

A decorative banner for 'THE PHILOSOPHY OF THE NINETEENTH CENTURY'. The banner is flanked by two allegorical figures. On the left, a woman representing Philosophy sits on a rock, holding a mirror and a book. On the right, a woman representing Liberty sits on a globe, holding a torch and a shield with the stars and stripes of the American flag. The central text 'THE PHILOSOPHY OF THE NINETEENTH CENTURY' is written in a stylized, outlined font across the banner. The background is filled with various symbols, including a clock, a book, and a globe.

NO. 2.

Our author proceeds to very clearly illustrate the duality of man, observing that clairvoyance and clairaudience show in their phenomena that the human personality is independent of its corporeal form, as quotes *Rostan*, a distinguished French philosopher, as saying: "There are few facts better demonstrated than clairvoyance." Instances in support are given from Dr. James E. Nichols's admirable book, "Whence? What? Where?" from Dr. E. H. Claridge's "Visions," and from several authors of ancient times also accounts of the departure of the spirit-form from the material surroundings at the time of death, as seen and reported by clairvoyants, the chapter closing with the remark: "Nature's full of analogies of the dual nature of man, and when scientists become thoroughly seers, they will not limit their observations to the terrestrial, but will acknowledge that there must be a kernel, and that there are things in heaven and not dreamed of, in their philosophy; that there are things that cannot be tasted, seen and handled by physical organs.... Man is a spirit, and is surrounded

ures which constitute the imperishable realm
of the soul.

BY AMATA

And yet his presence thrills me as of old;
His constant tenderness doth still enfold
My being with the warmth of years ago,
I know he 's with me still—I'm not alone!

OTTUMWA.—Jacob Richards writes, Sept. 10: "We have a Society here in Ottumwa that cannot outrival the best of the Mississippi—a beautiful and always well filled, good speaking, and generally the admiration of all, Mrs. Lakeland Frothingham. I must say these first attempts upon the rostrum will assure a grand success. The Professor is paid at home with the philosopher or scientist. I have seen her speak instructively with good effect. Mrs. Lakeland is a woman of great natural power, bright and earnest, commanding, but never allowing the fire of truth to kindle her into any subject of vehemence and power that surprises and shocks."

the intolerable persecutions." Twelve or thirteen notable citizens at Telescott, some of them too poor to pay fines and expenses, and determined to protect their children at all hazards, have recently been to jail. "Had I known," says Mr. Herbert Spurr referring to a similar case at Crowe, "that compulsory vaccination had been carried out so far, it would have enabled me to further enlarge the parallel between medical tyranny, which men think so defensible, religious tyranny, which they think so indefensible." This injustice, it is now being resolutely resisted by thousands of men; alarmed by determination as flexible and by devotion as sacred, as ever defended the souls of the heroic Garrisonian anti-slavery party in America during the forty years of its memorable struggle. These last sought by every feasible method to arouse a public sentiment in the existence of slavery should be impossible. The prototypes in England, to-day, are seeking and without hopes of success in the near future, to awaken a like public opinion against the right of the State to impose any medical dogma whatever, particularly so monstrous as that health can be found in the spreading of disease. Mr. Walter Booth, when President of the Local Government Board, told Parliament (before this revolt had reached anything like its present dimensions) that the opposition of these men to the vaccination laws approached that of a religious conviction, and at what epoch it may be asked, that the men of the present day have been persecuted, have men resolute been crushed out of persecution? Has not persecution liberally been visited on conviction, while at the same time it has been law, and the judges who administer such laws continued?

[illegible]

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPRINTS, R. BRITTON.

Educating the Child.

In a very recent discourse in St. Peter's Church, Deerfield, by Father Lynch, of Utica, N. Y., on the question of how shall we educate the child, he said it became a momentous question in the midst of an important political campaign, far more so than that of who was to be chosen President. He addressed Catholic fathers and mothers, and told them that it is for them to say whether the children "shall be given to the State and educated as Pagans," or "given to the Church and educated as Christians." "If," said he, "you fail to determine it rightly, the Holy Father will demand your blood." He claimed that "it is impossible to educate without religion, and that education without it is no education at all." He insisted that a "religious education" should be engraven on the soul of the child. But he would like to know what right the State has "to take a child from its parents and educate it." He asserted that the State could not do this, "since religion is necessary to education."

