have held my own. I find my youth here renewcd. My dear good husband met me. He said before I was clear from my body, "Adel-aide, my dear, I am coming to meet you." I saw him just as I left the body—so nice and young! My wrinkles are all gone. I am as light as a feather, as free as a bird. It is all the heaven I want to find; but it is no Bible heaven. I was Episcopal. I know what I am talking about, if I am a spirit. We get food from the essences of what you cat. There is no indigestion. I don't want any better heaven than I found with my dear husband and friends. Glory be to God for his manifold kind-There-need he no fear of going over the dark river. You feel as if you were in heaven when going over. Heaven is in the heart. I am glad to come in my infancy as a spirit Edwin is here (my husband).—Adelaide Tulmadge, in Voice of

She is in no "Bible heaven." That appears to be consoling to her. To be in a "Bible Heaven," while just a little way off is the Bible Hell, would not be very pleasant to her. It should be gratifying to every Spiritualist to know that heaven is a "condition of the soul," and that a little temporary authority on earth does not exalt the spirit, nuless a heroic effort be made to benefit others as well as self. Many a poor laboring man, whose soul goes out in love for humanity, will find himself above the one who oppresses him, when he passes to Spirit-life.

Ker.—Theodore Parker is a laborious spirit, an indefatigable worker; a sort of over-present spirit. Wherever a medium, and the name of "Theodore Parker" will lend euchantment to the scene, he is ennounced as being present. We guess, however that the name expresses something; for instance, love, truth, charity, etc., and wherever they abound "Theodore Parker" is there. He talks through hundreds of mediums, writes for different papers, etc., and generally expresses himself in an able manner. He well-claims, through a medium, in the Olive Branch, that "the Spirit-world counsely you to sift all things, nor let your sleve remain idle. If the followers of heathenish customs apply the epithet infidel, accept it; far better to be a wise infidel than a theological fool. Sift all things. If anything purports to come from the Infinite that will not hear finite scrutiny; you may know it is worthless. A person who accepts aught from any source, without exercising the judgment given for use by the Infinite, degrades himself and reflects dishonor upon the All-Father, for it proves that God has not the power to control the human mind. It degrades Delity to the level of man. Theology is doing that every day. The Bible is not the only sacred book there is. There are others which are considered just as sacred and held in as much reverence, by those who accept them for guidance. But all books which tend to elevate mankind are as much entitled to consideration as the one called Bible. If that was the only one for man's guidance, what would be no advancement in the aris and sciences; the world would be ruled by priesteraft, as it was in the past, a rule which would curse rather than elevate mankind. It should be a source of great gratification that such elements are not the controlling power. Whatever there is in the Bible that will benefit mankind all true Spiritualish accept; all thet tends to belittle the character of the Infinite should be rejected by all. No one possessed of even a limited amount of intelligence should secrept

Mr. Parker's ideas are sensible, and it would be well for those who morship the Bible to take note of what he says?

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CHANG WAU HO.

What a Chinese Priest Thinks of Prophets and Theological Matters in General.

While in California, I visited a joss house or rather a heathen church. In it were several ugly idols. These idols were all gaudily painted. They were made of paper puffed out with wire. Some of them had many eyes, several hands, and now and then one had a double head. They had eyes in their knows eyes in their stamachs and in their knees, eyes in their stomachs, and eyes in the tops of their heads. Some had hands all around them, and all had long flerce-looking beards. A little child in our party was too frightened to look at these

idols. She kept saying—
"Oh, mamma, it is so ugly! Take it

The heathen priest was a very clever man. I found afterward that he had been a great reader. In this joss house he stood in front of the gods with his people, and they all worshiped and prayed together. They were thoroughly in earnest, and I believe every Chinaman believed his eternal salvation de-

pended on his worship.
I found the priest Chang Wau Ho, I say. to be a man of great learning. After the service I went in behind the gods with a young interpreter—a young Chinese graduate from Yale, and had a long talk with

"I see you have many gods?" I commenced.
"No," he replied, through the interpreter,

"we only worship one God."

