Ernth Genrs no Mash, Bows at no Human Shrine, Seeks neither Place nor Applause; She only Joks a Bearing.

VOL. XXIII.

JNO. C. BUNDY, EDITOR.

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SINGLE COPIES BIGHT CENTS. On the Spiritual Body. .

MO. 3

CORALIE.

By Emma Tuttle.

Sweet Poesy! come softly down
From ether heights, and starry zones
And let me wear your flowery crown,
And use the cadence of your tones.
For memories divinely sweet
Are floating very near to me.
And only tender rhymes are mete To tell of dearest Coralie.

Fair Corallel for love of thee The wild rose blushed a deeper pink;
For thee the woodbirds sang in glee,
Thrush, robin, lark, and bob-o-link
And not a squirrel, black or red,
Which chattered or the hickory
Was ever frightened by thy tread,
But chattered still to Coralle.

The mosses in your father's wood Grew fresher where your footsteps pressed,
And seemed Desay in gladsome mood
"the loves us as she loves the rest!"
The violets drooped low their heads
Like worshipers at Mary's feet;
Cletonias smiled from humble beds And blushed-"she comes, the maiden sweet."

And I, who lived on Erie's shore
. Where countless lake waves dashed at will,
Could see you in the hop wreathed door,
. Which looked from pleasant orchard hill. And when, at last, you crossed my way
Its borders all burst into flowers;
And buiterflies so bright and gay
Wavered on all the flying hours

But in the wild November days I saw the tottered hop vines swing
To suit the wind's capricious ways,
And deck in bits its viewless wing;
But not the flutter of your dress
Who used to Paradise the fill,
But in your stead was deep Distress
With crary eyes, and tyrant will.

The olden tale of death and tears Will do for you, oh! Coralle,
And through the rainy, rainy years
I dream of what heaven holds for me.
If you had lived what might have been
Of joys divine I faintly see;
But flowery fields and meadows green
Ayall us in eternity.

The Condition of Spiritualismein England.

BY M. A. (QXON,)

(For the Religio-Philosophical Journal,)

In the JOURNAL of . July 21st ult., I gave some particulars as to the state of Spiritualism in England, making especial reference to the part taken by Dr. Carpenter, F.R.S., in the matter. I said that his false state-ments in the "Nineteenth Century Review." and in a small volume recently published, "Mesmerism, Spiritualism, etc., Historically and Scientifically considered," were about to receive their answer from the persons chiefly attacked, Messrs. Wallace and Crookes. These replies have now appeared, and I propose to give your readers some idea of the crushing nature of the more important of the two. Mr. Crookes writes in the "Nineteenth Century," and is more concerned with defending his Radometer from Carpenter's misstatements, and with pointing out how inadequately the critic performs his self-imposed task. He makes severe work with the great dictum that Carpenter is always thrusting forward viz.: that it is criminal to be "possessed of any ideas or set of ideas that the common sense of educated man-kind pronounces to be irrational." But Mr. Crookes shows with most cogent logic and with crushing force, that there was a time when every new discovery—the circulation of blood, the motion of the earth round the sun—was contrary to what was then called "common sense." The fallacy that underiles Dr. Carpenter's assertions is not indeed far to seek; knowledge is progressive. The accumulated store at any given period con-stitutes the world's common sense. But one day there comes a Harvey, a Varley, a Crookes, and demonstrates some new fact, and adds his mite to the accumulated store, piles his pebble on the historic cairn. The philosopher, guarding himself by the strictest methods of investigation, receives the addition with thankfulness, Not so with Dr. Carpenter! His method of philosophic inquiry is to catch up the pebble and throw it back at the investigator, with a warning to him against meddling with "the common sense of educated mankind." This.

warning to him against meddling with "the common sense of educated mankind." This. sir, is the scientific method, a' la Carpenter. Most of your readers will agree with me in thinking that his common sense is conspicuous by its absence.

But the most complete and crushing rebuke that Carpenter has ever received for his misstatements and unscientific method of treatment, is administered in the pages of the Ounterly Journal of Science, by Mr. Alfred R. Wallace. He takes the opportunity of reviewing Carpenter's lectures, above alluded to, to expose, in language which (if calm and dignified, and and so falling short of what in strict fairness might be used,) gains thereby in weight what it loses in incisiveness, the method of treatment which Dr. Carpenter has permitted himself to use in reference to a subject which he dislikes. In the course of a long review he goes over the ground travelled by Dr. Carpenter, and shows how ignorantly inaccurate and misleading his statements are. As this paper has been printed in a magazine of comparatively little circulation, and as Carpenter's name is well-known as that of a Scientist of reputation) I propose to summarize the argument, and to quote some of the censure

of Mr. Wallace. I have used some hard | most justifiable severity on "the reprehenexpressions respecting Dr. Carpenter my-self.* I have never had occasion to deal with assertions and arguments of his without finding so many blunders as to fact that I have been led to acquit him of any graver sins than carelessness and ignorance. I know that the ignorance is shared by the majority of those who read him; and I know too that the mantle of scientific infallibility will cover a multitude of sins of carelessness. So it is; but there is all the more reason, therefore, to reiterate again and again that Dr. Carpenter is not a safe guide in these matters, that he is the most conspicious instance of the baleful effects of 'prepossession" and "dominant ideas," and that his blunders on plain matters of fact prove him to be a dangerous leader in matters requiring careful and logical hand-ling. In order to demonstrate by independent evidence that I am not singular in this

opinion, I quote such censures as space permits from Mr. Wallace's review.

On the broad question of Dr. Carpenter's method, Mr. Wallace says: "If space permitted, there is hardly a page of the book in which we should not find expressions calling for strong supportersion." (2)

calling for strong animadversion."(p. 391).

As to the claims advanced for fair "historical and judicial" accuracy in the book,
"He may indeed believe that he has thus acted-for dominant ideas are very powerful—but any one tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian he will find the one-sided narrative of a partisan; and instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evi-

dence." (p. 392.)
On another point—Dr. Carpenter's statement that Mr. Wallace places full faith in the self-asserted powers of a clairvoyant. whereas he quoted the hard scientific testi-mony of Professor Gregory. Mr. Wallace declines to use fitting language to charac-terize the tactics of Dr. Carpenter. "It is impossible adequately to characterize such reckless accusations as this without using language which I should not wish to use."

(p. 394.) Dealing with his comments on Von Reichhis hand, after exposing some chief blunders with the remark: "We cannot devote much time to the less important branches of the subject, but it is necessary to show that n every case (the Italics are original.) Dr. Carpenter misstates facts and sets negative

above positive evidence."
As to the subject of clairvoyance, this is what Mr. Wallace says of the Carpenterian method: "He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book bounds. (p. 398).

"We enter on the subject itself, and at once encounter one of those curious examples of ignorance (a suppression of evi-dence) for which Dr. Carpenter is so remarkable in his treatment of this subject."

(p. 398.) "The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct . * what then will be his astonishment to find

the very reverse." (p. 300).
"It cannot be said that investigation carried on by nine medical mens is not thorough, whence it follows that Dr. Carpenter-must be ignorant of it, and our readers can draw their own inference as to the value of his opinion, and the depend-ence to be placed on his scientific and historical treatment of this subject." (p. 399).

Coming to table turning and Spiritualism Dr. Carpenter, is even more unfair. "There is hardly any attempt to deal with the evi-

lence." (p. 405). He is so audacious as to state that "No one, so far as I am aware(!) has eyer ventured to affirm that he has thus by an indica-tor) demonstrated the absence of muscular pressure." (p. 405). Reing, as we must assume, ignorant that motion without contact is an ordinary phenomena now observ-ed by all who take any pains to acquaint themselves with facts. Ignorant of this, what sort of guide is he? Knowing it and yet suppressing it, (the only other alterna-tive, which is not in any way suggested, the ignorance being too manifest) he would be

worse guide still.

There seems indeed to be in his mind a sheer inability to accept or entertain any evidence that makes against his "prepossessions." He is always crying out for "expert" men who are better judges than Crookes, Varley, Wallace and their like, "yet when they come in the persons of yet when they come in the persons of Robert Houdin and Dr. Lockhart Robertson he takes very good care that, so far as he is concerned, the public shall not know of their existence. (p. 408

Maskelyne, the Egyptian Hall Conjuror, is apparently, Carpenter's typical 'expert' for he quoted from him, characteristically enough without any verification, a libellous statement about Kate Fox which he has been compelled to withdraw. His judgment in the matter of trustworthy experts would not seem to be better than it is about other matters. Mr. Wallace comments with

*Dr. Carpenter's Theories, and Dr. Carpenter's Facts. London; Burns.

sible eagerness with which Dr. Carpenter accepts and retails whatever falsehood may be circulated against mediums." (p. 400) and shows that in two-other instances he has impugned the character of mediums without justifiable cause. Having dissected his arguments, and brought forward cogent

rebutting evidence, he says:
"His clear and precise statement demon-strates the untrustworthiness of the authority on, whom Dr. C. relies, even if it does not indicate his disposition to manu-

factore evidence against the medium in question." (p. 412). "It also affords another example of how Dr. C. jumps at explanations which are totally inapplicable to the facts in other cases," and, after all has been said that space allows, Mr. Wallace thus concludes his review of Dr. Carpenter's misleading ignorant book.

'Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. * *. * * Again this work, professing to be "scientiff and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresenta-tions. • • • • In the interest of truth it has been, necessary to show how completely untrustworthy is the self-appointed guide that the public so blindly follow. By ample reference I have afforded to those who may feel inclined the means of testing the correctness of my charges against Dr. Carpenter; and if they do so, they will, I feel convinced, not only lose all faith in his explanation of these phenomena; but will also find how completely ignorant of this, or of most scientific subjects, are those writers in our influential literary press who have, almost without exception, praised this

have, almost without exception, praised this book as a fair and complete exposition of the subject on which k-treats." (p. 415).
"In his article on 'Fallacles of Testimony,' Dr. Carpenter, quoting Schiller, says that the 'real philosopher' is distinguished from the trader in knowledge' by his always loving truth better than his system. If our readers will be able to carefully maint the fasts now laid before them they weigh the facts now laid before them, they will be able to decide how far Dry C. him-

self belong to the first or to the second of these categories." (p. 416). Now, what will be the effect of such an indictment as this preferred against a man foot of it a name so well known and so weighty alike in Influence and in respect as that of Alfred R. Wallace? Will Dr. Carpenter justify himself? He cannot: facts are against him, and have been for the last twenty years. (So much the worse for the facts)! Will he reply? Not he! He will ignore Mr. Wallace's paper, as he has ignored many an inconvenient fact before. Will he, then, be discredited before his scientific brethren?. Not he; they all row in the same boat, with a few notable excep-tions. When next it occurs to him to take up his parable' (I can't say to expound his scientific conclusion) about Spiritualism, he will be the same glorious egotist that he has always been; he will manipulate his arguments (or what does duty for them) with the same delicious disregard for all that he dislikes; he will meander on with the same insouciance this the flowery meads of imagination.

And "thrice he'll conquer all his foes,

And thrice he'll slay the slain.' If a man is impervious to such censure as Mr. Wallaces', conveyed in such precise tones of sustained dignity and suppressed indignation, he is a pachyderm who must be left to history. There will come a time, and that at no far distant date, when "educated common sense of mankind" will re gard such treatment of facts, as Dr. C. is not ashamed to indulge in, with amazed and not very respectful wonder. When the historian goes back to the annals of the past in order to throw light on the early story of epiritualism, he will read with in-dignation the record of the manner in which the man who assumed the scientific guidance of seekers after truth, and whose crusade war against 'prepossession' dealt, from his responsible position, with a phase of truth against which his own rampant prepossessions were too evidently arrayed. It is to be hoped that he will then get fairer treatment than he has meted out to others. treatment than he has meted out to others. Till then, he must go on in his current of mischief, with such occasional interferences as those who know better than he does about psychic subjects, can put in his way. He must feel for his thrice told story—lecturer magazine article, book, which has doubtless served its purpose of bringing grist to his mill, and for which no more appropriate motto for a reviewer could be found than that which is recorded of the brazen serpent, where Hezekiah labelled it as recorded in II Kings xviii. 4:

NEHOSHTAN (A PIECE OF BRASS).

Don't wait for to-morrow to be happy

Enjoy life as you go along. Find pleasures in your every-day employment, and beautify every moment of your labor by a sweet, bright, hopeful spirit within. Open wide the doorways of your heart, and invite the blessed sunshine of happiness to enter therein, and it will bathe your soul in bliss and joy, even as the glorious beam of the great orb of day fills all nature with life and beauty.— Mrs. B. D. Slenker. "There is a natural body, and there is a spiritual pody."-1 Col. xv. 44.

There is one topic on which there appears to reign the most perfect harmony between the old worn out theology of orthodox. Christianity, and the youthful, vigorous theology of Spiritualism, namely, the exist-ence of the spiritual body. This agreement between the two systems, however, is more apparent than real. The Christian swal-lows the dockrine embodied in the text, with a childish credulity sopon the sole authority of the Apostle Paul, whose writings he regards with an ignoble veneration, like that of a savage for his idol. And having what he believes to be Divine authority for his faith. he feels under no necessity to seek else-where for any basis of fact for the "hope" that is within him. To attempt to convert this "hope" into a positive certainty, by evidence drawn from any source outside of Holy Writ, he regards as impious, Ask him any question concerning the spiritual body, whether as to its origin, its formation, the materials of which it is composed, its object and purpose, and he is at a total loss for a teply, nor has he any desire for further light on this mysterious subject than is contained in the 15th chapter of Corinthians. This mental attitude of the modern Christtain is in perfect keeping with the spirit of Christian theology, Catholic or Protestant, in the past; in fact, one might say of all the theologies in the world but ours. An utter indifference to the investigation of nature, a total absence of all curiosity to pry into her wondrous ways, and a brutal lack of all admiration for the beauties and marvels she daily apreads before our eyes, have invariably characterized all theologies, Christian or Heathen, from the earliest times to the present. What a contrast with all this is presented by the history of Spiritualism, though still in its infantile stage. We accept the Apostle's statement contained in the above text quite as hearti-ly as the christian world, but for a total different reasons not on the authority of the writer from whom it emanated, but because subsequent discoveries, and newly gathered exidence prove the statement to be true. And this marked contrast in the mode of reception of this doctrine leads to an important difference in the subsequent treat-ment the Christian regarding it with the most perfect apathy, while the Spiritualist is perpetually on the lookout for new facts, and continually seeking an ingrease of knowledge, from all sources, mundane and supramundane, aiming to establish an entirely new department to the science of Physiology, viz: the physiology of our future life. It is true that not much has yet been accomplished in this direction. Spiritualists are too apt to contine their attention exclusively to phenomena manifested through mediums, and ignore entirely the

consult only the everlasting and unchangeable teachings of Nature."

A few brief remarks upon what appear
to be the "teachings of nature" regarding the spiritual body, may not, perhaps, be out of place. The term "body," whether vegetable, animal, human or spiritual, has a deeper significance than we are apt to imagine. "Body," whatever be its form, whether visible or knyisible, is really a wooderful amplicant formed by the wonderful amalgam, formed by the union of spirit with matter, the two being so combined that the latter becomes the vehicle through which the spirit exercises powers that would be impossible to an immaterial spirit, if such a monstrosity could ever exist. The 'vulgar notion that body and spirit are diametically opposed, is utterly false and based on the most superficial view of human nature. True, the spirit is restricted by its material envelope, however refined may be the material of which it is composed, but this very restriction so far from being a "humiliation," is the agency through which the spirit is brought into multitudinous relations, otherwise impossible, and comes into communion with infinite diversity of the physical phenomena of Nature.

Spiritualism exhibited in the infinitely

varied physical phenomena of Nature. Tons upon tons of silly common place messages from the Spirit-world will neither

advance the cause on the one hand, nor en-

hance the spiritual developement of be-

lievers on the other. Even our greatest Seer, in feeding us with his subjective

visions, runs directly counter to his own-teaching, "that for knowledge which is in-trinsically elevating and eternal, we must

Our conception of time and space, for instance, which liest the foundation of all our intellectual acquirements, have been recently proved to originate solely from our muscular feeling, and are not innate intuitions of mind. An immaterial spirit, if such exists, could have no such conceptions. It is solely through its organism that mind becomes subject to locality and duration, and thus the immaterial universe becomes not only cognizable but can be brought into ever increasing subjection according as the spirit progresses in a knowledge of the laws which govern it.

Further, corporeity furnishes that bond of Nature.

Further, corporeity furnishes that bond of union by which spirits possessing similar organisms, are brought into alliance with each other forming nations, tribes, families, societies, etc. Hence the close analogy between man's body and his mind. Every man's mind has the same fundamental chara teristics, but each displays its own peruliar minor traits, manifesting that unicounity in the midst of variety, which we

find in the human body. To mere mind, without body, there could be no art or science, nor any of those countless blessing's which flow from a continually progressing civilization. It is owing also to its embodiment in matter, that spirit possesses the power of controlling matter in a thousand different modes, either by mechanically moving it from place to place, or by transmoving it from place to place, or by transforming its shape, or modifying its chemical constitution, and originating new compounds. This power of the spirit over matter has been amazingly increased within the last half century, but it is apparent to any thinking mind that we are yet children in our control of the forces of nature, and that an infinite field for progress; in this direction lies open to the human spirit. Finally, our corporeal organization is the means of furn shing the ganization is the means of furn shing the mind with a variety of emotions, which are not of a sensual nor yet of a purely intellect-ual nature, but partake of the qualities of both. What is music with its infinite resources of supplying us with ever new enjoyments, but mechanical vibrations? Our leasure in contemplating works of art or in admiring the beauties of scenery, all originate from the spirit's direct alliance with the body, the two together uniting to form a third—the man—who is thus brought into the closest connection with two different world's, each presenting him with an exhaustless store-house of happiness, compared with which the Christian's heaven sinks into contemptible insignificance.

J. E. L.

Dr. Carpenter on Spiritualism.

BY ALFRED RUSSELL. WALLACE.

[Conclusion.]

Alfred Russel Wallace, in concluding his review of Dr. Carpenter, says:

"We have now concluded what has been a painful task; but in the interests of truth it was necessity—to show how completely untrustworthy is the self-appointed guide that the public so blindly follow. By ample references I have afforded to such of my readers as may be so inclined the means of testing the correctness of my charges against Dr. Carpenter; and if they do so they will, I feel convinced, not only lose all aith in his explanations of these na, but will also find how completely igno-gant of this, as of most scientific subjects, are those writers in our influential liberary press who have, almost without exception, praised this book as a fair and complete exposition of the subject on which it treats..