All depends, of course, on the meaning which is attached to the term religion. It is very plain that the speaker means to convey by it the tenets, doctrines and dogmas of the Catholic Church. In the name of religion he would abolish our existing system of free schools. He charges that the State makes only Pagans of the children, because the State refuses to instruct them in church dogmas. If by religion he meant only morality, and left the church and the home to do the religious work in their own way, with which the State does not think of interfering, there would clearly be no issue. But that is not it at all. The design is, in the name of religion, to obtain ecclesiastical possession of the schools, and then work them as seminaries for the propagation of priestly doctrines, and the final control of our free system of government. This method of complaining of the apparent unfairness of a school system that mainly treats all creeds and conditions alike is but another way of exciting a spirit of dissatisfaction with free schools as they exist, with a view to undermine them, and supplant them with narrow and bigoted ecclesiastical inventions.

"The State has no right to do for a citizen what he can do for himself." "Where does the State get its right to educate?" asks Father Lynch. The Declaration of Independence is cited as saying that Congress shall make no law regarding religion; but we suggest that the Constitution, rather than the Declaration of Independence, lays this provision broadly down. Neither does the State make laws respecting religion in taxing all its citizens for the support of free schools. It does it for the sole purpose of education, leaving religion to be taught elsewhere, as is most proper and just. The Rev. Father goes further and declares that "the State has no right, divine or natural, to educate without religion"; asks if geography, or arithmetic (or the other studies taught in the schools,) is going to make good citizens; and announces that "there is no reason for the expensive system," and that "the State has failed as an educator," and "the schools are Pagan schools." He admits there is "a semblance of Christianity in them," but that is all. One can see that he assumes quite as much in assuming that the Catholic Church is the complete synonym for Christianity as that the State has no right to compel universal education.

Father Lynch finds fault that we are a nation of forty million idolaters, all because of our system of free schools. What he would have parochial schools. He boasts that "the Church educated the barbarians," by which he would seem to imply that the work of education should be kept in the hands of the Church still. We fear that Father Lynch must be regarded as a zealot in the cause of his Church, rather than an advocate of the system of free schools in the interest of free government.

Now there is no use in debating this matter at all from so narrow a standpoint. Our position is one of the broadest possible kind, and it is this: that no religious bias whatever should be tolerated in the free schools of America, whether its motive be worked from Catholic Rome or from Protestant Andover. The schools should be free in the largest sense; if the product be paganism so much the better Pagans will our children be likely to become. Our system of free schools is not to be disturbed on any pretext. No one would think of having immorality taught in them, but they will go to pieces from the day when the attempt is made to teach religion in

them. Religion has different meanings for different minds. We have no idea that our respected friend, the Catholic Father, would consent to have the Protestant view of religion taught in free schools which Catholic children attended; yet who is to decide which is the more religious religion, Protestantism or Catholicism? And in coming to any decision of the question, the free schools themselves would be inevitably broken up into as many sects as there are forms of instruction in religion. In the end, there would be a worse state of things than Paganism ever saw.

The BANNER is no more in favor of reading the Protestant Bible in the public schools (of which he complains) than the Rev. Father himself is. The whole requirement should be dispensed with when parties are created to contest such an issue. From that time there cannot be so much as sound morality in the practice. Many of the most liberal Protestants are of this opinion. Now a non-religious school for simply secular education can never be "pagan" or "infidel"; it can be only what it claims to be, and no such terms can justly be applied to it. Intelligence must continue to be the foundation condition of a free State, and education is essential to its proper development. We all know, or may know, that those whose minds in early youth have been cramped for lack of broad instruction can have no freedom of thought sufficient to save them from becoming mere man-worshippers. What we need and require is lovers of a democratic rather than a theocratic system of government. For this sufficient and controlling reason the State certainly has a right to educate the child to a certain extent and in a general way. The churches may take up the religious teaching in their own good time and manner. We want no "church" of any kind in our public schools.