"Then these are idols," I remarked. "No, the Chinese do not worship idols. These are images to represent God—one God. We have many images, so that all the people can see at once, but each image represents the same God."

"Then you do not worship the images?"
"Oh, no. They are only to remind us of God. You Christians pray before the crucifix, and the Catholics even have an image of Christ and the Virgin Mary just as we have these images. We do not worship the

"Why do you have such ugly, deformed images." I asked. "Why do they have double heads, many ears, and many eyes?"
"Well, God, you know, is omniscient, potential and omnipresent. We represent these attributes by the images. The many hands denote that God is omnipresent. The many eyes denote that He is omniscient that He sees everything.

"But why do you make such ugly-looking

images?" I asked. "Oh! that is the Chinese autique. They are not ugly to us. They made them so in the time of Confucius, and our people don't like to change. It is our religious form. I see you Christians preserve religious forms,

You have religious architecture—the Gothic. You have stiff angels after Fra Angelico, and angels quite deformed, after Sassaferato and the old religious artists. Why can't we Chinamen preserve our antique religious art, even if it is ugly, as well

I found Chang Wau Ho, the Chinese priest, very radical. He defended himself and his faith splendidly. Sometimes he was dreadfully irreligious, and often, to me, sacrileg-

ious. Once he replied:
"Heathen! who do you call heathen? To me," he said, "every one is a heathen who dags not believe in our religion."

When I told him that I thought Mohammed and Confucius and Buddha were impostors, his eyes snapped, the crimson came.

"Bo was your Christ an impostor?" "Do you call all the prophets impostors-every one since Moses?" I asked.

"Yes, all who claim to be prophets—all who claim a spiritual connection with God. Zoroaster, the Persian Prophet, was an impostor, and so was Mahomet, who lived in Mecca. Confucius and Moses and Socrates were not prophets; they were simply wise men. They were great writers—great leaders. The prophets have all been ignorant men—adventurers."

"What do you say of Brigham Youngthey have just declared him to be the only living prophet, seer and interpreter in the world?" I remarked.

"Let two thousand years go by, and Brig-ham Young will be just as much respected as a prophet as is Zoroaster, Buddha or Mohammed. He is just as much a prophet as they. But they are all impostors, God is too great to need a religious broker on earth, and every man who sets himself up as a partner of God is a fraud."

Chang Wau Ho's language made me shudder. Still I determined to draw him out. I wanted to hear just what this heath-

" Do you not believe in religion, Wan Ho?" 'I commenced.

"Yes," he said; "we are all alike. We all have the same God. We all pray to Him the same—the Chinaman, Turk, Englishman, and South American. He is the same God all over the world, only each nation spells His name differently. We call Him Joss, the Hindow call Him Bramola; the Greeks call Him Theos; the Italian Deceks call Him Theos; ian, Deus; the American Indian, Great Spirit; the Frenchmen, Dieu; the German, Gott; the American, God; and so on. Every nation has the same God, only they spell it different. The same God in twenty-six different nations has the same attributes—omniscience, omnipresence, otentiality. Every union prays to Him the same. You and I, though you call me a heathen, wor-ship the same God. We believe precisely alike, except when we come to the prophets

and then all the nations disagree. "What do you argue from that?" I asked.

"I argue this-the prophets are all im-postors. They cause all the trouble."

"All impostors—every one of them?" I "Yes, all human impostors. They make all the trouble. The world is cosmopolite as to God—we only differ when we come to the prophets. The prophets made all the wars—cause all the bloodshed. The Turk and Russian would not be fighting now were it not for Christ and Mohammed.