It also seems to me that an important question of literary morality is here in-volved. While maintaining as strongly as any one that new or disputed theories should be subjected to the fullest and severest criticism. I yet hold that this should not involve either ensrepresentation or what has been termed the "conspiracy of silence." It is, at the best, hard enough for new truths to make their way against the opposing forces of prepos-session and indifference; and, bearing this in mind, I would ask whether it is in the interests of human progress and in accordance with right principles, that those who have the ear of the public should put forth, under the guise of impartial history, a thoroughly one-sided and erroneous ac-count of a disputed question. It may be said that errors and misstatements can be exposed, and will only injure the author of them; but unfortunately, this is not so. The popular view of a subject like this is sure of a wide circulation, and writers in the daily and weekly papers increase its publicity, whereas few read the answer, and the press decline or refuse to make it known. As the very existence of the press depends As the very existence of the press depends on popularity, this is inevitable; but it none the less throws a great responsibility on those who possess this popularity if they mislead public opinion by inaccuracy or suppression of facts.

In his article on "Fallacies of Testimony"

Dr. Carpenter, quoting Schiller, says that the "real philosopher" is distinguished from the "traden in knowledge" by his always loving truth better than his system. If our readers will carefully weigh the facts now laid beforethem, they will be able to decide how far Dr. Carpenter himself belongs to the first or to the second of these cateto the first or to the second of these categories.

Poetry.

Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects be as though they were not familiar. It reproduces all it represents; and the impersonations clothed in its Elysian light stand thenceforward in the minds of those who have once contemplated them, as memorials of that gentle and exalted content which extends itself over all thoughts and actions with which it co-exists. The great secret of morals is love, or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A selves with the beautiful which exists in thought, action, or person not our own. A man, to be greatly good, hust imagine intensely and comprehensively; he must put himself in the place of another, and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is imagination; and poetry administers to the effect by acting upon the cause.—Shelley.

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM ?

BY WILLIAM EMMETTE COLEMAN. Copyright by Religio Philosophical Publishing House, 1877. [CONTINUED.]

One or two slight drawbacks exist, however, in connection with the attribution of these speculations to the Galileean fisherman. Opening A. J. Davis' "Inner Life," I notice that, in giving the names of his four immediate inspirers and guardian guides, he includes "The Beloved John" as one. Now, as Davis in all his writings is thoroughly Darwindan, as we have herein demonstrated, it becomes a question of some little moment to determine relative to these rival claims to Johannine inspiration. Does John inspire Peebles with anti-Darwinism and Davis with Darwinism? This is hardly crédible, and must be at once rejected.

Again, in an inspirational work entitled, "Further Communications from the world spirits," we find several lengthy essays purporting the manate from John the Apostle; in fact, the entire band of spirits giving the various communications in the volume (Joshua, Solomon, Mary Magdalene, Jesus Christ, etc.) are described as belonging to the Circle of John,-he being their presiding genius and guide (Jesus excepted of course). This is remindful of Brother Peebles' band of guardian attendants, which, we are informed, is presided over by this same John; he being as a central sun to them, while they like planets circle round frim in their respective orbits. Now, John's circle, as represented in "Further Communications," are vigorous Darwinians all, teaching repeatedly that the different races of men on earth were born of various species of apes on different continents. Once more are we puzzled; here we have two angelic bands presided over by John, one strongly Darwinian, the other as stronganti-Darwinian; nay, rather, three Johannine pands, as, in the four celestial instructors of Davis, John is rated far above the other three. How shall we determine which, if any, of these three Johns' is the real, simon pure disciple of Jesus,—whether one or two or three or none are genuine? As for myself, will not attempt a solution of the puzzling mystery, but leave each to determine for himself-if he cars It must be confessed, however, that Darwinism seems to carry the day two to one, two Johns being Darwinians and only one in opposition.

This triplication of impriring Johns is on a parallel with the multiplicity of Theodore Parkers and Thomas Paines controlling and inspiring mediums in all parts of the world, giving utterance to diverse and divergent sentiments, perfectly irreconcilable.

MR. PEEBLES' IDEALISM-SUBJECTIVITY.

We are informed by Mr. Peebles, that, admiring ideal ism, his sympathies are entirely with the subjective philosophy (Conflict, page 33). Brother Peebles' treatment of the question of Darwinism completely establishes the truth of this statement. Steering clear of scientific truths, he has elaborated a purely ideal system of creation; paying little heed to objective facts in nature and the universe, he builds up; in a purely subjective manner, a scheme of creational causation corresponding to nothing in earth, heaven, or hades, so far as we can gather from known facts and established truths! Does not our good brother know that the days of idealism, subjectivism, are past,-that the dreary speculations and inane rhapsodies of mystics and mystagogues, transcendentalists and visionaries, are being one and all relegated to their appropriate domain as monuments of human folly; while science, exact facts, the teachings of nature, the voice of God in the visible and invisible universe, are now engaging public attention,—serving as the basis of modern thought and mod-

Deeply do I sorrow that Brother Peebles, my friend of many sunny years agone, has fallen into the bottomless pit of ideal subjectivism—the pit of Cimmerian he pit of scientific death forth a strong hand, a little rough, perhaps, on the outside, yet warm and pulsing with tenderest love, to lift him up into the golden sunlight; yea, even up on the mountain-tops of Rational Science; where he can truly exclaim, Nature is my mother, her savants and teachers my ministrants, all lower forms, mineral, vegetal, and animal, my brothers, and eternal progress the glorious destiny of all forms and forces of life! CONCLUSION.

Having demonstrated beyond any reasonable doubt, that there exists not the slightest vestige of a conflict between Darwinism and Spiritualism, but that they are perfectly at one, -in harmony throughout; that,

long ere Darwin and Wallace heralded the advent of what is now known as Darwinism, Spiritualism had been a mighty instrumentality in disseminating its truths with the masses; that the first Spiritualistic work (and one of the best) ever produced was thoroughly Darwinian; that nearly all Spiritualism's promineut authors, lecturers, and mediums, from 1848 to the present time, have been inculcating the same; that, in fact, till the publication of the recent pamphlet alleging a conflict between the two, no one had dreamed of their antagonism; that the eminent Spiritualist, A. R. Wallace, so far from being an anti-Darwinian, is one of the staunchest advocates of man's animal derivation; and that the speculations of our worthy brother relative to the origin of species and of man are purely ideal, subjective, with no base in nature and in nature's laws, while the teachings of Spiritualism and its advocates are in full accord therewith, and with the latest discoveries and interpretations of physical science,-having, I say, demonstrated these points, my task is done, so far as this branch of the subject is in volved. In Part II. I shall consider the various objections urged against the truth of Darwinism, contrasting those objections with the teachings of the most eminent masters in science and philosophy, and evidencing, I think, their utter futility and untenableness in every point.

PART II.

OBJECTIONS TO DARWINISM CONSIDERED.

Brother Peebles has submitted, in contravention of Darwinism, various criticisms thereupon and objections thereto, based partially upon considerations of scientific import, and partially upon other grounds. These animadversions, it is proposed to take up seri-ation, testing them, both in the light of the most advanced scientific thought, and in connection with the plain teachings of enlightened reason and judgment.

DARWINISM .A "HYPOTHESIS,"

Mr. Peebles endeavors to make much capital out of the statement of Huxley and others, that Darwinism is only a hypothesis; but what is a hypothesis? scientific-My speaking? Are not the greater portion of the received facts in nature and science—outside of pure mathematics—hypotheses? Is not the whole science of geology, now universally accepted throughout Chris-tendom, reared upon a series of hypotheses; yet who

doubts its fundamental principles, or even most of its particulars and minutiæ? Are they not deemed by all cultured minds as demonstrated facts? but, although so regarded, are they not, one and all, hypotheses?

Look at astronomy, with its magnificent generalizatiens, coupled with the demonstrated accuracy of its marvelous calculations and predictions, even in the matter of fractions of seconds of time; yet its generalizations, calculations, and predictions are all based upon hypotheses. The Copernican system of astronomy is one vast hypothesis, and all its component parts a series of hypotheses; the constitution of the solar system, with its whirling planets, asteroids, and comets, circling round the sun from west to east, is a hypothesis; the monthly revolution, of the moon around the earth, and its axial revolution in the same period, are hypotheses; the rotary and orbital motions of the earth are hypotheses: yet all these are taught in every school in the land, and any one doubting them would be regarded as an ignoramus or a crack-brain. So, in the various other branches of physical science,-as meteorology, chemistry, optics, electricity, etc., etc.,-many of what are regarded as their most familiar truths are simply hypotheses. Such being the case, and no one will deny its truth, the application of the term hypothesis to Darwinism is of feeble significance, demonstrates

In Huxley's "Origin of Species" will be found a thor-ough analysis of the signification and scope of the word hypothesis among scientists, to which I invite the attention of Brother Peoples. "A man," says Huxley may say the moon is made of green cheese; that is a hypothesis. But another man who has devoted a great deal of time and attention to the subject declares that it is probably composed of materials very similar to those of which the earth is made up; and that also is a hypothesis." As Prof. Boyd has well remarked:- "Indeed, so many scientific hypotheses have been verified in the face of the opposing theological hypotheses, that there begins to be a strong presumption in their favor before verification."

Though Peebles quotes the remark of Huxley, made a number of years ago, accepting Darwinism as a hypothesis provisionally, he forgets to mention, that Huxey delivered a series of lectures in New York only last fall. in demonstration of the hypothesis of evolution: the definition given of evolution in those lectures being, the derivation of higher forms from lower, in an unbroken gradation, from the most inferior form up to man. In this, the latest declaration of Huxley upon the subject, appears the following conclusive language: -" An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If this is not scientific proof, there are no inductive conclusions that can be said to be scientifically proved, and the doctrine of evolution at the present time rests upon exactly as secure a foundation as the Copernican theory of the movements of the heavenly bodies. Its basis is of precisely the same character-the co-incidence of the observed facts with theoretical requirements. * * * In fact, the whole evidence is in favor of evolution, and there is none against it." Now, evolutionists very glibly quote Huxley's cautious words some years ago-in the early days of the hypothesis, but they always find it convenient to make no allusion to his recent positive assertions, that evolution is a truth demonstrated and verifled past reasonable doubt.

To be Continued.

JOTTINGS OF TRAVEL IN ENGLAND-NO. 2.

BY CARRIE GRIMES FORSTER.

The country between Liverpool and London is exceedingly beautiful. English foliage has a particular color, wearing a very dark shade of green, reminding us of our home vegetation after a recent shower, the greater moisture in the atmosphere, producing the dif-

As we steamed over the smoothly laid rails, fields divided by the picturesque hedges, dotted over with cattle, including large numbers of fine sheep, with pellucid streams, meandering at intervals, met our gaze. Frequently villages and towns nestling amid the hills, with occasionally a lordly mansion peeping through a grove of old trees, formed a landscape that delighted us. We found the car more luxurious than our ordi nary car, in consequence of the cushioning forming rest for the shoulders and head, but not quite equal in comfort to the Juliman drawing-room car. The com-partment system appeared odd but pleasant. Had the company not proved so agreeable upon our trial trip, we might have decided less favorably. Upon that and all other occasions, the knowledge of our being Americans, served to ensure us courtesy and kindness.

The baggage is carried in a section of the same car with the passenger. The inferiority of the arrange-ments compared with our checking method, is very great. It is surprising that the American plan has not been adopted here. The difference in the size and weight of the English "imperials" and "boxes," com-pared with our immense "Saratogas," is very marked; and in that particular our Trans-Atlantic brethren exhibit greater wisdom.

How our pulse bounded as we approached the Great Metropolis! Having been the birth-place of the loved mother, who had passed long ago to a city even more extensive and wonderful, the connection with her hal-

lowed memory was all powerful.

London—how shall we attempt to describe this vast London—how shall we attempt to describe this vast repository of the grand or beautiful, either in art or learning—how select for description from the abundant material that opportunity has placed at hand? Twice have we stood in Westminster Abbéy, amid the gathered mementoes of past ages; but still remain unsatisfied. The chapel of Henry VII alone, merited all of our available time and strength. On all sides the attention is completely enchained. Here we stand by the chaste and beautiful marble tomb of Mary Queen of Scots, the full length figure bearing, it is said, a resemblance to the unfortunate lady. There was the of Scots, the full length figure bearing, it is said, a resemblance to the unfortunate lady. There was the more pretentious tomb of her persecuting kins woman, Elizabeth, of England. Death, the common leveler, had brought in juxtaposition the dust of the two, who in earth-life were so widely apart in sentiment and action! Standing as we did, in one portion of the Chapel, over a spot into which the bodies of sixty-five distinguished persons had been lowered—five coefficient. tinguished persons had been lowered—five coffins in a row—how empty appeared earthly distinction and emoluments!

The tomb of Henry VIL and his Queen, is magnificent in material and execution, reminding one of a miniature Gothic Temple, complete in symmetry and beauty. It is useless to attempt to record for publica-tion a tithe of our observations.

tion a tithe of our observations.

One other marvel must be noticed, the conception was so singular, and the workmanship so perfect. It was the life-size figures of a man and woman, the one standing, holding the leaning figure of the other, while he is endeavoring to shield his beloved from the javelin that Death, from a lower position, is hurling at the object of his affectionate solicitude. The countenances and attitudes are wonderfully expressive, but the crowning part of the work, to my mind, was Death, emerging as a skeleton from the door of the tomb be ellow the other figures, intent on his work of destruction. It is amazing that such a subject worked in stone could be made to appear so instinct with life and purpose. The soulptor was the famely founding. Opposite this magnificent work of art, is a memorial of Sir John Franklin, erected by the faithful wife who has now joined the companion for whom her soul so long mourned. The monument bears the following:

"Not here; the white North has thy bones; and these

"Not here; the white North has thy bones; and then Art passing on thy happier voyage now,— Towards no Earthly Pole."

In another chapel—Edward the Confessor's—is an object of interest of a different character,—the chair in which all the English sovereigns since 1272, have been crowned! On these occasions it is covered richly and placed in front of the altar.—Under the seat is the stone upon which the rulers of Ireland and Scotland were crowned. As we gazed upon that ungainly chair, we imagined the conflicting emotions that had agitated the hearts of the various royal occupants in contrast the hearts of the various royal occupants in contrast with their present estimate of such lionors. Doubt-less, many, long since, in the clearer beyond would gladly have changed places with the lowest menial that on earth have been compelled to abase themselves in their presence. The potentate of men had become the degraded one in the realm of justice and compensation, whilst the slave of his caprice and cruei will had been lifted by his superior moral and spiritual worth far above the Mighty ruler in Time.

were fortunate in having for our guide through the Abbey, a Verger who had served the cathedral in the Abbey, a verger who had served the capacity for over thirty-six years. His very life seemed bound up in the associations connected therewith. As he explained to a large number of persons the various mementoes of past generations, there was an inspiration flowing from him that transported us to the scenes in which the ashes beneath had once figur-ed as exalted men, women and children. As the Bea-dle opened the exit gate of the chapel and ushered out the group of visitors he quietly whispered to us to re-main. Methought could be have recognized the opinions and positions with regard to "holy matters" of the individuals thus favored the courtesy might have been withheld.

·Procuring a key, our, kind conductor unlocked the door of a tower, and invited us to ascend the stone stairway. We soon found ourselves in a small room, with all around in glass cases, wax figures, some of them three hundred years old taken from life (we were told) of England's royal personages, with the identical trappings that had once adorned the bodies of the persons represented. Some of the faces are pronounced correct likenesses. Queen Elizabeth in her vain ruffs and furbelows; Charles II. the duke of Buckingham, and others were before us. Even the Ragged Regiment of Westminster, with portions of the mock ermine hundreds of years old, was represented.

What a rapid transition our mind experienced, when attention was called to the box in which the remains of the lamented Major Andre were brought over, to mingle with their native dust! To Mr. James Buchianan (then consel at New York we believe) was intrusted the mission by the British Government, in

the year 1821.
We confess that The Poet's corner disappointed us. as we had anticipated grander monuments and fuller inscriptions. Nevertheless, the names alone had power to move the inner recesses of our being. Such immortals have no need for ornate epitaphs, towering columns and marble urns. Countless human hearts are ever sounding a diapason of renown, as their glorious ideas, embodied in prose and sonnet, are echoing through the corridors of memory and appreciation.

Expressing surprise at finding a tablet recording the virtues of John and Charles Wesley, in so prominent a position, the Verger replied, "You forget who is our Dean!" A volume of words could not have borne higher testimony to the liberal, progressive testimony and progressive testimony and progressive testimony to the liberal, progressive testimony and progressive testimony to the liberal progressive testimony to the liberal progressive testimony and progressive testimony to the liberal progressive testimony testimony to the liberal progressive testimony to the liberal progressive testimony testimo

As an American, reared in the Episcopal church, I gould not be other than interested, when our guide showed us the chapel in which the body of the late Bishop McIllvaine of Ohio lay in state for three days, as it was being conveyed from Geneva, to the land in which the spirit that erst animated that form, had labored so earnestly to disseminate the doctrines which

it regarded as "God's Holy Truth."

Most reluctantly we take leave of Westminster Abbey, with its hallowed associations. Its chapels, nave, monuments and cloisters, will never fade from recol-lection, whilst reason holds the sceptre.

THE WILSON EXPOSE.

. A Letter from J. F. Snipes in Regard to It.

DEAR JOURNAL:—I notice a long communication from J. M. Roberts in your issue of Sept. 1st, respecting a Mrs. Wilson, and disrespecting me. Neither the manner of my introduction to the plain Mr. Roberts at the hall, nor the comparison made, has any re-levancy to the falsity of the said Mrs. Wilson. I re-membered the gentleman was introduced to me in Philadelphia at the Holmes' circle last year, as "General "Roberts. Belleving then, as 1 do now, for good reasons, that he was, and is, credulous and incredible, I concluded if I were right in the reintroduction that any encouragement he might offer, unless better founded than his previous statements, would at least have no weight with me. I acknowledge his power of expatiation, but I question his ability to distinguish be-

tween his wishes and his facts.