Who ever heard of two nations fighting about God? It is these human impostors which they hitch on to God that cause all the wrangling and bloodshed." But how about Confucius?" I asked. "Confucius," said Chang Wau Ho, " was not a prophet. He did not claim to be a

prophet. He was a teacher like Moses. ey both expounded the laws, they both claimed to be human. Moses was a thief, a murderer, and a liar—he stole the Egyptian lewels, murdered an Egyptian, and laid him in the sand. When Pharoah found it out, Moses lied and fled the country. Such a man a prophet of God! Moses and Confucius did not have miraculous births. They were born regularly like Brigham Young, and were teachers and philosophers like Socrates. The fraudulent prophets Zorosster, Buddha, Mohammed, and Christ all

pretended to have miraculous births."

"Who was the first prophet?" I asked.
"The first great prophet was Zoroaster,
the founder of the Persian religion. He was born supernaturally, 600 years before your Christ. Then followed our Confucius, forty-three years afterward, and fourteen years later came Buddha; 543 years after Buddha, came your Christ, in Syria. So you see Zoroaster, Confucius and Buddha came almost together-within tifty-seven years, and then, 570 years after Christ came Mo-

"How were each of the prophets born?" "They were all born miraculously except Moses and Confucius. Zorozster brought fire from heaven, and had a personal interview with God himself, who gave him his religion. There are 250,000 of his fellowers in Bombay and Yezd—a few more than the Mormon's.

"How about Buddha?" ·

"Buddha was born in the seventh heaven His mother was Maya, a virgin. After his birth he descended to the earth as a white elephant. Seven days after his birth his virgin mother died, and Buddha declared his mission. He won his wife Gopa, by showing pluck in a public game, had five pupils, and performed miracles and with-stood temptation. When he died they couldn't light a fire to burn him: but a miraculous flame burnt out of his bosom and consumed him. Buddha has \$50,000,000 followers in Asia to-day.'

"What do you think of Christ?"

"We Chinese think the same of him as we do of this Zoroaster, Buddha and Mohammed. He had the same miraculous birth 1,500 years after Moses. He was born of a virgin, like Buddha, and this woman is the mother of her own creator-her own God! He taught indolence and shiftlessness. He never worked a day in his life. He was a law-breaker and rebelled against the Government of Pontius Pilate. He made Judas believe that he was God. Judas said to the policeman when he came to arrest Jesus for blasphemy, 'There he is—arrest God if you can!' When he saw that he, too, was deceived, and that the impostor was only a man, subject to arrest and trial like other law-breakers, Judas, broken-hearted, went out and hanged himself. Christ claimed to be the Son of God as did Buddha, Zoroaster and Mohammed. He claimed to do miracles, but there is no evidence outside of the Bible that he did them. In the same way Mohammed did miracles, and proves it by the Koran. There are now about 300,000,000 believers in Christ, as_follows: 180,000,000 Catholics, 75,000,000 Russian or Greek Catholics."

"Was Mohammed's birth peculiar too?" "Yes, Mohammed also had a miraculous birth. He was born at Mecca 570 years after Christ. When he was born the sacred fires of the Parsees were extinguished and the great palace was shaken. He retired to a cave, saw miraculous visions, and had convulsions. He married nine wives, and was expelled from Mecca, and went to heaven, where God made him his most beloved messenger. He called the followers of Zoroaster heathen Infidels, and the Christians in turn called him an impostor. Mo-hammed stole much of his religion from Christ. He stole polygamy from Moses and Solomon, that is, he indorsed the religion of Noah, Abraham, Moses and the prophets, but he fought the Father, Son-and-Holy Ghost trinity of Christ. He pronounced Christ as an impostor. He said God was a unit that he could not have a son but that unit, that he could not have a son, but that he could have a prophet and that he Mohammed, was appointed that prophet by the Angel Gabriel, the same angel that ppeared to Moses 2,000 years before. There are now in the world 200,000,000 followers of Mohammed."

"Have the teaching of the prophets Mo-ses, Buddha, and Mohammed been simi-

"They have all taught about the same code of morals. For instance, Confucius, who came 577 years before Christ, gives this rule for all men: "Do not unto others what you would not

have others do unto you.'

"Christ plagiarized this into the Golden

"Do unto others as ye would that they should do unto you.
"Buddha stole it again and ground it

through into this form:

"The hat that hurts thine own head, force it not upon the head of thy neigh-

"All the prophets forbid murder, theft lying, stealing, swearing, adultery, covetousness, parental disobedience, and command everybody to love the Lord. Christ said, 'Love thy neighbor as thyself,' while Buddha said, Love all men. Again Buddha stole from Moses. Moses said, Thou shalt not bear false witness against thy neighbor; Buddha said a thousand years afterward, "Thou shalt not lie to man."

"Well, what do you argue from all this?"

I asked. "I argue this, that God is great, but that all the prophets, from Moses down, through Buddha, Mohammed and Christ, to Joseph Smith, who have pretended to inspiration, who have pretended to work miracles, or who have pretended to have any communication with God, were frauds and impostors. They were human like you and I, and only pretended inspiration to dupe their followers. Confucius, Socrates, Humboldt, Huxley—no honest philosopher—would pretend inspiration."

"Do our great men generally reject the prophets who wrought miracles?" "In China they do. So I find they do throughout the world. In Italy, Galileo, Dante, and Raphael and Boccacio denied al

the prophets." "What Germans deny all the prophets?" "Schiller, Humboldt, Goethe and Bismarck."

"Mirabeau, Danton, Voltaire, Rousseau Roland."

"In France?"

"In England" "Ben Jonson, Shakespeare, Bacon, Goldsmith, Hume, Gibbon, Disraeli, Reynolds, Huxley, Tyndall, etc."

"In America?"
"Franklin, all the signers of the Declara-ation of Independence, Tom Paine, Jack-son, Jefferson, Robert Ingersoll, James Monroe, John Q. Adams, etc." "Then what do you propose to do, there

being such wide-spread doubt about the prophets and such a unanimity of belief in God?" "Just this: 1,300,000,000 believe in God and love and worship Him; of these, 300,000,000 believe in Christ; 200,000,000 believe in Mohammed; 350,000,000 believe in Buddha; 7,000,000 (Jews) believe in Moses; 150,000 believe in Jo Smith; 350,000,000 believe in Confucius; 150,000 believe in Zoroaster, leaving 192,700,000 falsely called pagans, who love and believe in the same God, but they never had any prophet to believe in.

"Then you would throw out all the prophets, and have all the world united in one, would you?".

"Precisely. How abourd for 300,000,000 Christians to damn 1,000,000,000 outsiders

who believe in the Christian's God and reject his prophets. And how absurd for 350,000,000 God-loving, God-fearing, God-worshiping partizans of Confucius to damn 950,000,000 God-fearing and God-worshiping Christians and Buddhists because they do not believe in the inspiration of the great Chinese law-giver.

"What the world should have," said Chang Wau Ho, "is a complete religion—a religion that all the world can unite on—a religion based on reason and good sound practical common-sense. I don't want a religion where you've got to believe unnatural stories about prophets coming into the world on white elephants, or where a young woman has got to be the mother of her own Redeemer."

"I see the savants are all talking about a cosmopolite currency, and a cosmopolite language," I suggested.

"Yes, and what we want more than any. thing else is a cosmopolite religion—a re-ligion that all can indorse. Why should a little priest-ridden town of 5,000 people have ten churches and pay ten ministers to pull against each other? Rather let us have one church and one minister in each town —a grand temple like King Solomon's, where all the people can gather together and listen to the words of instruction and pray straight up to God without any prophets or mediators to make us wrangle over their ritualism and antagonistic dogmas,"

This is what the heathen said. -Correspondence N. Y. Times.

A National Convention

[From the Banner of Light].