He misrepresents when he says I "offered or volunteered" to be the other member of the committee. If necessary, the gentleman who nominated me, will affirm the fact that I was surprised but gratified to have a close inspection. I had no infinical animus in the matter, and had no more idea of doing as described than Mr. Roberts himself. On the contrary, I hoped, sincerely, that something unaccountable by human engineering would occur, that my faith in public materialization might be strengthened, and the audience rerecive a fair statement of such conviction. When Mr. R. assumes any other purpose on my part he is mistaken. 'He says I declared I was sceptical "as to the expected manifestations." Certainly and decidedly so now as to the "expected." The first plasters, which Mr. R. acknowledges "Mrs. Wilson had herself applied," were arranged by hef to allow sufficient separation of the lips for her purpose. Mr. R. claims to have been a close observer but he must admit the committee were closer. We were within twelve inches of the cabinet window, while he sat nearly midway of the calmet window, while he sat nearly midway of the hall. So much for his superior opportunity. He assumes en-tirely too much when he says the coarse voice was one impossible for Mrs. W. to imitate. To the addence and committee it was only a strained, unnatural stomachic gutteral pump, quite possible to second-rate ven-triloquizing; not Spiritualism. He errs again in nam-ing the "spirit" Packerberry instead of Tacklebury; though he or his medium have changed their pames mewhat in the past. The face of Mrs. Wilson was separent in this and the other three presentations. The only difference was a mustache (easily concealed in her hair) and a stare of the eyes or a squint, a veil on the forehead, and a sucking in of the jaws. A natural look of the eye would have made it too apparent. Mr. R. pretends to know the woman was searched thorought by by the lady compiltee. ly by the lady committee. Their report was, they found nothing uncommon about her. On the following Sunday, however, at the Harvard rooms, where general indignation was manifest towards the swindler, one Sunday, however, at the Harvard rooms, where general indignation was manifest towards the swindler, one of the said lady committee arose in reply to a questioning, and said they had not examined Mrs. W.'s hair, nor taken off her ciothing. Thorough, indeed! Her modesty was spared by them. Mrs. W. spared much more in her brazen performance. One of the manufactured ghosts was an old lady with sunken jaws and grayish hair. I knew if the laws were not the result of emachation, but of premeditation, that in that state she could not speak without an expulsion of the cheek, and, of course not a word followed, although she was urgently requested to speak; not until the performance fully decided its character, did we cease to observe due decorousness, but we soon lost all respect for that representation of the cause and determined to state the truth as we saw At. Mr. Roberts again falsifies, when he says I "mounted a chair," etc. I stood on the platform; but I did expose, to view a quantity of fine veil which I had Grawn from the bosom of the performer, the very staff I had just seen spread over the forehead of the sid lady ghost, and imitating the jaw-suction, rolling the eyes, and spreading the veil; it seems I succeeded) in producing spair copy, when, as Mr. R. says, "pandemonium" broke loose. In fact, he admits and states too much. He asserts, "All the time Mrs. Wilson remained unconscious." On the contrary, Mr. R., all the time remained in the crowd, and Mrs. W., as soon as I began to pull at the end of the masking material which she wought in the darkness

of the cabinet she had thoroughly stowed away she

of the cabinet she had thoroughly stowed away, she suddenly recovered from her deep trance, and offered me resistance. I still have a sample of the netting, which will be shown to any one desiring to see it.

Again, no excuse can be offered for the "lady" spitting in the face of an inquirer. As I stated in the New York Herald, that action was too natural to be "supernatural," and too low to come from on high. Yet Mr. Roberts says: "Seeing and knowing that Mrs. Wilson had no more to do with retallating upon the speakson had no more to do with retaliating upon the speaker (that is spitting in his face) than I (he) had had, how did he see and know so much? Very lofty Spiritualism that, and worthy of its advocate! Again, he writes as if the other committeeman agrees with him. Per contra, the gentleman called on me afterwards, and expressed bimself thoroughly satisfied of the palpable imposition; he, also, like myself, is a Spiritualist. Your credulous correspondent also omits the fact that the cabinet doors were fastened inside with a hook and clasp, to prevent possible investigation, and that the top of each of the doors had a self-catcher, out of reach. All the above facts were made known to the satisfaction of the entire audience, the majority of them sensible Spiritualists, and all were perfectly satisfied of the boldness of the imposition upon the most sacred hopes of the human heart, if we may judge by the demonstrations. The performance was advertised to be "the last of the season," I think it is, As nothing further said will change the general verdict, I shall consider the foul game unworthy of more powder. Mr. Roberts calls it a dove; I call it a huzzard. The performance was disgraceful enough as it was without the added thanks of its advection by a scalled Shirthelia. shame of its advocation by a so-called Spiritualist. Truth before all else. The "cause" needs no such ex-emplification, and will not suffer through the estimation of any rational lover of truth and honor.

In the same JOURNAL, Sept. 1st, your readers will find on first page a letter from me entitled "Spiritual-ism in Virginia," and in all my previous writings and doings, I have aimed to exercise the same spirit of justice and discrimination, as to facts, and shall continue so to do. Teonclude with the appropriate remarks of a spirit, Rev. Mr. Freeman, from Easton, Conn., who, during this writing, divining my/thoughts, addressed

me as follows:

It becomes you to vindicate your good name, and to stand by the truth. There are so many things in spiritual manifestations and teachings that are corrupt and demoralizing, and so many things that are high, and noble, and purifying to the mind, that it becomes every one to be zealous in its cause, and to be jealous of it with a jealous eye for the truth. Even those that look upon Spiritualism as a disgrace could be led into its sacred truths, could be taught to believe you live the spiritual life; it is by the action, the everyday practice, by the outward bearings, by everything that adorns the character here. My heart goes out in sympathy with the world I have left, and I feel that could I gather it in and clasp it, as it were, in my arms, and with pen in one hand could write, it would be-

J. F. SNIPES.

87 Leonard st., N. Y.

Spiritualism in truth and in deed.

BAY STATE CAMP-MEETINGS.

The spiritualistic camp-meetings in the vicinity of Boston, are becoming a prominent feature in the work of the Spiritualists in Massachusetts, and are contributing no little share to the general prosperity of the cause in that part of the country. From a somewhat extended account of them received so long after as to lose much of its interest, we gather the following items:

"The Highland Lake camp-meeting commenced on the 21st of July and closed August 6th. Twenty-one States of the Union were represented; order was the rule of the camp and harmony prevailed all the time. The grounds were ably managed by Messrs. Richardson and Hatch. The speaking was under the direction of E. V. Wilson, of Illinois. The principal speakers were Prof. Denton, Lizzie Doten, C. Fannie Allyn, Mrs. Burnham, Dr. Currier, E. V. Wilson and others, while various phases of mediumship were well represented, by Mrs. Nelson, Mrs. Cushman, Mrs. Leitch. Mrs. Burnham, Arthur Hodges, Dr. Currier, E. V. Wilson, and others. From 400 to 500 tenters were on the ground, and the Sunday meetings reached from 3,000

From Onset Bay camp-meeting also come good reports. Dr. Storer and Mr. Williams speak encourag-

ingly of its present and future success. The Lake Pleasant camp-meeting opened on the 8th and closed on the 31st of August. Their grounds are on a well-timbered ridge overlooking the lake, and are arranged in good order. The camp proper will accommodate 5,000 people. They had, all told, 225 tents, cottages, booths and stalls this year and some 1,200 regular campers. lar campers.

All classes of mediumship were represented from independent slate writing to materialization. E. V. Wilson held regular seances and took part in the speaking. Prof. Denton, Cephas B. Lynn; Mrs. Britten, Stebbins, Storer, N. C. Brigham and C. Fannie Allyn were among the noted speakers present. At one time there were fully 5,000 present coming in forty cars and two hundred and fifty wagons. The meeting under the management of Dr. Beals, of Greenfield, Mass., was a success in every respect. The Doctor was re-elected to preside for the ensuing year.

WHAT CARLYLE THINKS OF DARWINISM.

Carlyle is now very feeble through age, but his memory is still marvelous, and the flow of his talk—doubtless the most eloquent of the age—is unabated. Take this as a sample: "I have known three generations of the Darwins, grandfather, father and son—atheists all. The brother of the famous naturalist, a quiet man, who The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: 'Omnia'ex conichis'—everything from a clamshell! I saw the naturalist not many months ago; told him that I had read his 'Origin of the Species' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so called scientific brethren had brought the present generation of Englishmen very near to the monkeys. A good sort of man is this Darwin, and well meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. Louppose it is a reaction from the reign of cant and hollow preference, professing to believe what, in fact, they do not believe. And this is what we have got to. All things from frog-spawn; the gospel of dirt the order of the to-day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the cathechism, which I learned when a child, and the fuller and the deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys can ever set that aside."—Exc ives not far from here, told me that among his grand-

CAMP-MEETING REPORTS.

We are in receipt of very lengthy reports of the various camp-meetings held under the auspices of the Spiritualists, which, from want of space, it is impossible for us to insert entire. From the accounts received they appear to be in a prosperous condition and to be well managed in the interest of good order and for human progress. We give some of the points presented:

From Dr. J. H. Rhodes we learn that the Pennsylvania and New Jersey Association of Religious Spiritualists closed their camp-meeting, Aug. 20th, after a very interesting session. It was largely attended from the surrounding country and neighboring cities—by church members and unbelievers as well as Spiritualists, and much thought was awakened. In the after-

noon conference of the closing day, several "who were not Spiritualists took the op-portunity to express their feelings on the subject, thanking the Spiritualists for teaching thus publicly what Spiritualism is, saying we had presented them new thoughts and ideas which they had never before heard. One gentleman said he had never heard any good of Spiritualism, but if it was what it had been represented here, himself and others would examine it more closely.

The speakers were Prof. Butler, Katie B. Robinson, Rev. Dr. Taylor, of Trenton; J. Madison Allen A part of the time was given to holding a public circle on the ground, through which many communica-tions and tests were given, and recognized by the audience.

MICHIGAN.

Report of the Schi-Annual Meeting of the Michigan Association of Spiritualists, at Rockford, Sept. 7th, 8th, and 9th, 1877.

The meeting was called to order by the President, Dr. A. B. Spinney. M. C. Vandercook sung the opening song (one of his charming productions), followed by an invocation by J. P. Whitney. Opening remarks by the President.

Report from the missionary, Bro. T. H Stewart, who has organized many societies, held many grove meetings, traveling and speaking constantly; all had been a success except in the way of finance; after eight months of weary labor, found himself in debt two dollars and ten cents, over actual amount received, and expenses paid; yet was strong as ever in faith of hopeful success, for the upbuilding of our philosophy, and should still continue to labor on.

Capt. H. H. Brown made brief remarks, in a happy, hopeful manner, regarding his work, which would have been extremely prosperous, had not railroad fare exhausted the avails. He recommended that a lecture bureau be appointed who should arrange a course of lectures on some specific route. for the speakers, and thus save the extra expense of traveling so far to reach appointments.

Dr. Spinney said, "Had the people all over the state been willing to make the sac rifices that Bros. Stewart and Brown had societies, during the six months. If we would make our speakers instruments for this divine work, we must sustain them; but means were lacking; he could not make this a glorious and successful work." He thought the want of practical work, rested in the lack of interest of Spiritualists, who peither come out, supported our meetings, or our journals as they ought. He intended to put his name down for fifty dollars to aid the cause, and urged all to assist in this way, all they could afford; at least join the Association, and thus aid in business transactions. It depends entirely upon the ef-forts and sacrlices you are willing to make, whether we live or die." President appointed committees on finance

and arrangements. Mr. Bell, of Ohio, spoke briefly of the ex-periences which developed him from a min-ister of the gospel to that of a divine mission, the miniatry of the angel world; and although time had bowed his form by age and care, and whitened his locks, he yet consecrated himself anew, to this work for

the remainder of life.

The aged Veteran, Dr. Woodruff, of Grand Mapids, declared his ever faithful fidelity to the good work; and afterward kindly offer-ed his services with horse and buggy to carry speakers over the state; which offer was thankfully accepted. Bro. Woodruff is also the author of a very

able revelation, published in pamphlet form, entitled, "The Key that Reveals the Inner Meaning and Significance of Biblical Lore.

G. W. Winslow, of Kalamazoo, said he had recently returned from the water cure at Danville, N. Y., with improved health; had been born again, as on his return home he attended a medium's convention where the grew as much spiritually as at the cure physically. He thought the trouble with many Spiritualists in their lack of interest, was, that they had been only partially converted, therefore they backslid; he approved of the plan before they backslid;

verted, therefore they backslid; he approved of the plan before suggested by Capt. Brown, regarding some action being taken by the Board, whereby to lessen railroad expenses to speakers.

Friday evening session was occupied, first by Mr. Whiting, who spoke under Indian control. He made an effective appeal for the protection of the remnant of his race, telling of their grievances in the past, yet, notwithstanding, his love and willingness to forgive, he omne back to guide our bark safely to the haven of rest. Chas. G. Andrus, of Flushing, was then introduced, who said, "We have met to consider important subjects, not alone for ourselves, but the great mass of humanity outside our ranks, now in bondage; we were solving problems of great magnitude; these deproblems of great magnitude; these demand proof, which alone will remove the bulworks. Humanity demands evidence; we are met to furnish it. When we had removed superstition, opposition could no longer affect us. What would reach one work or class would not are the reference. grade or class, would not another; therefore let us so arrange our thoughts as to meet the wants of all. Beautiful thought that we shall one day be free from all superstitions."

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Frazier, a Scotch poet, then controlled the organism, and gave a most beautiful description of "Our Spirit Home;" (a poem).

Saturday Morning Session.—Conference, for one half hour., Song by the choir of Rockford, after which Bro. Stewart addressed the convention.

It was our intention to give to the read-

It was our intention to give to the reader some idea of the points made or ideas advanced by each separate speaker, as all the lectures were exceedingly good and capable, but find it will occupy too much space, therefore omit giving them.

Bro. Stewart's reputation is already sufficiently established, and no eulogism from me is necessary; his lectures or remarks are always deep, scientific, pointed, yet charitable; full of humor and earnestness.

Dr. Spinney presented the following res-

Dr. Spinney presented the following resolutions which were heartily approved: the State Association of Spiritualists be requested to commission by license, six missionaries, to preach the gospel of Spiritualism, until the annual meeting in March 1878. 1. Resolved, That the Executive Board of

28. Resolved, That such missionaries arrange their own work in the State, until the next annual meeting; subject to the approval, and under the direction of the Board.

Saturday Afternoon: Mrs. H. Morse, although weary with journey and constant labors in the vineyard, discoursed very ably upon the "Strides of Progress," and related

pleasing facts connected with her mission | Items of Interest-Gems of Wit and Wis-

in the by-ways,
The President presented another resolution, which in effect can but greatly assist us on in the good cause, namely:

Resolved, That the official Board commission M. C. Vandercook, an eminent composer of music, as a missionary singer, to assist our missionaries in public meetings. Resolution adopted.

Saturday evening Capt. H. H. Brown, who as a lecturer upon any subject, is rarely surpassed, spoke at length upon "The Re-ligions of Spiritualism," during which he declared "Spiritualists were an irreligious. class; that we needed to cultivate the revclass; that we needed to curtinue of our erential, through the emotional enough," and natures; were not emotional enough, made an earnest appeal to Spiritualists to rightly educate our children through the

Lyceum, and by proper training.

The President announced the Board had appointed the following named persons to act as missionaries: T. H. Stewart, Capt. IL. II. Brown and Chas. G. Andrus, Mrs. Lydia Pearsall, Mrs. H. Morse and Mrs. L. E. Bailey convention approved.

As the little church owned by the Spiritualists was becoming too full for convenience, it was deemed advisable to hire Centennial Hall- also, for the accommodation

of the convention on Sunday. Sunday morning both places collected a full house; Chas. Andrus speaking at the church; Mr. Whiting and Mrs. L. E. Bailey at the hall. Not being present, we were informed that Mr. Andrus lecture was especially calculated to give satisfaction.

At a second meeting of the Executive Board, after due consideration, Capt. II. H. Brown, through pressure of other business, and for personal reasons, respectfully tendered his resignation, though publicly an-nounced himself in sympathy with the Board and ready to work in their interests, thereupon G. B. Stebbins, of Detroit, was appointed instead.

Also it was noted that the secretary be paid fifty dollars for her services during the next six months; and that the address of Mrs. L. E. Bailey, presented in behalf of the Lyceum interests, be published in full in the Religio-Philosophical Journal. Sunday afternoon was devoted to the Lyceum interest, but as the audience was so large, it was thought practical to hold a session at the half, Mrs. Morse, acceptably entertaining a full house. The Lyceum commenced at 2 o'clock P. M. The usual exercises were followed, occupying a little over an hour, consisting of music, silverchain recitations, gymnastic exercises, dec-lamations, songs by the little ones, and dialogues, ending with a well-timed march, led by the guardian, Mrs. A. B. Hopkins and Mrs. C. C. Dockary, all of which was man-aged under the efficient conductorship of MrsAM. E. French, a lady who impressed us as being of rare capacity to fill this post, and appeared to possess more than ordinary ability. The officers, leaders and children acquitted themselves in a very creditable manner, indeed so perfectly as to exclude any criticism or suggestion on our part.

I will mention one personal allusion, as

being particularly remarkable, Master Dorr Chapin, a little boy of three years, gave the long poem, "The Night before Christmas," in a childish tone, though distinctly plain, making all the gestures perfectly which avoided the approval and fectly, which excited the approval and merriment of all present. This lyceum was first organized last No-

vember, under adverse circumstances, with few in number, holding their sessions once in two weeks, and without much progress during the winter. In the spring it gradually revived, and now numbers seventy-five members, although it exists in a country town of 1,000 or 1,500 inhabitants. When I witnessed the energy, perseverance and interest of the leaders in the movement at Rockford, I thought how much more larger towns might accomplish with their greater facilities, had they possessed the same am-bition and good of the cause at heart.

Much credit is due to the musical director, as also to the conductor, Mrs. C. Dockary, for the success at Rockford, and for the benefit of the numerous friends of that interesting lady formally well known in the State of Michigan as Mrs. Dr. Barnard, I wish to state her address is Mrs.

Dockary of Rockford.

Mrs. L. E. Bailey delivered the address on the lyceum subject; G. W. Winslow followed by a poem; the session closed by earnest words by Mrs. H. Shephard, delegate from Battle Creek. The exercises being so long it was moved they be continued at 7 o'clock P. M. at 7 o'clock P. M.

Sunday evening, Capt. H. H. Brown, Chas. Andrus, Mrs. Shephard, Dr. Spinney and others spoke ably and earnestly upon the practical interests of the upbuilding of

the lyceum cause.

Mr. N. Taber, of Rockford, presented this resolution which was unanimously passed: Resolved, That the Executive Board be requested to prepare an address in the in-terest of the Children's Progressive Lyce-um, and have it published as early as prac-

T. H. Siewart gave the closing lecture; generally summing up our past labors, charitably criticising our weaknesses and encouraging our purposes for future use-

S. B. McCracken presented the following resolutions, which met with hearty ap-

Resolved, That the thanks of the association are due and are hereby most cordially extended to the Spiritualists and other citizens of Rockford, for their successful efforts.

in making arrangements for the present meeting, and for their liberal entertainment of those in attendance.

Resolved, That the thanks of the association are also equally due and extended to Mrs. L. E. Bailey, for her interesting address on the Lyceum question; to Mrs. French, of Rockford, for her efforts in arranging and conducting the Lyceum exerranging and conducting the Lyceum exercises before the association, and to Mrs. Shephard, of Battle Creek, for her agency and interest in the Lyceum cause.

Resolved, That the thanks of the associa tion are further equally due and extended to the President, Dr. A. B. Spinney, for his labors in preparing for, and during this meeting, and at all times and all proper occasions in behalf of the spiritual cause since his election to the presidency of the association, at a continual sacrifice of time, money and convenience.

Resolved. That the thanks of the association are further equally due and tendered to the Rev. T. H. Stewart, State Missionary, for his energetic and successful labors since his appointment.

President Spinney closed the services with eloquent words of sympathy and interest, expressive of hopeful good resulta. Good music was afforded throughout each session by Bro. Vandercook, of the Rockford spiritualistic chair. All departed to their homes, feeling it was good for them to be present, when convention adjourned sine die.

MRS, L. E. BAILEY, Sec'y.

dom.

WADING IN THE BROOK.

Down in the wooded hollow, where a crystal brook is running. A long-drawn thread of silver tangled all around

the trees; Where wild birds bathe in summer, and the trout choose shade or sunning.

And all the things which live there do exactly

as they please, . Is a rose-mouthed rustic maiden, very arch and very cunning; Ho, Mollie-in the water to her precious little knees.

The poplar trees are laughing, and the fearful cak-is signing; The wild grape swings its tendrils and its ropes

of safety down:
The sunlight spots the water, and the shadows all seem trying
To breep about her gleaming feet and shade than down to brown:
The school bell rings but transle shade it sail

n down to brown; of bell rings, but troantly she is its call defying -Ring, vainly, vainly, brazen bell! Mollie is out

of town! The pebbles look like amber beads some water sprite has scattered;

The willows dip, like fairy wands, into the lim-pid stream; brown thrush sings as crazily, as if its heart was shattered,

And very, very tenderly, the sing-dove sings her dream; The partridge drums upon the hill, a daddock old

and battered. While now and then, an oriole lights up a sear, The fishes up and down the brook in little troops

are playing, Now flashing in a spot of sun, next in a shadow. They glide about the maiden, thinking, doubtless, if not saying, "Such little girls as Mollie never sport a cruel

book,"
O.Mollie, with your silky hair loose as the wild od keep your crystal soul as pure and heaven-watched as the brook, [Emma Tuttle,

PROBABLY one half of the inharmony and antagonisms of the world are due to the confused and conflicting use of languagedifferent ideas being conveyed, differing significations given to the same terms, words, expressions. How requisite, then, does it become to have a clear conception of the exact definition of each and every term used by thinkers, philosophers, controversialists; for, without an accurate and precise com-prehension of the terminology employed in the presentation and discussion of a thesis or proposition, hypothesis or theorem, misunderstandings multitudinous and misconstructions multifold, will invariably arise —Coleman.

THEOLOGY is an excellent nurse, but a bad mistress for grown up minds.-Reade.

THE Illinois Legislature has passed a game law so stringent in its provisions, that the Chicago *Tribune* says a baman being is the only kind of game left which it will be safe to kill during certain months.

"Why is it, my dear sir," said Wattles' landiady to him the other day, "that you newspaper men never get rich?" "I do not know," was his reply, "except it is that dollars and sense do not always travel together." ther."

Oun newspapers, as well as private individuals, sometimes take pleasure in showing how some persons have lived to a great age and indulged in these habits. It is true that some persons of naturally phlegmatic build, especially if they exercise in the open air a good deal, can work off and witkstand these poison stimuli to a great age; but our nervous, active Americans, upder the stim-ulus of our climate, generally need quite an opposite element. All look with disgust upon a boy smoking a cigar; but how much better does it look for a lantern-jawed man, the juices of whose life have already been wasted by the practice, to be smoking, or to have his cheek projecting with a cud! Peo-ple often accuse us reformers of being fanatical, but when we look around and see men spending more to blast their own finest powers, curse their children, and murder themselves by a lingering death, than they do for bread, education and religion combined, it looks to us as though they were next thing to stark crazy. Seeing the truth as we do, we should be both fanatical and wick-ed if we failed to proclaim the danger on the one hand, or to point out, on the other hand, the pathway of life, which, though seemingly difficult, leads up to a higher glory than humanity has yet conceived of.—

On the early history of the Church, Dr. Mosheim, in his Commentaries, says: "The simplicity and ignorance of those times furnished the most favorable occasion for frauds; and the impudence of impostors, in contriving false miracles, was attfully proportioned to the credulity of the vulgat." He infers from the authority of Tertullian. Clement of Alexandria, Origen and other Fathers, that Peter, Paul and James the Great, were the only three of the twelve apostles who suffered martyrdom; and that the accounts of the others, were stories, contrived after the time of Constantine. He also produces testimony showing that for-geries were committed by Christians in the Sibyline Oracles, to make it appear that Pa-gan prophets had foretold the birth of Christ. This artifice was designed to make converts of the Gentiles-who shrewdly charged them with the fraud.-Craven.

OPEN your shutters wide and let in the sunlight. Open your windows and let in the life-giving air. If well, you need not-fear a draft; and if sick, the fresh air will make you well.

The ground is bare, and cats may be planted to advantage. You can not plant cats any too early, nor is it possible to get too many in a hill. You may not raise any thing where the cat is planted, but the cat will not raise anything either, and that is where the enormous profit comes in.—Ex.

A California Epitaph:
Here lies old Thirty-five per cent.;
The more he had the more he lent;
The more he got the more he craved;
The more he made the more he shavedGood God! can such a soul be saved?

In any point of space, in any section of time, let there be a living man, and there is an infinitude above him and beneath him, and an eternity encompasses him on this hand and on that; and tones of sphere music, and tidings from loftier worlds, will flit round him if he can but listen, and visit him with holy influences, even in the thickest press of trivialities, or the din of busiest life.

THE SOURCE OF WEALTH.

LABOR is the one true source of individual prosperity and national wealth. The products of the soil that command a prace in the market feports; the numerous articles that enter into the commerce of all nations; all things either exported or imported, and that contribute to the public revenue—all

are the products of labor. Indirectly the laboring classes create and run the whole machinery of civil government and provide for the national defense. When work ceases the people become poor; the sources of revenue are cut off, and the very springs of all national wealth are dried up.-Brittan.

PROGRESSIVE evolution of intellective and moral force is the endless destiny of individual spirits. Hell and heaven are not places, but conditions of mind. Inharmony is hell; harmony is heaven.

THE Lutherans are quarreling over the Lord's supper. Some think the bread should be broken from the loaf; some want wafers. Both kinds are now placed on the plate. The Baptists in Missouri are also in trouble on the bread- question, some wanting it cut, and some broken. One church split in twain over this momentous subject.

OUR beloved spirit friends know that th ey have had to take poor human nature as the dry-rot of an effete ecclesiasticism has left We have in too many instances committed the error of guaging the Spirit-world and its methods by ourselves, rather than attempting reverently and faithfully to discover the flewer and higher methods of another and a better world.—E. H. Britten.

VAMBURO, in his travels in Asia, says of the Turcomans that they were confident of their own plety, consisting of holy parifications and the close cutting of the moustache. while their lives were a continual scene of murder and rapine.

Ingroundliny is an intuition, a truth of the soul. The facts of Spiritualism test and verify his inner truth, make it warm, vital, real, full of blessing and benefit. -Stel-

OLD AND NEW STYLE.

WHILE the people are seeking for light. and boldly reaching out after a grander freedom which shall unshackle every human faculty, the accredited religious teachers are piping away in the same old style, with only the ordinary 'var ations of salvation for the few, and damnation for the many. But must we continue to dance attendance on these poor pipers, and listen forever to the same doleful tunes? No, never. Our new conceptions, enlarged ideas, and rational philosophy, the modern progress in sciexce, art, religion, and institutional reform, find so expression in the old psalmody, and can never be measured by the use of any theological foot-rule.—Brittan.

"THE Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted; to preach deliverance to the captives; and recovering of sight to the blind; to set at liberty them that are bruised." If this was the mission of Jesus, can his ministers have a nobler one?

Why is it that the modern successors of the seventy ministers ordained by him, ig-nore these gifts and these duties? The gifts of healing, and of casting out unclean spirits, are most profitable as means of propagating the gospel of truth, which is the gospel' of Jesus, as his works and those of the apos-tles attest; but the clergy of the present day not only neglect these gifts themselves, but they denounce them when exercised by others. Are they not here amenable to the charge that, "They profess that they know God, but in works they deny Him."-Crowell,

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LOCATION

CHICAGO, ILL., SEPTEMBER 22, 1877. Spirit Faculties A Proof of Spirit.

Mrs. Denton, who claims to be the possesser of a psychometric power enabling her, by pressing a piece of lava on her forehead, to describe the eruption of Vesuvius, which

destroyed Pompeii, and to give particulars of the occurrence not mentioned by Pliny, yet does ot perceive in these super-sensual powers (supposing them to exist) the evidence of anything in the human being, independent of the normal organism. She

"That the human spirit is an entity, capa-ble of existing independently of the animal organism, appears to me a question still un-answered and unanswerable in the present state of our knowledge. Granting all that is claimed in regard to the occurrence of the so-called spiritual phenomena, from the most indistinct rap to the most solid and permanent materialization, by what method is it possible to prove them due to the agency of 'disembodied human spirits?' "

The "most solid and permanent" spirit materialization, of which we have any knowledge, would seem to be that of the Ego itself in its present mortal manifestation, through an animal organism, as a human being. Does Mrs. Denton believe in that? "O, yes; only you must not assume that the Ego is a spiritual fact." Then, neither must you assunte that it is not a

spiritual fact! The inconsistency of those, who, like Mrs. Denton, would explain the phenomena of our psychical experiences by materialism, has been well exposed by Proudhon. "Materialism denies, and has to deny," he says, "that man is free; now the less liberty man has, the more weight is to be attached to his words, and the greater is their claim to Le regarded as the expression of truth: When I hear this "machine" say to me, I am soul, and I am body, though such a revelation astonishes and confounds me, it is invested in my eyes with an authority incomparably greater than that of the materialist, who, correcting consciousness and Nature, undertakes to make them say, I am matter and only matter; and intelligence is

Precisely the same arguments that Mrs. Denton used against the Ego of the formmanifestation, evincing, as it often does, an intelligence, having all the characteristics, in speech, appearance, and action, of a human being, she might use against the Ego of herself, myself, yourself, or any human individual now in the flesh, and treading this earth in the light of day.

but the material faculty of knowing."

To say that a "materialized spirit," or a "form-manifestation," as some now prefer to call it, giving all the marks of individuality, differing from the medium in sex, voice, look, manner, and mental powers,may yet be a mere out-come from that medium's organism, the medium being all the while unconscious of the working of any such miracle, is rather too stunning a demand on our credulity. To say that it is an hypothesis more reasonable than the spiritual, is plainly in conflict with common sense. What if Mrs. Denton were to say that Mr. John Stokes and Mrs. Betsy Brown, "solid and permanent materializations" here in the flesh, were not distinct "entities," but probable outcomes from the organism of herself or some other unconscious medium? Such a theory would hardly be more audacious than that which would deny that these form-manifestations are no evidence of spirit existence.

The truth is that Mrs. Denton, while imagining that she adheres to the most vigorous scientific processes, is an extreme idealist. No mystic, no Berkleian philosopher, was ever deeper in idealism than she:

She tells us that she believes that "matter and spirit are but different forms, or conditions, or manifestations, forever interchangeable, of one and the same element." Even granting this to be so, if this element be so protean in its changes, as to be at one moment mind, and the next moment body, what more reasonable than to suppose that it may be, at another moment a finer, more subtle, and an invisible, (invisible to our brazen breast plate on which is agraved did so live, and went from this world outer senses) organism for the use of mind? the mysterious family motto GUBMUH! leaving not a dollar of worldly possessions.

To our higher consciousness the material or physical body is a not-me, objectified by a me. We have the same reason for believing. that these form-manifestations are materialized by human spirits, that we have for believing that Mr. Stokes or Mrs. Brown, whom we see every day, is a temporarily materialized form for the use of the mind. Philosophy always leads us back to an 'everlasting dualism''-to a me and a not-me. To say that they are "one and the same element" 13 no explanation, and helps us on not note. Are they developed to our consciousness as "one and the same element"? Plainly they are not.

When Mrs. Denton tells us that she 'believes in spirit as she believes in matter' it is evident from the context that all that she means is, that she has no clear, intelligent belief in either. To-say that they are 'different forms of the same element"-in other words that this same element is the principle of all things-is merely equivalent to confessing that we do not know what the principle of all things is; a very candid and just admission, but hardly in keeping with the lady's scientifis pretensions, or showing any reason why there should not be "sconscious, individualized spirit existence, independent of the materialized form, though not necessarily independent of a suitable organism.

Spiritualism proves to us, objectively and subjectively, by induction and by deduction that there is veritably such a "spirit existence." And so, when Mrs. Denton tells us that her transcendent psychometric powers if they are what she professes, are no proof of a supersensual or spiritual faculty-and. that the very appearance of a human form, talking, seeming, and acting like a human being, and then passing into invisibility—is no evidence of an "entity"-we are quite content with the admissions she has already made, and only wonder what more light she would exact in order to be satisfied that there is ground for "belief in a conscious, individualized spirit existence."

It may be well here to add, that Mrs. Denton's objections claim attention more from her own high psychometric claims, and from her relations to her husband, the well-known and eloquent Spiritualist, Professor Wm. Denton, author of "The Soul of Things," than from any particular force or indication of study and thought, which those objections may seem to carry intrinsically.

STAND FROM UNDER!

For Cyrus Waxeth Wroth.

FREE PLATFORM CONVENTION TO BE HELD IN MOBAVIA, CAYUGA Co., N. Y, COMMENCING OCT. 12TH, 1877, CONTINUING SEVEN DATS.

The opposers of the Bible and Christianity, as manifest in a variety of phases—the most menacing of which is an anti-Christian Spiritualism—have defiantly challenged Christianity to contest with them its claims to Divine authority. I accept the challenge is the name of the Lord Jesus Christ, and in behalf of Christian principles, and therefore call upon all opposers of the Bible as given by Divine inspiration, and of Jesus Christ as given by Divine inspiration, and of Jesus Christ as the Lord God and Creator of Heaven and Earth, and of Christianity, to send their representative men, or men and women materialists and spirit-itualists. This may include the foremost scien-tists of the world. Speakers who wish to enter WOL the arena in opposition to Christianity, should send in their names as early as October 1st. From such names, the parties being present at the opening of the convention, there may be selected twelve men, or mass and women, the choice to be made by the anti-Christian element present at the opening of the convention. There meatings will opening of the convention. Three meetings will be held daily. The first four days twelve meet-ings—to be occupied by the twelve speakers chos-en, who shall confine themselves to one hour each, the remainder of the time, nine meetings, if required, to be occupied in the defense. A full geport will be made of the proceedings, and given to the public who are constituted sole arbitrators of the question at issue. Letters of inquiry will be promptly answered. Preparations will be made for the entertainment of strangers, with the least possible expense to them while in attendance. Let it no more be declared that the gauntlet thrown by anti-Christ, finds no ready hand to take it up.

CYRUS R. TEED, Moravia, Cayuga Co., N. Y. To whom address all letters Cyrus Romulus Teed, of Moravia, N. Y

is mad. He has heard the divine authority of the Bible questioned as long as he can stand it. Though learned, skillful and subtle theologians have worked hundreds of years without convincing a very large portion of the human race, Cyrus proposes to settle the matter next month and to settle it for keeps. This modern Cyrus has no Babylon to conquer, but he proposes to breach the walls of Heterodoxy. Cyrus of old chastised the river Gyndes for drowning one of his sacred white horses, by digging three hundred and sixty channels, "so that, women in the future should cross it without wetting their knees." His modern prototype proposes to chastise the mighty river, Free Thought, by dematerializing it with his capacious jaw; so that he and his co-believers will henceforth have an easy "walk over." Cyrus Romulus is so certain of success that he fearlessly outlines his campaign with-printers ink on postal-cards and scatters them abroad over the land. As will be seen by the above circular, he proposes to hold a world's tournament during a period of seven days commencing on October twelfth, at Moravia. To this combat he invites in addition to all the other heterodox representatives "the foremost scientists of the world." He does not name the stars constituting his grand aggregation, but by means unknown to him we have received a hint that he will exhibit in the ring and use to aid him, the following performers, whose orthodoxy is unquestioned: First comes P. T. Barnum, who will enter astride his noble hobby Temperance; with hands uplifted he holds in one the beautiful mermaid and in the ther Tom Thumb, while between his teeth he grasps the flaming sword of truth pointing towards his

Rev. McGhee will show himself with a bottle of poison (good for wives) in one hand and a Methodist book of discipline in the other. Beecher will amble forth holding in his left hand "bread and water for the workingman," and in his right hand a marble figure representing chastity. Tilton will appear, his face glowing with humility and self-abnegation and from his lips will come the solemn refrain:

Victoria, Victoria, never more, never more. The Presbyterian Glendenning will appear hovering over his friends, with extended wings and spotless robes of white, representing the way young ladies look who are prematurely sent to an orthodox heaven. D. D. Speneer will show that the only safe and sure road to the confidence of the people and the presidency of a savings bank is through the Young Men's Christian Association. He will tell the assembly to pray! to pray often, and thus insure the prey. Baptist Bulkley will explain that the only certain route to heaven and a cashiership in a savings bank is by immersioh. Rev. Anti-Masonic, God-in-the-Constitution Blanchard will bound into the arena, giving the grand hailing sign of distress and repeating his standard conundrum: "What is to become of our Lord, if He is not recognized by the constitution and the Masons are not all strangled and sent home to their father's house in Hades?" On the seventh day, in the evening, Cyrus' circus will close with a grand tableau. Around one side of the ring will range his galaxy of stars, upon the other side will gather a motley group of Cyrus' anxious creditors; the owner of the hall, the billsticker, the grocer, the boarding-house keeper; each with fire in eye and bill in hand, pointing to the bellicose Cyrus Teed, who stands in the centre. Conscious of victory, Cyrus turns to the gaping creditors and for their comfort sings:

Jesus will settle the bill! etc. Amid the glare of blue lights, the smell of sulphur, catcalls and groans, we let fall the

In Memoriam.

drop-curtain of silence.

WHEREAS, The First Society of Spiritualists of Philadelphia, in common with other public organ-izations, and many individuals, has been deprived of the external presence and material co-operation of our friend and brother, Samuel Maxwell, M. D.

and
WHEREAS, We, the executive Board of said society, consider it essential that some proper and
permanent expression of our feelings and sentiments in the circumstances should be made; now,

Resolved. That the First Society of Spiritualists of Philadelphia as an organization, and each person thereof, perceives in the recent dissolution of Samuel Maxwell, M. D., the harmonioùs and operation of the natural and humane law infinite and eternal progress, and that however much they may regret their apparent loss in the transition, they acknowledge in the event of his emancipation from the physical life on earth, a joyous and sublims incident to the liberated spirit, a grand and triumphant step upward and on-ward in the immortal life of their friend.

ward in the immortal life of their friedd.

Resolved, That while we sorrowfully miss from among us the external presence of our Brother Maxwell as a kind friend, a good medium, a true clairvoyant physician, and unselfish teacher, we recognize with gratitude all the noble traits of his peculiar character, in the work and influence of his exalted soul, as the spirit still lives, moves, and is personally manifest among us,

Resolved, That we consider the peaceful and fearless manner in which friend Maxwell left the earthly body a natural and happy close to his la-

earthly body a natural and happy close to his la-bor and suffering therein, and a consistent and in-structive rusult of his knowledge, philosophy, and faith as a medium and Spiritualist.