After having heard what the Religio-Philosophial Journal has to say respecting this question in a reply to its own suggestions, the editor of the Spiritual Magaine, as we stated in a recent issue, freely admits that the plan of organizing local and State societies is what he has always advocated." He admits that this may be the proper thing to do first under the circumstances. He therefore formally withdraws the proposition to hold a National Convention at Washington in October, and pledges himself to unite in a National Convention himself to unite in a National Convention at the earliest practicable time. This is sensible and timely, and will do more than anything else to "harmonize Spiritualists" everywhere. Progressive Spiritualism means growth; and there can be none of that unless the seed has previously been planted. And that is not done in large conventions without any definite and solid Conventions, without any definite and solid constituency behind, but must take pace after localities and neighborhoods have been faithfully sown with the productive grains

of truth. Too much speculation on the body and the form tends to carry the vital force from the centre to the circumference. If the former is right, the latter will usually take care of itself. A vital principle is implanted before the osseous structure begins to manifest itself. The love of truth needs to be active and deeply seated before we take any thought about by-laws and constitutions. Spiritualism, as it is more spiritual than all preceding revelations of truth to the world, so must work by methods wholly different. It is after all, the subtle power of emotion and sympathy that holds the ecclesiation bodies together, rather than any of their sympathy are conventions. any of their synods and conventions. It is the vital principle that constitutes all. That is the motive power; the frame work may be changed many times without affecting that or giving it more distinct expression. The most intellectual or strongly governed

firmly held together. We get unity of purpose not from the intellect but from the heart; from desire rather than from determination; from motive more than from law. People grow together when they cultivate a common purpose in sympathy; but when they begin to analyze, theorize, philosophize and discuss, they tend more and more to separation. We would do well, as Spiritualists to obey the plain and simple law in this matter. The plain and simple law in this matter. The most effectual way to organize is for every Spiritualist who can to begin with taking and reading thoughtfully at least one newspaper that fully sets forth the phenomena of Spiritualism; after that they can speculate and theorize for themselves just as well as it can be done for them. Private social gatherings should be encouraged, it a social gatherings should be encouraged, in a spirit of love more than curiosity. And the facts of spirit communion should be sought with humility, all personal vanity and conceit being put away. Where the churches are gathered, from their small beginnings, have their occasional preachers, the be lievers in Spiritualism should have through local effort their seers to open the way for them into the real heavens, whose glories are ready to be revealed, and their speakers to invite the attention to the lessons thus

And in promoting this healthy local growth of the new religion without a creed, It is of prime necessity that the newly discovered truths in respect to daily living discovered truths in respect to daily living be proclaimed and practiced; such for instance, as those relating to hygiene, to personal purification, to all that encourages true life and sweet living. All these things are naturally included among the instructions which the invisibles have to bestow on recipient mortals. This will do more to promote harmony and happiness than all the conventions that could be held, all the resolutions adopted, or all the constitutions that could be framed. And the mediums that could be framed. And the mediumswho should be sustained on all hands—are the ones through whose organization these vital truths concerning the harmonization of the body and spirit are to be taught directly from the spirits who are our sleepless guardians. Set Spiritualism to growing after this fashion, and there would be enough to think of without aching to call mass conventions, where all are to be leaders and the followers are wanting.

We commend the above perspicuous and timely editorial of our eastern cotemporary to the careful attention and serious reflection of our readers.

The Inner-Life.

The following communication, purports to be from the spirit of S. S. Jones, and was kiven through Mrs. Katie B. Robinson, No. 2128 Brandywine street, Philadelphia, Aug 8th, 1877, and was taken down literally by J. M. Roberts:

To Col. Bundy:-From one in spirit-life who will be his guardian spirit, who will strengthen him in all his thoughts to do and act for the right. His aim and object when in life was to speak and write bold and free thoughts, which would tear down the walls erected by old theology; and his earnest de-sire was to free the minds of men and women from the slavish religious bigotry of the past as well as of the present day.