Resolved, That it has been a pathetic consolation to the First society of Spiritualists and their Board of Managers to attend the funeral of their Brother Maxwell in the hall where he served them as a medium and speaker, and they regard were respectful gratitude all who made themselves friends of

his family, and through whose action the ceremonies upon that occasion were made so appropriate, edifying, and simply beautiful.

Hesolved, That we urge upon Spiritualists everywhere to observe in like manner their own proper ceremonies on all funeral occasions, and over thus to supplement them by continued. ever thus to supplement them by continued practical sympathy toward those who may be

practical sympathy toward those who may be bereaved.

Resolved, That from the benevolent character of Samuel Maxwell, in life, and his philosophy in the hour of his transition, we derive fresh inspiration for all that is good and true, and that we invoke his aid and influence, with that of all good spirits, as we later to extend a knowledge of the truth which made him free, and furthermore, that we will profit by his example, in all wherein he manifested excellence, and so, live confident of usefulness here on earth, and sure of a happy reunion with all the loved and gone before in the Summer-land of heaven through an immortal and progressive existence. progressive existence.

Resolved, That these resolutions be made part

of the record of the First Society of Spiritualists in Philadelphia, and a copy sent to the Raligio-Philosophical Journal, of Chicago, Ill., for publication.

JAMES SHUMWAY, Secretary. We give place with pleasure to the foregoing resolutions. The recollection of such a man as Samuel Maxwell should never die out of our memory; we should hand down to our children as a sacred legacy, reminiscences connected with his life, and the lessons taught by his everyday walk and talk while with us. It is never too late to do honor to such a noble spirit. Judged from a business or earthly standard, the casual and unthinking observer might pronounce the life of Samuel Maxwell a failure. Those. who knew the beautiful spirit imprisoned in that exceeding frail physical body, those who have enjoyed his personal acquaintance or in any way come within the circle of his influence, will with one accord say that his life was in the truest, highest sense a splendid success; in that he taught with impressive power, of a higher life to come, and was able to present in their noblest forms the grand truths of Spiritualism in a singularly gentle, winning and effective manner: and furthermore that he not only taught these hings but did what few frail mor-tals can, lived up to the highest light of his heaven-sent philosophy. Isaac Singer knew the truth taught by Spiritualism, but did not live in accordance with its teachings; he died, worth ten millions of dollars, Samuel Maxwell's highest aspirations were to live the life of a true Spiritualist; he Singer possessed no capital that he couldtake with him. Maxwell had all his life been laying up treasures in the Spirit-world. Singer is now dependent upon the charity of such spirits as Samuel Maxwell to take him by the hand, clothe him in his right mind and slowly lead his untutored spirit upward. Singer's millions may soon be disipated and none left so poor as to do him honor. The life and character of the humbie teacher, Maxwell, have left a lasting impress for good. Usually memorial. resolutions are far more complimentary than truthful, but those printed above are a marked exception. Let us all so live, that we may when we climb the golden stair, leave behind us such a record of duty wellperformed as has Samuel Maxwell.

A "Flaw."

The Maquoketa Excelsior hazards the following profound paragraph, on an editorial in the columns of the Religio-Philosoph-ICAL JOURNAL :-

THE Spiritualistic Journal of Chicago formerly edited by S. S. Jones, makes the following confession of the unreliability of spirit communications. Some paper had found a"flaw" in some statement made, the Journal says: "This shows us how independent we ought to be of spirit guidance, when that guidance comes in a form to take away our self-trust and reliance. We may at any time receive assistance, but we can not rely on it; and in no case should it take the place of reason and common sense. Verily, modern Spiritualism is nothing but "a reed shaken by the wind," though it wears "fine raiment" and claims so much.

What would the Excelsior have? A system of faith that would take the-place of reason and common sense? Would it have mortal man a mere puppet to dance to the beck of invisible-and irresponsible spirit power? "If we can not have that," it cries in despair, "if we are not to place implicit reliance on spirits, why then the system is nothing but a reed shaken by the wind!" Does the Excelsior rely on its subscribers with absolute faith, and does it place perfect confidence in every word they say, and allow itself to be directed by them? No! well, then, according to its own peculiar logic, it has no evidence that it has any subscribers, and its faith in them is a reed shaken by the wind!"

Will the Excelsior, when it quotes from the Journal again, be fair, and not cut out a single sentence from its context?

If we taught the doctrine it appears to consider the true one; that reason and common sense must be discarded for the words of spirits, what a cry it would send forth and most justly, too! Spiritualism is not a royal road to a fool's paradise. Its dominant purpose is to sever us from reliance on authority, from whatever source, and having-freed us from "thus-saith the Lord," it will not substitute a "thus saith the spirits." It evidently is not the system that would please such as the editor of the Excelsior, who demand authority, and yield blind faith to spiritual leaders. Such are frightened at the thought of self-reliance. They have leaned on their staff so long they can not support themselves; and some one should invent for the special use of this large class, a moral-baby-jumper, in which they might exercise their mentality, until they became strong enough to throw away their dogmatic rattle-box, and nurse-bottle, and stand erect in the might of their own strength.

D. D. Home.

That D. D. Home is a most wonderful medium, no one will deny; his last published work, however, shows that his riature is just a little acrimonious; still some good may be accomplished thereby. The Spiritual Magazine speaks as follows of

'Honor to whom honor is due." We are

living in, say, the third generation of Spir-itualists. There are those now actively engaged for a living, in extending Spiritual-ism according to their knowledge, who know not "Joseph;"-know not what the pains and penalties were he had to endure to fulfill the mission given to him by a higher power. There was in the August number a review of D. D. Home's book, Lights and Shadows of Spiritualism, by an American Spiritualist journalist. We have in D. D. Home a man of like passions, in his normal condition, as others around. When the power descends on him, the phenomena ob-served are unique—he has had no equal in England; therefore, we gladly inserted; last month, that critique, endorsing its conformity with our thinkings and knowledge. Perhaps no one in England knew more of his inner life for many years than we did, and this we affirm—we never saw an action or heard any expression antagonistic to uprightness of character. As his assailants are not pure and perfect in thought and action, let not such lift and fling stones.

In assailing error, there is a mild middle ground that it is often desirable to occupy; but when a person sees error in all its hidious deformity, it is difficult for him to treat the same with mild terms-it is more natural for him in such case to use invectives of a bitter kind. Such has been the case with Mr. Home.

Diablo-Philosophic.-That is what the christian editor of McCormick's Interior calls this paper. We are grateful. Had the Rev. Judas Gray who edits that Presbyterian sheet ventured to speak courteously of us, we should at once have suspected our integrity, or anticipated a job of some kind was being put up on us by this willy serwant of his master, McCormiek. This chap, Gray, and the sickly Interior together with other expensive luxuries, can be paid for by McCormick from the profits of his resper factory. His harvest for many years has been larger than the farmers, and why should he not own pliant editors, stale news.

papers, the chairmanship of the State Central Democratic Committee, aspirations for Congress, a season ticket for Heaven, etc.

Edwin Drood.

This remarkable novel by Charles Dickens, unfinished when he left the physical form, and completed by him through the mediumship of Mr. James, created a more profound sensation when published, than any book for years. Every paper in the country quoted from it or noticed it, and the leading dailies gave column after column to the subject. The result was an immense sale. The book is a large octavo volume of about four hundred; and fifty pages. We will close out the few hundred still on hand at greatly reduced prices. Price, bound in cloth, one dollar; paper covers, fifty cents. At these prices it is the cheapest book on our shelves, and must soon be cleared out

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Our friends desiring to correspond with Mrs. Cora L. V. Richmond, will find less delay in addressing her mail to Thirty-Eight Ogden avenue, than when sent in our care. Mrs. Richmond is receiving numerous calls to lecture week evenings in the country, and her time will soon be all engaged, so, that those who do not wish to be disappoint? ed should move promptly.

Prof. J. R. Buchanan is bravely assisting Mrs. Dr. A. E. Cutter, who is so nobly working in behalf of women.

Abbot Walker suggests that "this trous ble" was brought upon J. Frank Baxter, to compel him to quit teaching school. He ranked among the very best teachers of the state. He is undoubtedly one of the best test mediums before the public.

Dr. Slade is now at 61 Rue d'Arlon, Brus-

Two pigeons were recently brought into Mrs. Thayer's seance, in Philadelphia. We are waiting patiently for the time when the spirits can bring an elephant from Africa; nothing less will convince skeptics.

Rev. Samuel Watson has been lecturing with great success at Oscabla, Iowa.

Daniel Bacon ably defends the characters of Col. Ingersoll and Robert Dale Owen in the Semi-weekly Idahoan.

Sunday evening, September 28d, the spirit of Judge Edmonds will-discourse on the three states of spirit-life, from actual experience, giving scenery, conditions of social life, etc., in each. The Hall will undoubtedly be crowded to hear him.

E. S Pope, Esq., publisher of the Indianapolis Sun, and a strong advocate of greenbacks as well as of Spiritualism, spent last Sunday in the city.

We have interesting article on file from Prof. Underwood, Dr. J. H. Rhodes, Judge Holbrook, and many others, which we shall publish at the earliest moment practicable.

Alvin Adams, the founder of the Adams Express Company, recently deceased, was born in Woodstock, Vt., in 1804, his parents being very poor. In 1835 he could find only mental employment in Boston. Afterward he established a suburban express line, which spread through the country. In 1854 he retired from active business, and built himself a luxurious retreat in Watertown. His art-collection was said to be one of the finest in the country, including the "Greek Slave" of Powers. Mr. Adams was an enthusiastic Spiritualist.

T. L. Brown, M. D., President of the Freethinkers' Associations of Central and Western New York, issues a pertinent and timely address to its members. He claims, truly too, that their first duty is to form foun and county organizations. He concludes his address as follows: "In the love of right because it is right to you; organize in the honor of all you know that can promote a higher and truer estimate of human life, equal rights and "Universal Mental Liberty."

Mrs. Annie C. Torrey Hawks, is esteemed. as highly in the South as is Mrs. Richmond in the North; in fact, both are liked wherever they lecture.

George A. Fuller .lectured at Croydon Flat and Croydon East Village, N. H., Sept. 9th, and will speak at Sunapee, Sept. 16th.

T. B. Taylor, M. D., author of several works, who has lectured acceptably in New York, Boston, Baltimore, Washington, Chicago and other points in the United States, would like to make engagements to speak during the fall and winter. He may be addressed at No. 31 West State street, Trenton, N. J.

William Denton commenced a series of six lectures at Phenix Hall, Rockland, Mass., Sunday evening, Sept. 2nd. His lectures are always interesting.

Mr. Henry C. Lull, inspirational lecturer and test medium, would like to make engagements to speak for societies during the fall and winter. His address is 948 Washington street, Boston.

Mrs. Louie M. Kerns is in Boston holding seances. She describes spirits, giving their full names, with written messages accompanied by the celebrated ballot test.

Mrs. Clara A. Field, test medium, can now be consulted at No. 17 Hayward Place, Boston. Mass. The ballot-test seances, with which she illustrates her addresses, never fuil to awaken a deep interest.

Dr. W. L. Jack has returned to his office. in Haverhill, No. 60 Merrimae street; Mass., where he will be pleased to see his former patrons and patients.

N. H., September 30th, also October 7th, 14th and 21st.

A. J. Davis is oscillating among the mountains of New Hampshire.

Our office was graced this week with a visit from Mrs. Ellen M. George, the wellknown Indianapolis medium, who is paying a short visit to our city, in company with some of her friends.

Dr. D. P. Kayner now in this city, who is so extensively known as one of the best inspirational speakers in the West will answer calls to lecture in the vicinity of Chicago, evenings and Sundays, where be can reach and return by rail. Will also hold himself in readiness to attend funerals, etc. - Address in care Religio-Philo-SOPHICAL JOURNAL office.

-Mrs. Cor. L. V. Richmond lectured on Tuesday and Wednesday evenings of this week at Fon du Lac, Wis.

Dr. Butterfield, of Syracuse, New York, is often spoken of, we notice, as a healer having marked success. We are glad to chronicle the fact, and to wish him great prosperity.

Dr. J. K. Bailey was engaged treating the sick during August, at Lanesboro; and Sunday, September 9th, lectured at Wykoff, Minnesota, where he may be addressed until further notice.

The manuscripts, letters, notes, etc., of the late Selden J. Finney, so well known as one of the most profound thinkers and eloquent speakers in the ranks of Spiritualism, have been-placed in the hands of Hudson Tuttle. who will, under the inspiration of their author, edit them for the press.

The address of J. M. Allen, the wellknown lecturer, is for the present at Hammonton, N. J., care of Dr. B. F. Reed. We shall publish a complunication from Bro. Allen soon.

It appears from the Observer that John Paul, Esq. now in the employment of Uncle Sam here, in the capacity of letter carrier, is on a visit to Dewitt, Iowa, his old home. He is accompanied by two excellent mediums, the Misses Bangs, who will give

On Eriday evening last Mrs. Cora L. V. Richmond gave her first reception since her vacation. The occasion was, of course, a pleasant affair: they always are. No one can mingle with the company that gathers weekly in those pleasant parlors, and listen to the poetry and wisdom that flow from the Spirit-world through the lips of this gifted medium, and not feet happier and better.

Among the mediums present at Mrs. Richmond's reception, we noticed: Mrs. Hollis, accompanied by her guest, Mrs. Riddle, of Washington; Mrs. Anderson, Mrs. Nichols and Dr. Swanson.

HONORS,-Last week a member of the Religio-Phylosophical Journal corps, a most modest young man, had the hones of being elected trustee of the First Society of Spiritualists of this city. Now, if there is any one thing above another that the editor-inchief likes, it is to have honors and responsibilities thrust upon members of his staff, He don't seem to care about their having any money if they can only show a clean record and a good account in that Spiritual bank where no Spencer can break through and steal, he is satisfied. However, as the trustee-elect is already elected to several responsible positions, and has the taboring oar in a boat that requires careful handling, he has no time to give to the Society. We must, in his name therefore, decline the honor with thanks,

As correctly foreshadowed in our last issue, the Philadelphia Times' people were held for libel, and Mr. and Mrs. Bliss bound over to answer the charge of obtaining money under false pretenses.

Dr. and Mrs. Jackson, of Park ave., well and favorably known here and elsewhere, are visiting Bro. D. A. Eddy, at Clevelands We also learn that Chicago is to lose them, as they have been offered flattering inducements to locate in Milwaukee.

The wife and daughter of Prof. S. B. Britten have spent a pleasant summer with old friends, Belle Bush and sisters, at their excellent home and school, known as Belvidere Seminary.

F. Vogl, Psychological physician, of St. Louis, has removed to Baxter Springs, Cherokee county, Kansas. We are informed that he is using his hands lately for healing. with very beneficial results to his patients. His advertisement is in our columns.

The inhabitants of Indore, India, to the number of 15,000, recently held a grand prayer-meeting, and implored their gods—they have many and tunny old gods, those benighted heathen—to send down rain. After a hard day's prayer, the gods were prevailed upon to open their hearts and their flood-gates, and the rain descended in torrents. Oh, for a few such gods in America What this country really needs is a few first-class prayer-answering, funny old Hinfirst-class, prayer-answering, funny old Hin-doo gods.—Truth Seeker.

Miss Emily Kislingbury.

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Miss Kislingbury, the diligent and efficient Secretary of the British Association of Spiritualists, is at present on a brief vacation visit to this country, and was in New York and Boston last week. We regret that she will not find time to visit Chicago. She is to be at Lake George, the guest of Mrs. Robert Dale Owen, the latter part of September. Miss Kislingsbury for a yet young Spiritualist, has had a good deal of experience. For two years she witnessed the phenomena through Florence Cook (now Mrs. Corper), and had ample opportunity of

Mrs. A. P. Brown will lecture in Sutton, satisfying herself of the reality of the fullform materialization. She gives encouraging accounts of the advance of Spiritualism in England among the intelligent classes. Many influential persons, who are not yet prepared to avow their belief, have been fully convinced of the genuineness of the phenomena. We trust that Miss Kislingbury will make us another visit some future summer, and not omit to see something of the Great West in the progress of her tour.

Mrs. Hollis-Billing.

To correct a false impression held in some quarters we desire to establish the identity of this amiable lady and excellent medium. Mrs. Billing is a lady about forty years of age, educated and refined in manner, formerly a resident of Louisville, Ky. She has traveled extensively in Europe and always moves in the highest circles of society wherever she may be, honored and respected by all. Her present husband is an English gentleman who never saw Chicago until the present summer, and has no relatives here at the present time nor has he ever had. He is now engaged in a lucrative and growing practice as a physician.

Mrs. Billing is the principal character in Dr. Wolf's interesting and valuable book, "Startling Facts in Modern Spiritualism." Any one knowing Dr. Wolf's critical mind and the exacting tests always applied by him in the investigation of spirit phenomena will realize the high and deserved honors with which Mrs. Billing passed the ordeal of his investigations.

A Dead-beat and Tozer is his Name.

'He said he lived at Baldwin, Iowa, and far from home with no money, he appealed to us for aid to buy him a railroad ticket. Alas! we believed this wicked Ben Tozer; we parted with seven dollars, and Ben parted with us; seeming hardly able to wait for the train to land him at home that he might refund. This was on the first of May. Ben probably thought it was the first of April. He is seven dollars ahead of us yet we cheerfully give him this notice without charge.

Instanity and Spiritualism.

. . . "Every reader of the Times must have among his acquaintances men and women who have been utterly crazed by Spiritualism) this strange delusion." FEditorial on the Bliss expose, in the Philadelphia Times.

We cannot speak advisedly of the mental calibre of the readers the Times and their acquaintances. We are free to admit that the Times is a better judge of the class of readers it has than we are. We can only cite that paper to the official records of the public and private asylums for the insane in this country. We desire to deal only in facts and would call the Times' specialattention to the following items selected from the very able report of Dr. Eugene Crowell of Brooklyn, N. Y., published in full in the RELIGIO-PHILOSOPHICAL JOURNAL of March 10th, 1877. The truthfulness of that report we challenge the Times to respeach in the slightest degree.

(Extract from Dr. Crowell's Report.) • From the above table it will be seen that of 23,328 insane persons now or recently, in 58 institutions, 412 are reported insane from religi-ous excitement, and 59 from excitement caused by Spiritualism

Assuming that in December last there were 30,000 msane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism, religious excitement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find there are seven inmates, insane from religious excitement for évery one insane from Spiritualism. It will also be seen that while there are 87 asylums, there are only 76 insane Spiritualists who tenant them—less than one to each institution.