He now knows that he was a medium in the hands of a higher power than of earth to establish the RELIGIO PHILOSOPHICAL

JOURNAL; and his earnest wish was that all should understand that paper, as they would read it, to be a paper of free progressive thoughts and ideas. In doing that, he knows he made many enemies among theo-logical bigots, and he now knows that those enemies, in the form as well as out of it, were the cause of the sudden death of his body. The poor instrument which those hostile influences used to accomplish that act he forgives with all his soul; and he is thankful they have decided as they have done, for the poor old man. Now sir, be firm and true; carry out the plans you and I have talked of, and I know that you will often feel my presence when writing all alone.

As I loved to investigate truth when in the body, my spirit, to-day, is doing the same amidst all the war and confusion which prevails in regard to Spiritualism. I want you to watch and wait. A sifting is going on. This truth of Spiritualism can never die, and must be a blessing to all mankind. The clergymen who speak in such a vindictive manner to-day against a power which God has seen fit to send to the earth in this century are not Christians, and like many mediums and Spiritualists will yet be made to feel their power on earth to wane; while high and hely truths from every pioneer in our glorious cause who has gone to the Spirit-land, will come again with stronger powers, influencing every speaker who may take the rostrum to speak greater truths; and all mediums who will be humble in their mission, who will not toady to State or Church or popular opin-ion, will find their powers wonderfully in-

I have learned in the Spirit-world why many of us have not prospered in our spir-itual growth. We have clung too much to the older theological idea, thinking it would please a certain and large class of people. It is time now that the Spiritualists should arouse. Let their pens write living truths for men—making no idols of this belief or that, but recognizing that God, the supreme Spirit-power, is everywhere in all things. If Spiritualists will believe in that one Surrey Chief power than will find all High preme Spirit-power, they will find all His laws in harmony; and the sooner they un-derstand that everything which He designs, even the very devil which the Christian priest holds up as a terror to his convert, is doing his work at the will of the master, and that work is to uproot all evil and re-move it from the souls of earth's children, so that when they enter Spirit-life, they may come out with their spirits free, leaving their sins behind them.

The Medical Fraternity.

Mr. Editor—Sin:—We are told by the physicians of the old school that disease is an entity, that is to say, a something which attacks people. I am thoroughly convinced that disease is remedial effort, and the best that nature can do under the circumstances Their idea of disease is as absurd as their law of cure. They attempt to kill it as you would a potato-bug, but the human system being very different from a potato vine, they always diminish vitality, and too often

kill the patient outright. In these days we recoil with horror from the thought that women were once burnt as witches, charged with being in league with the Devil, but how far in advance are we? We, who hire medical men to slay the innocent with their poisonous drugs, and elergymen to blindfold the fathers and mothers with the awful inexorable words, relentless as the crack of doom: "Visitation

If I read correctly, the poor witches were better treated, or at least their friends were, for I never heard that those who sacrificed then made any charge for their services, whereas the drug doctor will slay a whole family of children, and they take the last dollar from those who are left, in payment of their services.

To-day there is throughout this continent an uprising against the rum-seller. This is well, it is time: but show me a case where a rum-seller is charged for killing his man; he charges merely for his rum.

Oh! fellow-beings! human beings! in the name of truth and love, raise your voices, exert your influence, and help to drive this curse from the land. Why are our cemeteries filling so rapidly, and why is every third woman we meet clad in the sable garb of bereavement? Because we support legal murder and give the drug demon the benefit of the doubt.

Temperance men, you talk of the expense of rum traffic, but great as it is, it is but an item compared to that of the drug traffic. Come, Christians, be men, and deal fairly

When you can see the enormity of the crime of poisoning a person because he is sick, you will no longer pay a clergyman to lull the unthinking mind to sleep with the story that your heavenly father did it, and he doeth all things well.