The following table presents the statistics of

The following table presents the statistics of this subject for long terms of years, of thirteen institutions, as taken from their official reports, the other reports being deficient in like informa-

We have here records of 58,875 patients, of which number the insanity of 1,994 is ascribed to religious excitament, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the number of inmates of our asylums at the present time), would show 1,016 insane from Religion and 117 from Spiritualism, and the relative numbers of those whose insanity is ascribed respectively to the excitements of Religion and Spiritualism in previous years, and at the present time, appear as follows:

"In 30,000 patients in previous years, from Religion 1016, from Spiritualism 117."

"In 30,000 patients at present time, from Religion 530, from Spiritualism 76."

Showing a diminished number of cases from both Religion and Spiritualism at the present time.

both Religion and Spiritualism at the present time.

One important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended, and the numbers of its adderents has increased, the records show not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement may not justly be attributed in a large degree to the influence of Spiritualism, in disseminating more correct, rational, and consequently less revolting views of the nature and extent of future punishment.

Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums are within a fraction of 1 in 395, and one-quarter of one per cent of the whole number in the asylums, instead of 33 and third per cent as asserted by Dr. Forbes Winslow.

as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane which have come to hand, there are tables showing the previous occupations of the patients admitted or treated within one or more years, and from these I find that out of a total of \$22,313 male patients, \$15 are set down as clergymen, while in the same reports the total number of Spiritualists of both saxes is only 45. Insane clergymen are here in the proportion of I to every 150 inpates, while the proportion of insane Spiritualists is only I to every 711.

If we estimate the number of Spiritualists is

If we estimate the number of Spiritualists in the United States as low as 2,000,000,—which is less than their actual number—we are entitled to a representation in the lunatic asylums of 1,233 while the number actually there, according to official reports, is only 70. Thus we are taxed for the support of these-institutions without fair representation, but as we are taught by the precepts

of our Religion to exercise charity towards all men, we are willing that clergymen, and the members of their congregations shall have the lion's share of the advantages of these institu-

tions. Their needs are greater than ours.

Dr. John Curwen, Superintendent of the State Lunatic Asylum at Harrisburg, Penn; in which institution during the past twenty five years 3,988 patients have been admitted, says in his letter to me, that, "We have not had for a long term of years and case cancer he Solutionline."

any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N Y., 11,831 patients were admitted during the past thirty-two years, the insanity of 32 of them being ascribed to Spiritualism, but all these were admitted within the period of five years from 1849, when Spiritualism was in its inferior, and comparatively. Spiritualism was in its infancy, and comparatively little understood and since 1853, or for twenty-three years, not a patient has been admitted in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. J. B. Cocker now, or recently, City physician of New Orleans, in a letter to Rev. Dr. Wajson, of Memphia, Tenn., says: "I have been in charge of the Lunaite Asylum of the Parish of New Orleans some sette years, and out of a large number that have been admitted and discharged in that time f never had one case of insanity on account of Spir-ualism, but several cases of insanity of other forms of religious belief."

The following is an extract from a letter received from Dr. C. H. Nichols, the physician in charge of the Government Hospital for the insane, at Washington, D. C., in which 931 patient were

"I see a paragraph attributed to Dr. Forbes Winslow is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritual-ism. My observation leads me to suppose that there may be one per cent of truth in that statement."
Dr. John P. Gray, editor of the American Jour-

Dr. John P. Gray, editor of the American Jour-nal of Insanity, says in his Report:
"Every religious movement, indeed from John Knox and John Wesley to Moody and Sankey, has, been accompanied with its percentage of insanity, but, that only shows that there is in every com-munity, at any given period, a certain amount of constitutional or incidental morbidity, ready to be developed into insanity by every suitable occasion, and religious excitement only stands recombered and religious excitement only stands prominent among the number of moral influences."

These remarks also apply to Spiritualism, though not to the same extent.

Dr. J. Ray, the eminent authority in medical jurish rudence, and whethas made a special study of insanity, remarks in the American Journal of

Insanity for October, 1867:
"It is to be regretted that the prevalent tendencyls to ignore them (the facts of Spiritualism) en-tirely, rather than make them a subject of scientific investigation. It is surprising that physi-cians, especially, with such well recognized affections before them as catalepsy, somnambulism, cestasy, and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and

Impossible."
Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertions and blind generalizations of Dr. Forbes Winslow and Rev. Dr.

And we may now also add with the wild assertions of the Times and many others whom a little knowledge makes mad.

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Cazotte was not an Athelst, but an advanced Delst. His predictions were strikingly true.

The expiring cry of Jesus was, "My God, my God, why hast thou foreaken me!" "Aspyrel" claims that Swedenborg lived in the dawn, Davis in the day of Kationalism.

Don Rafael Parga is a prominent Spirit-ualist in the United States of Columbia.

The Light of Sion, is the name of a spiritual periodical published in New Granada, S. A.

Death is the kind guardian that liberates the spirit from its house of clay.

Pathagoras believed in re-incarnation. He claimed at one time that he was Hermotimos, the prophet of Clazomeno.

Frederick Bond, a reincarnationist, claims that through the forgetfulness of his past, a man is more fully himself. In some cases we think so.

The La Nueva Idea, is the name of a Spiritualist paper published at one time in New Granada. The revolution there suppressed it.

It appears that the very day the Duke of Well-ington died, a Captain frown sick in his bed in this country was apprised of the fact.

Dr. Carpenter, who opposes Spiritualism so bitterly, has but little conception of what constitutes pyschology:

John on the Isle of Patmos saw a "door open ha

As many as four materialized spirit forms have been seen at one time at M. Firman's scances in

Roger Bacon, born A. D. 1214, predicted the existence of various inventions of the present

We would say in response to a correspondent's inquiries, that Bro. J M. Peebles is engaged on such

a work—"Our homes and Our employments in the Spirit-world."

It, is a fact that when death is about to take

place, the spirit manifests great powers, the mind reasoning with remarkable clearness; then fol-

In manifestations of writing, the induence is first concentrated in the medium's person, and the hand writes, and then it is gradually externalized

It has been wisely said that order is one of heav-

en's first laws; if such be true, how can order be maintained among Spiritualists without organiza-

The human frame, standing forth in all of ite

beauty, one of the most complex machines in existence, is simple the result of organization. Spir-

"The soul should no longer with terror behold. The red waves of wrath with which Priests would

Prophecy is the relation of events to tran-spire at some future period of time, and is intrin-sically, the same, whether proclaimed in the sublimest of Pindaric strains, or uttered in the uncouth dialect of the uncultured peasant.

The Spiritual Association of Shreveport, La.,

have a large and spacious hall, in the Smith build-ing on Spring street, which they took possession of a few days ago, on which occasion Col. Eldridge delivered an interesting dedicatery lecture.

It is a fact none will dispute, that the church of

Rome dwes its successio its organization. If error can be so successfully propagated through the means of organization, what effect would it have with the truths of Spiritualism at its back.

It is believed by some that mediumship is often

developed during sleep. It is related of Cædmon that he composed his best poem on creation, in a dream. Afterwards he became remarkable for the

And chemistry finds better uses for sulphur."

lows the death struggle.

so as to appear independent

itualists learn a lesson therefrom?

engulph her. For science ignores the existence of hell,

HON. PSYCHIC FORCE, ESQ.

His Wonderful Performances in England.

Astute and lubberly men of science and literature whenever they see a spiritual manifestation, attribute it to psychic force, instead of spirit, thereby making themselves appear learned and dignifled, and attracting the attention of the whole world. Sergeant Cox, of London, England, an eminent man, has been investigating the cause, the wonderful mystery of table moving without visible contact, and after very mature, fully ripened, and extensive deliberation, he has come to the conclusion that psychic force is the cause. He should call it, "Hon. Paychic Force, Esq., Chral Operator on Invisible Substances," etc. Miscox says: "On Tuesday, June 2, 1873, a personal friend, a gentleman of high social position, a graduate of Oxford, came to my residence in Russell square to dress for a dinner party to which we were invited. He had previously exhibited considerable power as a psychic. Having half an hour to spare we went into the dibing room. It was just 6 o'clock, and of course, broad daylight. I was opening letters; he was reading the Times. My dining table is a mahogang, very heavy, old fashloned, six feet wide, rine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men, standing, were required to move it one inch. There was no cloth on it, and the light fell under it. No person was in the room but my friend and myself. Suddenly, as we were sitting thus, frequent and loud rappingscame upon the table. My friend was then sitting holding the newspaper with both hands, one arm resting on the table, the other on the back of the chair, and turned sidewise from the table, so that his legs and feet -were not under the table but at the side of it. Presently the solld table quivered as with an ague fit. Then it swayed to and fro so violently as to almost dislocate the big pillar-like-legs, of which there are eight. Then it moved forward about three inches. I looked under it to be sure that it was not touched; but still it moved, and still the blows were loud upon it. My friend said that bothing like it had ever before occurred to him. I then suggested that it would be an invaluable opportunity, with so great a power in action, to make trial of motion without contact. Accordingly we stood upright, he on one side of the table, I on the other side of it. We stood two feet from it, and held our hands eight inches over it. In one minute it rocked violently; then it moved over the carpet a distance of seven inches. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally, my friend held his hand four inches over the end of the table, and asked that it would rise and touch his hand three times. It did so; and then, in accordance with the like request, it rose to my hand, held at the other end to the same height above it, and in the same manner. I Psychic force is becoming almost as prominent a personage as the Orthodox Calvinistic Devil; and as the latter cut up strange antics in time past, causing men to ride on broom-sticks, turn themselves into horses and asses—particularly asses—so does the former, Hon. Psychic Force, associate with honorables, Kings and Queens, and moves tables for them, answers questions, etc.; in fact he, showe it, is as much superior to the genuine sulphureous devil, as an elephant is to the common summer fly that tickles the house maid's nose. All honor, then to Hon, Psychic Force!

CLAIRVOYANCE.

Mediumship Applied to the Practicalities of Life.

It appears from the Duily Republican, from which we glean the fact that the truths of Spiritnalism have been vindicated at Winona, Minn., through the mediumship of Mrs. Francis Cone. It appears that John Smith had been drowned, but his body could not be found, and at the time, Mrs. Cone had been present at several circles in Winona. On one occasion she had a premonition of some one drowning, she herself feeling as if being suffocated by water. Finally Mrs. Cone, under the directions of her guide visited the locality, took a stone in her hand throwing into the water to indicate the spot where the body was. As the boats approached the spot Mrs. Cone closed her eyes and went into a trance, her right hand moving somewhat nervously, as if making passes over the water. Presently something was touched like the body. Mrs. Cone motioned with her hand that it was going down stream. Her directions were followed in a direct line from the boat in which the medium and her companion were seated and the books soon fastened upon the body and brought it to the surface. The position of the body was partially upright, corresponding to the description as seen by Mrs. Cone in her trance of Friday. She had also seen, while under the influence, that his heavy rubber boots were half filled with water and weighed him down. The spirit guides made Mrs. Cone feel all of the drowning sensation experienced by Mr. Smith, the drowned man, and the struggle was very hard. Several times during the search the clairvoyant remarked that the grapuels touched him and that they would get him. The search.was at length successful and the body was taken aboard the ferry-boat and taken to Winona Here we have a medium demonstrating the

power of the Spirit-wolld to point out the body of a drowned man, showing that nothing can be concealed from the vision of spirits; all that is required by them being proper conditions to accomplish the object desired.

plish the object desired.

Mrs. Aunie C. Torrey Hawks.—Col. S. S. Henderson of Shrevepori, La., writes: We Southerners are proud of our fertile soil, our cotton, sugar, rice and numerous other products. But if from the flowery bosom of our sunny land a genius should rise with promethean torch in hand, we wink like bats in the sunshine, and are half disposed to repudiste the rare product and stupidly ask, "Where did you come from?" When it first began to be breathed through the press, that one Mrs. Hawks was lecturing in Memphia and elsewhere, it never occurred to us that she was a Southern reared woman; she was pronounced a a genius and spoke in public, hence could hardly be of a Southern school. Well, Mrs. Hawks is in Shreveport, and has delivered a number of superblectures to which many hundreds of our most intelligent people of all ages and sexus lave listened with undisquised delight and certain profit, and the more she lyctures the more the people wish to hear her. Would you believe if? She was reared in the great grand State of Texas, and to make complete her record, she is a Tennescean by adoption! The subjects of the lectures delivered by this grandly natured and Taxas nurtured woman are as varied and comprehensive as the round of

human knowledge may suggest or embrace, with the exception of her Sabbath day lectures which in truth, are sermons. She leaves it to her audience to select the theme or themes and then and there without previous thought or praparation, with closed eves to shut out molestation and insure tranquil commune with the high source from which she draws her wondrous thoughts, and in language pure and flowing sloquence, she utters forth a tide of learning and wisdom, while the spirit of fancy and poesy breathes entrancing music all along the way. On all subjects her efforts are grand. At the conclusion of each lecture she invites the audience to bring forward subjects for vites the audience to bring forward subjects for poems, and no matter how abstruse, how rare, obscure or difficult these subjects may be she improvises poems beautiful and pertinent. On Thursday night last she delivered what she announced as her last lecture in Shreveport for the present. The few remarks she made in so au-nouncing is the only speech of hers that has been coolly received by our people.

Mediumship.-The London Medium Daybreak, thus discourses: "In their indignation at the mercenary motives of mediums, Spiritualists often forget to look at their own conduct. Instead of crying out all the time at a medium for desiring the means of existence in return for his invaluable services, might we not with advantage turn round and admonish scance holders as to their duties to the medium. their duties to the medium? If all such persons were just and generous, mediums would not need to make a charge at all, but would be loaded with favours out of gratitude for the services of their marvelous power. We know that mediums are a generous race, and do more than the rich for the cause in the numberless free seances they bestow They are made hard and seldsh by the encroaching demands of hard and selfish people. Let us, then, turn over, a new leaf towards mediums and provide for them in a truly handsome fashion, and we will hear no more complaints. We must not take it upon us as Spiritualists to say how much or or how little any medium should have If we do so we make the medium our slave, which breaks all the spiritual commandments at one crash. Mediums have numberless organic peculiarities, which necessitates that they have considerable liberty to go and come, and work or play, as their feelings may demand. This cannot be the case unless the medium have a little money in his pocket. • • • If a man or a woman falls to make himself or herself loved and respected in the family to which they respectively belong, it is not likely they will produce love, long suffering, and harmony in the spirit-circle. This is a little bit of philosophy which more than one person in each town may lay to heart. each town may lay to heart. * * Dis Only evil can come of having aught to do with such. The are never satisfied. The purest truth becomes foul cobwebs when confined for a few hours in their dusty garrets. Let us be anxious to to pay our mediums, and use them properly, and all will be well, otherwise we must admit that we are the selfish adventurers and that the silly mediums are our victims.

J. B. CONE, of Rancho, Texas, writes: In the case of the assassination of Bro. Jones, it is calculated to put every lover of human rights upon the alert by awakening in him a sense of the danger that threatens him, from the spirit of persecution that is rife in orthodox ranks every where—in religion, law and medicine In fact this same self-styled orthordox spirit that would crush beneath the fron heal of oppression, every thing that will not truckle to public sentiment, and support popular monopolies, obtains in our secu-lar and social relations of life in that degree which ostracizes a man socially, and would politically, who dares think for himself and express that who dares think for himself and express that thought," which was one of the favorite mottos of our fallen brother. It filled my soul to overflowing, with an unutterable sense of gratitude and delight, which found expression in the exclamation, "thank heaven!" accompanied by a flood of tears, when I saw, from the first account of the sad affair of his assassination, that his family and friends sought not the blood of the unfortunate victim of a hallucination, arising from whatever cause it might, which crazed the brain of an unfortunate victim of hereditary taints or educational bias, or both. This should be an all-sufficient answer to the common, but invidious question. "What good has Spiritual an done?" It verifies a position that I have taken in my public ministra-tions, viz: "It is destined to revive anew, or resurrect from the ruins of time, the spirit of prima-tive christianity, and sates the world."

B. F. Underwood lately lectured on the

subject of "Woman—Her Past and Present, Her Rights and Wrongs," in Denver, Col. under the auspices of the Woman Suffrage Association, starting out with the proposition, "Woman is one starting out with the proposition, "Woman is one half of the human race." Since the dawn of civilizahalf of the human race. Since the dawn of civilization her position has been acquiring additional importance with every age." He then proceeds to show what her condition was previous to the historic age by comparison with her condition among the lowest tribes of to day, and traces up through history her progressive elevation corresponding with the advance of civilization. He also shows the elevating and refining influences of woman wherever she associates with man and argues the necessity of her presence to purify the atmosphere of politics and concludes as follows: "Then in this coming contest in colorado, I feel some degree of interest, and while I have not spoken on this subject of women for a long time and may not for a long time to come, and while I and may not for a long time to come, and while I am not considered a representative of the woman suffrage party, having never connected or identified myself with it. I believe it is right, I believe it is just, and I wish every young man who has a vote to cast would look at this subject not from the standpoint of the old politicians, not from the standpoint of men who have become fixed, stereostandpoint of men who have become size, stereo-typed in their opinions, brought up under the in-fluence of traditions and custom, but from the standpoint of common sense, and answer for them-selves whether their sisters are not as much enti-fled to cast a ballot and participate in the govern-ment as themselves, and whether, when we admit hundreds of thousands of ignorant men to vote who are just out of servitude in the south, is it not an insult to our mothers, our sisters and wives, to say that they are not fit to vote, or entitled to exercise one of the highest privileges men or women can enjoy, the privilege of helping to form and instruct human society.

Chicago, III.-J. H. White writes: "Mrs. San Francisco, gave a lecture and test seance at hall, Sunday, Sept. 9. The deline tions that she gave were recognized by several.
Mary: Campbell once of Aberdeen, Scotland, con't rolled her. A Scotchman, to whom she gave good tests, said it was the best 'Scotch' he ever heard through an American While in the normal state, the Scotch brogue is beyond the imitation o Mrs. Jeffries.' Those that have had private sittings with her have been well pleased. She is now or her way back to California. Wherever she stope on her return, those wishing for an opportunity to communicate with their friends, should secure a sitting; by so doing, I venture to say that they will be amply recompensed for time and money."

Elementary Spirits,-It appears from the London Spiritualist that a few of the most intelligent and experienced English Spiritualists have to incline towards the idea of the Occultists, that some of the spirits at the root of physical manifestations are sub-human or "elementary," which is a new and polite name for a mild kind of devil, an orthodox devil diluted. The Spiritualist says: "When one of the phrenological organs of a meameric sensitive is excited by touch or by verbes suggestion, his actions are marked by desperate earnestness, and he can be made to do violent things which he would never attempt in his normal state. A strong medium is a meameric-sensitive, and there is believed to be a distinct relationship between his mental qualities and the kinds of manifestations which take place in his presence. May not then the excitement of particular portions of the brain, necessarily and invariably accompany particular manifestations, and may not the passionate irrationality occasionally exhibited be due to a stimulus of a phreno meameric nature applied by reasonable spirits who have no other means of attempting to communicate? In the great world around us may be seen every variety of intelligence clothed in material form, including some savages so low in the scale of being as to scarcely compare favorably with the more advanced quadrupeds. If the world of matter is but the external representation of the apirit world, in the apirit world it is reasonable to expect to find an infinite variety of living beings, some of them possessing "When one of the phrenological organs of a mes-

intelligence approximating to that of man, yet dif-fering from it both in degree and in kind. This seems to us to be the strongest argument in favor of the truth of the 'elementary spirit' theory of the Occultists, in the absence of any solitary fragment of direct proof having been brought forward by our Theosophical friends, in response to our repeated invitations that they would forward for publication boy evidence they may possess."

Africa Heard From.—Berks T. Hutchin-son, of Cape Town, South Africa, writes: "The time must soon come when we must have esoteric circles, for the initiation of candidates or neophytes, putting them through the (first) 1st, (second) 2nd, and (third) 3rd degrees, seven sittings for each degree, just as practiced by our Masonic and Christian bodies. The first degree (seven les sons) should be teaching the rudiments of spirit-intercourse in their-various forms, trance speaking telegraphic signals, etc.; the second (seven sit-tings), preparing the candidates for the sacred or holy mystery (the Eucharist, or materialization scene), by showing such phenomena as will ena-ble the subject to appreciate the death scene of "Immortality proved by fact;" the third degree in the Masonic and Christian world is nothing more nor less than this, but not known by these respec-tive bodies." Human nature still loves forms and ceremonies, and many years must pass before they will be entirely ignored.

Vegetarianism .- A late London Spiritualia has a leading editorial article on this subject, which concludes as follows:

"Again, if anatomists and physiologists are ubanimous in asserting the structure of man to be best adapted for a mixed diet, how do they account for the improved health at these who have testifled in these pages in favor of vegetarianism?"
We would reply, simply on the principle that

one swallow does not make a summer," even if it be a fine specimen of swallow; principles can only be established by general and not special application. While vegetarianism may be well for some persons in some climates, it would not do at all even for the same person in other climates; the same statement applies also to individual occupations. The time may come in the far distant fu-

ture when man can and will do without animal food entirely, but before that happy time shall arrive, man must undergo radical changes which come of such slow growth as only to be seen by comparing different generations. Let us cultivate that broadness of vision which enables us to see both sides of every proposition, avoiding hobbles and repressing idiosyncracies with a plentiful ap-plication of good every day common sense, even if we have to borrow the remedy.

Spirit Setting Fire to a House .- What object those spirits could have in setting fire to a house, is not easy to determine. The Gazette, of Onawa, Iowa, speaks as follows: "Those 'manifestations' consisted mainly in the abstraction and festations' consisted mainly in the abstraction and hiding of the wearing appare of the young lady 'medium;' in a few instances something was destroyed. There were peculiar and unaccountable freaks of various kinds, and this state of things was going on by spells for several months. About one month after the article appeared in the Press, an alarm of fire was one day raised in the house. An attempt to put our has fir made known the fart that as fast as it was put out in one part. It fact that as fast as it was put out in one part, it would break forth in another! Some neighbors were called in and they all worked briskly trying to save the house. The fire would break out in the most unexpected places. Once it was found in a closed chest; again the centre of a bed! It in a closed chest; again the centre of a bed! It must have appeared in twenty separate and distinct spots throughout the building. Finally the fires were extinguished without material damage; but the family was so much disturbed by the inexplicable phenomena that they moved all their household effects away to a neighbor's dwelling and abandoned the house! They staid away, two weeks and then moved back. I have not heard of any trouble since, although it is not known that the manifestations have entirely ceased. As a the manifestations have entirely ceased. As a matter of course, this affair has been a source of much annoyance and anxiety to the worthy family in which it has occurred. This is, I think, the first case on record of 'materialization' by invisible house burners. There is no question as to the facts. Who is wise enough to explain?

The probability is that the spirits performing these manifestations had no intention of burning the house down-they only wished to make their presence forcibly known, and in a manner that the press all over the country would take especial, delight in publishing the same. They might have been evil disposed spirits, like thousands still in mortal form.

Brief Mention. Williard W. Hayden, of Stockton, Cal., writes: "I am glad to see that the Journal, has lost none of its inspiration and power to bakle for the truth since spiration and power to bakle for the truth since the death of our late lamented brother, S. S. Jones." J. A. Ruthford, of Honey Grove-Texas, writes: "Permit me here to say that no death of a stranger gave me so bitter a grief as that of S. S. Jones, if I may except that of Abraham Lincoln," W. Wilten, of Altoona, Kan, writes: "The Jounnal has been worth thousands of dollars to me. It has been the means of freeing my fettered soul from the chains of rotten Orthodoxy." Mrs N. H. Bacon, of Barre, Mass., writes: "Long may N. H. Bacon, of Barre, Mass, writes: "Long may the Journal continue to spread o'er the land its beautiful philosophy, until the whole carth shally be converted to its truth and precepts." H. A. Learned, of Trenton, writes: "With the aid of the Journal many have been convinced of the truth of Spiritualism." E. C. Collins, of Mt. Pleasant, Iowa, writes: "I am now sixty four years old, and I get more spiritual food from the Journal than from any other source." Chas. Case, Ft. Wayne, Ind., writes: "I see by the Philadelphia Times, (copied in (hicego Times) that the Blisses in the former city have come to grief. Their 'materializations' turn out to be more or less 'machine work.'" L. Meyer, Sebastapool, Cal., writes: "I am very glad 'the old Journal has fallen into such hands as yours." former city have come to grief. Their 'materiali

Starke, Fin.-T. G. Boynton, writes: I am in receipt of copies of your excellent Jouanal and find in them encouragement and hope for the fu-True religion is love, and true philosophiwledge. Now love to God and man and is knowledge. Now love to God and man and a knowledge of God in all his laws, and of our race without limit to time or space, with all the surrounding laws of circumstance and progress, to prepare us for every event, going on to perfection evermore, seems to be the whole duty of man, and to which your Journal is devoted; therefore, faint not, nor weary in the evil day. You are in the highest post of duty, and the printing press has done wonders in bursting the bonds of darkness, despotism and slavery, with its humandarkness, despotism and slavery. With its human-izing effects. Shrink not from your great respon-sibility. Every true man who is fully convinced of the great truths of the Gospel which your JOURNAL advocates and advances, ought to sup-port it without your soliciting subscriptions, so depressing and discouraging to one's mind, en-gaged in the most important and interesting work that ever received the attention of man.

Death. The following characteristic message given in the Voice of Angels, shows that death does not change us. The spirit's name on earth was James McDougal and his occupation a sailor. He

"Wal, how xu've got me here, what'er goin the du with me? I thought you sed [speaking to his wife] tha wan't stock up 'ere; but there's tha'r old fellow [meaning me] orl rig'd up in his best toggery. I spose he's the skip'r of this ere craft, but don't spose he understands sallor lingo. So I tork tu'm landiubber fassion. See 'ere, old chap, can't give a feller sumth'g fer drink? I'm orimighty dry. I've been on a week's bust: dos, you know what a best men's' I told him I did, and what was more hit was familiar with his nautical phrase-ology as donce commanded a ship. At this he eyed the closely, leaning forward, putting both hands on his knees, and squinting first with one eye, and then the other, seemingly determined to find out where my nautical qualifications were at last straightening to his full height he said, "By — ortho you looked a little lubberish, yet I thort I could smell a little salt water about yer; give us yer flippy." Tabing my hand, lie said, "Bhiy'r my timbers of sy'r I seed bett'r stuff to make a sail'r out on! Se, han't you been ashore a long time?' - I told him I had, when he contin-

ued, and learning forward almost in a whisperasked, "Han't yu got a spare bottle in the locker?"
I'm orful dry. I'm orful dry. Ef yu'r a real can
vasback, you know it's hard to break off drinkin'
suddenly, wen a feller's been drunk for months."
I told him I never drank, and regretted I couldn't
accommodate him. At this, he said, "A sailor,
and never got drunk?" This was said with a
scornful curl of the lip, as much as to say such a declaration was disgracing the profession. I told him
after he left here his desire for drink would leave
him, in a measure, and that if he wished to abanhim, in a measure, and that if he wished to aban-don it, and persevered, he would soon get rid of it don it, and persevered, he would soon get rid of it altogether. Looking at me all the while, he seemed to doubt my right to call myself a sallor. At last, holding out his hand, he said, "Forgive me, sur, for thinking I'd feet in you a reg'll old sait, an' was thinking I'd have a good time in spluning sailor-yarns wid you; but I'm mistaken." [Winding up with] "Good-by, sur, and may God forgive me for being such a phool at ter bleve a real land-lubber could ever make a re'l-sailor." Perceiving he was greatly disappointed about me, and preparing to leave. I asked him to call again, and maybe we would "spin" some sailor "yarns" together. He shook his head ominously, observing "No man can be a sailor, 'less he can take a glass with a shipmate at any time. Good da, sur." glass with a shipmate at any time. Good-da, sur l asked him his name, when his wife, who had been a listener, all through the conference said, "Our home was St. Johns, Newfoundland; his name, James McDougal."

certainty. He had not been married to the mother, nor had the deceased married the woman he called his wife. The abyss of benighted ignorance, brutality, and inhumanity revealed by the case, was so deep and terrible, that the Reynolds News breaks forth and vehemently says:

the hearing of the gospel or the preachings of the parsons? Nothing of the sort. They are citizens of perhaps the most parson ridden place in the kingdom—Canterbury! In that archiepiscopal of perhaps the most parson-ridden piace in the kingdom—Canterbury! In that archiepiscopal city at the corner of every street you meet a parson. They are more in number than the rooks inthe old rookery of the precincts. There may occasionally be seen his grace the archbishop; there is the shovel patted, black aproned dean; and there is a suffragan hishop, with archdeacons, canons, and heaven only knows how many more sleck, sanctimonious, well-fed, well-paid cathedral dignitaries. Around these clerical planets float hunnitaries. Around these cierical planets float hun-dreds of black-frocked satellites, and perhaps there is no town in England that has so many pulpits as Canterbury in proportion to its population. Yet in this renowned clerical centre, the cradle of English. Christianity, under the very nose, as it may be said, of the archbishop, lives the Telden, or Hildon family, the members of which positively do not even know their own names! The condition of these people, moral, mental, and physical, actually seems to be even lower than that of the earthmen of Africa. Really, it appears to us that the old ladies who give their guiness freely and bounteously in order to convert heathens thousands of miles away, would do better with their wealth if they assisted in civilizing the home heathen at Canterbury and elsewhere. Surely it is a reproach upon Christianity, rather upon its ministers, that such brutalized and benighted because will be found in a city the reliable as the results. ings could be found in a city the religious estab-lishments of which annually cost thousands and tens of thousands to maintain

True as this is of England, we cannot go amics of equal degradation in our American cities. And why should we expect otherwise when the clergy. men recleve, without hesitancy, the wages of aln and death?

The New Gospel.-Our new gospel is very laconically and cheerfully defined by the following little verse from the pen of our gifted poetical contributor, Dr. D. Ambrose Davis:

Oh! the gates are sjar and the beckoning star

Is setting the heavens aglow.
Pointing the soul to that hallowed goal Where the fountains of holiness flow.

Aye; the beacon light is gloriously bright
Up over the Bethleham way,
Illumining the arch through which we may march
To the realms of an endless day!

J. H. Hammitt, of Cresco, Neb., writes: There are very many good Spiritualists here, but as yet we are too poor to pay lecturers so that we are deprived of their assistance; but the RELIGIO-PHILOSOPHICAL JOURNAL furnishes us all the mental food necessary for our spiritual growth and may it long continue to disseminate the glorious truths of spirit communion among its thousands of readers, is my prayer.

Children in Spirit Lite. -Ja mes Burnes editor of the Medium and Daybreak, says:

Who could imagine a state of society in which there were no shildren, no boys and girls, no clas-tic minded youths,—but which was composed and tirely of grave matrons and bearded patriarchs. To exist in such a community would be, to the speaker, a penance of the most painful kind. The life of man in its outward sphere is composed of influences derived from a variety of sources, and to exist in a condition of society in which only one plane of mind found expression would be in one plane of mind found expression would be in-tolerable. He did not mean to imply that the un-born babe, which had its immortality perpetuated in the spirit-world, would for ever remain in the fetus state, or that the babe or child should be eternally a babe or child; these youthful germs of humanity would grow in the spirit world and achieve, it might be, a much higher degree of spir-itual elevation and purity than the wisest of earth's philosophers, before usuallied by the recollection. philosophers, being unsulfied by the recollections or associations of earth. These immortal souls would have their interior attributes called out by higher surroundings than earth could supply, and therefore would furnish an ement in spiritual society which would be the aberation and highest enjoyment of earth's ascended children. Thus, though the child-spirit should not by any means always remain a child, yet it would carry that influence with it of simplicity, intuition and candid purity which is charateristic of the child, and would awaken in the breasts of earth's weary, worn and bereaved ones, that hallowed and parental sympathy which is so fragrant to the soul of love. Thus the early deaths and bitter partings of earth may be the grandest harvests of love and spirit enrichment in the time that is to come.

It would be difficult to imagine a time when there will be no children in spirit life. When there ceases to be worlds from which human beings spring, perhaps, not many years thereafter, all the children in spirit life will become fully developed men and women. As Mrs. Richmond well says "Though deprived of earthly experiences, they invite those of a spiritual nature," and, of course, what they lose in one respect, they gain in some other.

The Devil He Did?—The Blackburn Times of August 11th says that Miss Wood the medium, has been caught acting a spirit, dressed in white raiment; a man who thought the whole affair suspicious seized her in the dark. She alleged that she was an unconscious instrument in the hands of an evil spirit. The persons who ought to be able to decide this point are those who, in the words of the newspaper report tied, her "more or less securely to a chair." If they tied her securely and she was freed by abnormal influence, mediums very often are, they ought to testify to the same; if she was tied insecurely, those who fastened her are greatly to blame for the non-performance of a duty left in their hands by the rest of the company. But whether the medium was presented as a spirit with or without her own knowledge, these was imposture allowhere, and its exposure is a public benefit. Miss Wood is a very strong medium, and can obtain phenomena under stringent test conditions. The theory of the nature of the sitters having an influence over the character of the manifestations is true within certain limits, but we have more an influence of the medium, while the medium was perfectly unconscious. The Devil He Did?-The Blackburn Times

Clerical 'Civilization.-An inquest was held at Wye, in Kent, Eng., on the body of a man who came to his death in a brutal combat. The examination revealed a social state anything but flattering to English civilization. The father of the deceased did not know his own name with

Are they African savages of the lowest type of numanity !-- cannibals from Fill, who live without

> The London Spiritualist heads an article, "Prof. Tyndall's Evil eye." For further particulars in reference to the "Evil eye," see the articles published in the JOURNAL, entitled, "Is the A well written article by Wm. Crookes appears in the Nineteenth Century convicting the celebra-ted opposer of Spiritualism, and the most bigoted man living, Dr. Carpenter, of misquotations! Ohi we thought all the frauds were among Spiritual-

character of his verses.

S. E. De Morgan claims that it often oc-curs that the spirit takes possession and entrances the medium, and causes him or her to appear at the opening, declaring that the form presented is

that of a spirit. During the past 1,000 years Christians, pro-fessedly believing in the Princo of Peace, have fought like maddened demons. During the ten Crusades nearly 2,000,000 were sacrificed. It was

then as now-the Cressent against the Cross. At a scance in Paris for physical manifestations, smong other things one present was permitted to cut away a large piece of materialized dress, the spirit repairing the rent by simply passing her hand over it.

T. L. Harris says that what we call death, is simply a change from one sphere or mode of be-ing to another. His idea is quite correct. Dying ought to be considered a cheap luxury, but it is not, especially in a city.

Curious, was it not, that Mr. Samuel Tinsly dreamed one night that he had a ton weight of rock upon his head. The next day the event was realized, death immediately following. What in-duced the dream, if not his guardian spirit who foresaw the accident. Will some one tell?

. To illustrate the remarkable clearness of the mind when the body is decaying-dying, the poet soul's dark cottage battered and decayed,

Lets in new light through chinks that time has made. Jesus, before his death, is represented as offer-"Father, all things are possible to thee; take every this cup from me, nevertheless, not what I will but what thou wilt." Heally, he was not as firm, or as much reconciled to his fate as many of the ancient.

Matthew and Luke's gospels are the only two which gives the discourse of Jesus. In the one it is made to occupy above 100 verses, in the other but 30. While Matthew represents Jesus as ascending a mountain, and seated thereon during course, Luke, in contradiction to this says,

that Jesus came down and stood on the plain. J. M. Pesbles says that departure is needed from old worn-out methods, from useless memo-ries, from thread-bare issues, from old feuds, old grievances, old disputations, old theological taints, and the dry, plague stricken fields of thought, in-to the sublime principles and heavenly practices of the harmonial philosophy.

M. J. Barr, of Chariton, Ia., writes: I greatly admire the articles in the Journal emanating from, or rather through, Mrs. Nora L. V. Richmond. To my conception, they are far in advance of ordinary spirit emanations, and calculated to bring heaven and earth closer together. As a matter of truth I will add that in my judgment, the general tone and character of the Journal has greatly improved. has greatly improved.

Dr. Macnish claims that "Sleep is the intermediate state between wakefulness and death, wakefulness being regarded as the actual state of all the animal and intellectual functions, and death as that of their total suspension. Birth and death are the Alpha and Omega of existence." We hardly comider it in that light; if decay was tak-ing place such would be the case, but instead re-

hardly consider it in that light; if decay was taking place such would be the case, but instead recuperation is going on.

Report of Missionary Work in Minnesota for August, 1877.—Our labous for August, 1877.—Our labous for August, began at Lu Verse, Little Rock Co., where we lectured on the 1st, 2d, 4th, and 5th, receiving for the same \$17.50; expending \$5. On the 6th and 7th we spake at Worthington, Nobles Co., receiving \$14.00, and expending \$1.75. On the 9th we spoke at Jackson, Jackson Co., receiving \$4.00, and expending \$7.00. Ou the 12th and 13th we delivered three lectures at Fairmont, Martin Co., receiving \$15.00, and expending \$2.50; and on the 14th we spoke at Park's school-house, receiving \$1.50. Total receipts \$22.00; total expenses \$25.75. Whole number of lectures eleven. Here my labors were breight to a sudden termination by a severe attack of billous tower, from which I have not yet received Sept. 1st. In addition to the lectures I organized a number of circles, all of which are repidly developing.—Thomas Cook, State Mission.

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3-India and China 4-Gregce and Rome.

PART II-SIRITUALISM OF JEWISH AND CHRISTIAN ERAS.

CHAPT. 5 Spiritualism of the Bible. 6-The Early Christian Church.

7—Spiritualism in Catholic Ages, 8—Shadow of Catholic Spiritualism.

9-The Waldenses and Camisards. 10-Protestant Spiritualism.

11-Spiritualism of Certain Great Seers. PART III-MODERN SPIRITUALISM.