We are all suffering and perishing for knowledge; let us go hand-in-hand together

in search of it, and the time may come when the human family will assemble to celebrate the funeral of ignorance, bigotry and superstition. Truly yours, Dr. COCHRANE, Ottawa, Can.

Facts for the People.

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

VEGETINE. For every complaint for which the VEGETINE is recommended, 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, and as the streets and numbers are given, there can be no possible doubt about the

Boston, Dec. 17, 1872, H. R. Stevens, Esq.: Dear Sir-May E sak the favor of you

to make my case public? In 1861, while on picket duty in the army, I was taken with a #1, which lasted all night. Was taken into camp and dosed with whiskey and quining. 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 physicians and trying many remedies. Finally Scrotnia made its appearance on different parts of my body, and my head was so diseased as to be frightful to look at, and painful beyond endurance. After trying the most eminent physicians, without improvement, a change of climate was advised.

Have been to the Hot Springs in Arkansas twice, each time giving their treatment a thorough trial. Finally came back to Boston, discouraged, with no hope of help. Life was a burden to one in my situation. My disease, and the effect of so much powerful medicine, had so demaged my system that the setion of my stomach was apparently destroyed, and my head was covered with nicora which had in places eaten into the expli hone.

The best physicians said that my blood was so full of pelson they could do no more for me. About this time a friend who had been in invalid told me VEGETINE had restored him to perfect which, and through his persuasion I commenced taking VEGETINE. At this time I was having fite almost every day. I noticed the first good effects of VROZPINE in my digestive organs. My food sat better and my stomach grew stronger. I began to feel encouraged, for I could see my health slowly and gradually insproving. With ronewed hope I continued taking the VEGETINE, until it had completely 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 hassaved my life, and you are at liberty to make such use of this statement as pleases you best, and I beg of you to make it known that other sufferers may find relief with less trouble and expense than I did.

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

I am, ele, very gratefully, JOHN PECK. No 59 Sawyer street, Boston, Essa.

Twenty-Seven Years Ago.

H. R. Stevens, Esq.: Dear Six-This is to certify that my daughter was taken elek when she was three years old, and got so low that we were obliged to keep her on a pillow, without moving, to keep the little thing together. She was attended by soveral physicians-the regular attending one being old Dr. John Stevens. They all pronounced her case menrable. She had been sick about a year, when hearing of the great Blood Remedy, VRGERENE, I commenced giving her that, and continued it regularly till she was about soven years, when she was pronounced perfectly cured. During her sickness three pieces of hone were taken from her right arm above the elliow, one of them being very long. Several small pieces were also taken from left leg. She is now twenty seven years old, and is enjoying good health, and has ever since she was T years old, with no signs of Serofala or any other blood disesse. Hor arm is a little crooked, but she can use it aimest as well as the other. Her legs are of onual length, and ette is not in the least lame. Herease was Scrofula, inhesited in the blood; and I would recommend all these having Scrofele Humor or any other blood disease. If they wish to have a perfect care, to try VEGETISE, the reliable blood remedy, which does not weaken the system like many other preparations recommend-I. but, on the contrary, it is nourishing and strengthening My daughter's case will fully testify this, for I porer saw near heard of a worse form of Scrofuls.
HULDA SMITH,

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

April 10, 1970. The above statement shows a perfect cure of Scrofula in its verst form, when pronounced incurable, of a child four years of age, twenty-three years ago. The lady, now twenty-seven

cars old, enjoying perfect health. Vegetine is Sold by all Druggists.

IF THE SICK,

Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long expensive course of medical treatment never permanently recover, would send to me, (inclose photograph, if possible.) I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which while nable them to recover their health, avoid subsequent disease, and be very much to their selvantage, free of charge. Address Mrs. Lucretia Bradiey-Hubbell, Box 1,413, Norwich, Conn.

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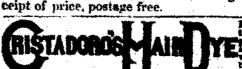
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