CHAPT. II-Introductory.

13-Delusions.

15-" People from the Other World."

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Reported for the RELIGIO-PHILOSOPHICAL JOURNAL Question:—The image of a living person is often projected before the mental vision and frequently this projection is continuous and without mental inducement on the part of the person seeing it; what is the scientific explanation?

Answer :- The most of you are well aware that in Scotland-indeed all through Southwestern Europe, this belief prevalls-i.e., the power of a human being to perceive an exact image of a living person many miles from where the body is, clothed, often, in the usual garb of the absent friend.

The solution of this phenomena is not so difficult to express as the scientific world would have us believe; science not poss-ing any solution, ignores the fact, which is very convenient, since facts prove the existence of that which science has not explored (namely spirit); all facts in the universe not explained by science, can not

therefore be ignored. The projection of the double, or what is in reality the spiritual appearance of a living human being, is of frequent occurrence. Those who witness the double are, or may be, regarded as clairvoyant; the action of clairvoyance being sometimes involuntary and unconscious. Clairvoyance is involuntary in its actions, but not unconsciously exercised. Many clairvoyants do not understand the sights they see; while in modern times clairvoyance has been frequently developed through Mesmerism, and spirit control. Clairvoyance or "second sight" spoken of in Scotland and a portion of Enpland, and the northern part of Europe, was supposed to be a gift of the spirit and was so cultivated that it constituted a hereditary and traditionary power among those people; and frequently those possessed of this gift were sought for, as their advice was believed to be supernatural; among many this gift of clairvoyance or prophecy exercised in another way, was called fortune-telling, afterward descending to the actual practice of imposition, but was originally possessed as the true gift of prophecy among a certain class of people-even the gift of the spirit, divination, etc., possessed among the Hebraic and other people. This power of projecting the double is frequently exercised by mediums, who when under the control of their spirit guardians, are absent from their bodies and are seen by persons possessing clairvoyant power. Bear in mind this explanation of that class of phenomes na known as double or second sight of ancient times, is through modern Spiritualism, but instead of the manifestation being new, Spiritualism rather offers explanation of that which has always existed and has been attributed to superstition, but ignored by the whole scientific and religious world. The double of the human being projects itself in exact proportion to the condition (i.e. yolition) of the spirit. If a person think of you intently, if clairvoyant, you would doubtless see his or her apparition beside you, since time and space offer no obstruction to the spirit. Of course there must be a singular communion and sympa thy between the same persons, who even M separated by a long distance, are aware of similar thoughts and an exchange of corresponding feelings, both thinking the same thing at the same time. This accounts also for a mother being aware of her son being

It is frequently the case that when some great event is transpiring with an absent friend, the spirit so manifests its power, that friends at a distance will see or feel them; or it occurs when the physical condition or observation of the clairvoyant is such that spirit impression can be made. but in nearly all instances of apparitions which make their appearance unusually, it is caused by an unusual occurrence transpiring with the friend, whose double is seen, or the departure of the spirit from

shot on the battle field. Her soul in a sym-

pathetic manner is projected to the scene

of battle, so as to be by the side of him.

The person seeing the double is fortunately

possessed of other perception than clairyoy-

ant powers.

In sleep Spiritualism reveals the fact, of the spirit being projected from the body, and that during that time, you may visit places and various scenes that will be familiar to you when you enter Spirit-life; so that all this other world that lies behind the veiled senses, is a familiar world. Those possessing clairvoyant sight here, get a glimpse of it before the veil is removed.

You will frequently notice that some person of the family is absent-minded. If the thought is intent on some region of poetry, the spirit would be found to be there hold ing communion; the connecting link is so absolute—the barriers are so slight between the two worlds, that you pass and repass, without being conscious of it. When death reveals all, and when the spirit vision is ultimately open, there will be a solution of all these mysteries that now remain unsolved. The philosophy of spirit sight reveals the fact that the spirit of man is perfect in its present state; not that it is perfect in qualities, morally, etc.; but possesses in embryo all the powers that it ever will possess, and is a spirit.

The possibility of spirit passing to and fro while the body is material, from this to the Spirit-world, is foreshadowed in the achievements of science; commun cation will be just as perfect between the two worlds, as between distant places by the telegraphic wires. This makes it possible that time and space shall be obliterated in reality, for if you can converse at a distance, regardless

of space, it mitigates the pain of separation. As the universe becomes more and more perfect, and as communion with Spirit-life alleviates the pain of physical suffering, so this consciousness of the possible presence of absent friends in the hour of communion of thought, will make this absence more endurable. Prove to you that the real life lies beyond the barriers of time and space, and that your existence when really unfolded, lies in the region of spirit presence and communion, and the pleasures of life are enhanced in a ten-fold degree thereby. This power may be cultivated by intently thinking of absent friends. At the time of thinking of them you will find a tremulousness and pulsation of your thoughts reaching them, and even if they don't see you. nor understand what you are trying to do, you will to a certain extent disturb them.

If aware of this subtle law, much of your uneasiness, which is sometimes, of course, the result of physical debility, may be traced to an absent friend who is suffering; you feel sympathy with their sorrow; you feel sickness; you feel without any apparent cause that there has been a depression-all of which, if you had the key you equid easily solve. So you must remember that humanity is like one vast harp-when over one portion is sweeping the sound of sorrow, every other portion in sympathy with the same will be affected thereby. By the proper exercise of this power, or by the exertion of volition, you will be able to converse with absent friends; but you must not mistake the method or make too literal interpretations at first; let it rather be in the region of sympathy and emotions, since they erect no positive barrier to the external reason. You must, as facts develop themselves, let the spirit power exercise itself.

The growth of a plant is not promoted by disturbing it, and taking it up every day, but is greatly injured thereby; so with the spirit; be not too anxious, since in anxiety you destroy conditions. This is the casewith all spiritual mediumship-anxiety of the medium destroys conditions. That which is the most coveted is a knowledge of spiritual gifts. By patience the power can be unfolded. This growth will be more and more possible, as man recognizes the existence of these powers. The reason that second sight or projection of the double, is not more general in the world, is because the first indication of any of the sensations approaching to the development of second sight or clairvoyance, cause fright in the possessor of it, and the subject is often treated to a dose of materia medica. That side of nature is ignored, that one only that can reveal to you these subtle properties and powers, has been sliut down as though guarded by soldiers in arms. Fortunately Spiritualism has swept in with its. grander harmonies of thought, superseding the strong fastnesses of scientific bigotry. and declaring that to be true, which science pronounces a fallacy, and explains that heretofore only bonsidered miraculous. With this solved, all those apparitions, premonitions and controls, visions, signs and tokens, are explained and the spirit power revealed.

Lake Pleasant Camp-Meeting—Remarkable Tests by J. F. Baxter.

Editor Journal: On Saturday, August 21st, in the afternoon, I reached the beautiful Lake Pleasant camp ground, for the first time. Nature fitted it for such gatherings; dry soil, up among the hills; balmy air, fragrant with the deligate breath of the pines; lovely meadows and grand mountains all about.

I soon met, for the first time, J. F. Bax-ter, a teacher in the High School at Win-chester, near Boston, well known for his gifts as a medium. He only talked a moment and then passed on, and Dr. Beals, the President of the Association, said to me: "Baxter tells me he felt the presence of your child, Mary. Have you such a daughter?" I replied, "Wait and see, I prefer not to tell."

The next day I had the privilege of speaking to a great audience, and Mr. Baxter sat on the platform, and was asked, at the close, to tell what he saw or heard. He spoke of a child in our midst for an hour past, running about, and then said, "She disappears, and a radiant maiden of about twenty-one years of age, stands in her place. Both are the same; the last as she now is in spirit life; the first as she was here. Her name is Mary; her peculiar middle name is Mendelline. She passed away just after her third birthday, in 1859, in cold weather, the 0th of December or January—I think December—and was hundreds of miles from here. I see the initials of her father, G. B. S., and her mother, C. A. T. S." All this came gradually; names and scenes standing out in the air before him, as he looked out up the hillside where the people were seated. He asked, "Does any one know this?" and Prose and stated it all correct of our daugh-Prose and stated it all correct of our daughter. He then says: "I see a large man who regrets trouble about his property. His name is Ward." I asked the first name. He said, "Eber." All this might have been known in the newspapers, but Baxter turned to me, with great weight of manner, and says, as though speaking for the spirit, "Do you remember what I said to you about justice over on the other side?"—a reference to a private talk with E. B. Ward, at his own house, when he was very ill, no one present save ourselves, and his words, deeply impressive as they were, unknown to all present, and never told save to a few friends far away. friends far away.

friends far away.

On Monday afternoon I spoke again, and Mr. Baxter described an old man standing and moving about, showing by aspect and gesture great interest. He gave incidents of his life, and spoke of him as greatly interested in religious matters, in reforms and in criminals. I could not recognize him until Baxter told of his going from Ann Arbor to Battle Creek, Michigan, and to see Gov. Barry and ask the pardon of a criminal. All this I knew, and it identified the spirit; but I said nothing, and was told that the criminal ran away, and so saved the State and himself all trouble. This I did not know, but was told next day, by a lady from Ann Arbor, that it was correct. Query: How could mind-reading tell what

was not in my mind?] Baxter then said, very earnestly: "The name is Richard Glazier; do you know me?" and I told the people I did know him as a Quaker preacher. an abolitionist, a Spiritualist, a man of great weight of character and high integ-rity in Ann Arbor, where he was widely known. Baxter then said to me: "Were you ever in Farmersville, New York? Do you know George Howard? Do you remember the soldier's funeral in the Methodist church, in 1863, a little earlier in August than now, and the crowd of people there?" All these questions I answered in the affirmative, and he said: "George Howard is on earth, alive; it was his son, Keneis W. shot at Gettysburg, of whose funeral spoke." All was true.

He turned to the audience and said: " see a group of thirty or forty girls, in white, ready for some musical entertainment. Just back of them are bushes set up, and they run there and find in them a girl, who starts up and sings:

> "Touch me not, touch me not, Come if you dare,

and they ail shout in laughter and go back to their places. The child is nine years old, a daughter of Prescott May, of Putham, Ct. She was not well, but went to this musical party took her part, went home and soon died of fever." Asking if any one knew of this, the child's mother rose and said it was all true, and a gentleman whom I knew told me that he knew the child, and knew of her death at that age.

Mr. Baxter told of seeing two names— Lovell Wood and Edward Wheelock—over a group of men in the audience; of seeing Masonic signs over Wheelock, and hearing muffled music in connection with Wood. A man near the group said he knew Wheelock as a Mason, and a Mr. Murch said music was played at Wood's funeral, who was a musi-Baxter also told of seeing an old blacksmith shop, as it stood in Coleraine Mass., four years ago, and a new one built three years ago, both used by Ezra Shattuck whom he saw sick, with a flannel around his throat, in his last illness. A man stood up and said it was all true and Shattuck died of throat disease.

So far some one had recognized the spirits described, and in every case save mine, those persons were strangers to Mr. Baxter.

At last he described Jennie M. Davis as passing away within eighteen months and leaving a husband, H. A. Davis, and told of her as standing with a star on her forehead and pointing to a name standing out in letters of light—Sedgwick—which her friends would understand. There was no response, and Mr. Baxter said, quietly, yet decidedly: "Tois is true, and we shall find it out soon." The meeting adjourned, and a young man came to the President and said; "My wife knew all about Jennie Davis, and says it is true, but she belongs to the church and would not tell it."

I fergot to mention that, as the closing hymn had been given out, Mr. Baxter rose and said to the mother of the little May girl: "This hymn was sung at your child's funeral," which she said was true, speaking

with deep emotion.

These things need no comment. I give them as they came to me and others. good number of mediums were on the grounds. Spent an hour one night witness ing the tests of E. V. Wilson, and when I say that they were quite up to the usual standard, further commendation is needless of one so well known.

The three days at Lake Pleasant were full of interest, and the meeting is full of value and promise. Yours truly, G. B. STEBBINS.

Syracuse, N. Y., Aug. 15, '77. "Denton and Darwinsm."

Mr. Coleman, I see, states in a late issue that for years I have been a thorough Darwinian. In some respects this is so, but in some others it is not so. If the word Darwinian is used for evolutionist, and it seems to be,—I have been one for thirty years; lectured on the subject, and held a week's discussion with Senator Langfield, taking that ground, before Darwin wrote a line upon the subject. But, although I believe in evo-lution, I do not believe that it took, place in the way that Darwin, Huxley, Spencer, and the writers of that school generally believe; nor do I think as Darwin teaches-"That probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed." I think there is a law of life as there is a law of crystallization, of life as there is a law of crystallization, and that, by virtue of its operation, living beings came into existence by myriads in the early geologic periods, and are still coming into existence, and that from these living forms which are brought into existence as naturally as crystals of alum in a solution of that liquid, the most perfect forms, including man, have been evolved through the geologic ages, by the operation of a variety of laws, of which natural selection, so ably elucidated by Charles Darwin is one. But leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory itual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural sebust of Daniel Webster, as that natural se-lection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, pressess over the uni-verse, and natural laws are its instruments. The earth, permeated by the Eternal Spirit, was pregnant with man at the beginning, and the life forms of the geologic ages pre-sent to us so many stages of the gestatine process by which, out of crude, unthinking matter was developed intelligent man; and I believe that if the planet should be re-turned to lava, man would in time be its fruit again. As when the cloth factory is fruit again. As when the cloth factory is burned its proprietors build another and turn out cloth again, because there is an intelligent spirit back of the cloth making and the factory; so back of the man and the earth, the factory in which he was made, is the intelligent spirit that produced him, and when that is left out of the calculation, I think Darwinism utterly fails to account think Darwinism utterly falls to account for the existence of man.

WILLIAM DENTON Wellesley, Mass., Aug. 22, 777.

The Religio-Philosophical Journal, The Religio-Philosophical Journal, of Chicago, Ills., starts out with its issue for September 15th upon a new volume—XXIII—under the able and efficient headship of Col. Jno. C. Bundy, assisted by J. R. Franck, and other able writers and correspondents. We wish this beacon-light of the cause in the West a prosperous future, and feel sure that its conductors will ever (as in the past) be found working for human good and the advancement of liberal thought and spiritual unfoldment ameng the people.—Banner of Light.

J. A. Page sends \$3.10 to this office, but falls to give postoffice address.

-The Highest Law.

BY BELLE BUSH.

Love ye one another," Said the lowly Nazarene, While dwelling with his brothers In calm majesty of mien.

JOURNAL.

Love ye one another,' 'Tis a wise and just command And one that should be followed As the highest in the land.

For love is all that's needed . To bless this world of ours; ' If its truths were only heeded Human hearts would bloom as flowers.

They would bloom with truth and beauty Fair as lilies of the field, And in every sphere of duty, Our lives would sweetness yield.

There are many imperfections In this our mortakalate, But following love's directions Will banish fear and hate.

All dark mistrust and scorning, All jealousy and pride.
In the dawn of love's new morning Should all be cast aside.

They are scars on souls immortal, Fierce fires of hell atlame, And standing at life's portal Will make us blush with shame.

Not the pure and righteous only Did our "Elder Brother" call; But the poor, the weak, the lowly— · His love embraced them all.

Let us follow his example More closely, year by year, And strive through love and labor To make an Eden here.

Love is the light of reason, The fulfillment of the law;" While hatred, working treason, Finds everywhere some flaw.

Oh! lone and weary mortals, Ever reaching for the good, See how long before your portals The angel, Love, hath stood;

Hear her gently pleading with you, Seek ye her shining face; Hear her sweetly singing to you, "Love must redeem the race."

Oh! rise and bid her enter; She is the heavenly guest, Of every good the centre, She alone can give us rest.

God's truths are all eternal; Only human errors die, And souls in realms supernat Will see with clearer eye.

Oh, what fetters will be riven What ancient wrongs decay When all can walk toward heaven, In love's appointed way!

Not shackled by opinions, Not slaves to gold or creeds How free will be thought's pinions, How beautiful men's deeds!

When no right of one impinges On what another claims, Then the love that now but fringes Our hearts will leap to flames.

Will the world be purified, For love makes her slow stages, And must oft be crucified.

But let us strive and labor,
To the end that peace may come,
And, blessing each our neighbors,
We'll light love's lamp at home;

Whence, shining through the windows, With clear and steady ray It may chase the deep ning shadows, From some weary traveler's way.

For love is all that's needed To bless this world of ours If its truths were only heeded Human hearts would bloom like flowers.

FIRST DOSE

ON A BOSTON POLICE OFFICER.

BOSTON, Nov. 15, 1871.

H. R. STRYRNS: Dear Sir—In the spring of 1869 I was stricken down with fe-ver which had a long and almost hopeless run. The best medcal savice being in attendance. I was taken through the fever; but it left me terribly reduced and weak, with exeruciating pairs in my side, back and hips. I was completely prostrated with Kidney Compiaint, and no medicine seemed to

reach my case.

In this condition I was persuaded to try Vzorting by a in this condition I was persuaded to try Vzorting by a though I could feel the, effect of the first does through my whole system; and from that moment I began to mend, gradually growing better from day to day; and I followed on with the VEGETINE, until it completely restored me to health, since which time I have been able to perform my duties as a police officer, enjoying good health; and there is no doubt about the great value of VEOETERE in Kidney Complaint and

Lam, sir, respectfully, LAFAYETTE FORD, 564 Broadway.

All Diseases of the Blood.

If VROETINE, will relieve (pain, cleanso, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renovate, has any just claim

Seventy-one Years of Age. EAST MARSHPIRLD, Aug. 22, 1870.

Dear Sir-I am seventy-one years of age; have suffered many years with Kloney Complaint, weakness in my back and stomach. I was induced by friends to try your VEGETINE. and I think it the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended.
Yours truly, JOSIAH H. SHERMAN. Yours truly.

Would Give a Dollar for a Dose. BOSTON, May 30, 1871,

H. R STRVRNS, Esq. : Dear Sir-I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small qua titles, frequently accompanied with blood and exeruciating pain. I have faithfully tried most of the popular remedies recommended for my com plaint: I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, I should think, about six bottles.

It byindeed a valuable medicine, and if I should be afflicted

again in the same way I would give a dollar for a dose, if I could not get it without.

Respectfully, -361 Third st., South Boston.

Life a Burden.

BOSTON, Nov. 2, 1872. H. R. STEVENS, Esq. :

Dear Sir-From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health.

I have for years been a terrible sufferer from Canker and

Dyspepsia, at times residering life almost a burden to me. I am now fifteen (15) pounds heavier than when I commenced the use of VEGETINE. I will make mention that I was also a great sufferer from

Kidney Complaint, causing excruciating pain through the small of the back nearly all of the time. This, too, VEGETINE has cured, and I am now a perfect picture of health, and I will id, happiness all caused from the use of a few bottles of VEGETINE.

Union Piace, Boston, Mass.

VEGETINE is composed of Boots, Barks and Herbs. It is very pleasant to take; every child likes it.

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