A Protestant Blunderbore.

This time, it is Lake Pleasant and its late summer camp of Spiritualists that comes in for a display of the cranky tendency of the Protestant pulpit, when it attempts to discuss Spiritualism. It is singular how bent on driving at this subject a certain section of the pulpitan appear to be. They seem to think they have not relieved their consciences unless they have disburdened themselves of all the hard things possible for them to say against the new revelation and the larger belief. When a man gets mad, we may be pretty sure he is also getting the worst of the argument: As an instance in point, the Rev. Mr. Eldredge, of Miller's Falls, Mass., toward the end of August let himself loose in a pulpit discourse against Spiritualism. His effort showed, both in its spirit and language, that he entertained nothing but hatred for those who refused to be fed any longer with the husk of the old theology. He stood up as "a watchman set upon the walls of Zion," to "raise his voice, and warn his people against what he believes to be a great soul-destroying evil." It is he—only—who assumes to decide that Spiritualism is a bad thing; and he is of course a personally interested judge.

"We are bidden to resist the devil," he says, "and we propose to do this," whereas he falls to, "tooth and nail," "hammer and tongs," but how much more of the devil is in him than is in the object of his attack, his language best betrays. In a painfully patronizing way he concedes that "the greater portion who visit these Spiritualist assemblies are simply careless and thoughtless people," who go "out of curiosity and for the sake of recreation." That is more easily said than proved. But he is willing to "make allowances for them," which is certainly very kind of him. He furthermore admits that "some of the Spiritualists themselves are sincere and honest truth-seekers." The freedom of his judgment of others in respect to their mental action and their motives is to be particularly noticed: He is willing on the whole to extend his autocratic charity to those who have reached the conclusion that Spiritualism is true, if they should happen to be sincere.

His abhorrence is all for "the leaders and managers who encourage this soul-debasing business for the sake of gain—the confederates of impostors and lying mediums—the abettors of cheating and humbuggery and fraud—the promoters of Sabbath-breaking." His first and chief accusation against Spiritualism is that it does "no practical good"; by this he means, because he says so; it does not support churches and Sabbath schools; it sustains no free schools, like that of Evangelist Moody; it has established no benevolent female seminary like that of South Hadley, it has planted no such institutions as the Methodist, Baptist, and other sects have done; it has reformed no drunkards; it has set up no mission-school in our large cities, nor home for little wanderers, nor house of refuge for fallen ones, nor placed a seaman's library on board a single ship, nor opened a coffee-house or inn for working-people, nor supported a missionary to look after the destitute and poor. No, we must confess that these are not primarily the offices of Spiritualism. Nor has it, either, attempted to run an elevated road, or operate a political party, or carry on an Indian war.

What Spiritualism has done, however, this Rev. Mr. Eldredge professes particularly to know. He declares it has set people mad, made them insane, filled insane hospitals, and done what it could to overturn society generally. The old, old story, and Mr. Eldredge only shows how slowly he gets on by repeating it with such gusto. No statement about insanity and the relation any form of belief bears to it and its production is worth considering that does not include all forms of religious belief, and the statistics thus far gathered show that it is Christianity and not Spiritualism which is the most active agent in peopling retreats for the insane.

To ease his feelings, he styles all mediums "these creatures," "fall birds and knaves," "notorious and murderous," and reptiles seeking the foul alms of the pool. He cannot bear that they should get "behind a curtain" and charge "fifty cents an hour" for assisting loved ones from heaven to appear; and it seems to go especially hard with him that they use "language ungrammatical," and write "on a slate in words they cannot spell." He is particularly fierce in their denunciation as "visionary, half-crazed men," and "wild and super-electrified fancies."

In drawing this ulcer of his mind to a head, the preacher gives way to a perfect tempest of descriptive invective against Spiritualism, the outcome of all which is that he regards Lake Pleasant, with its summer camp of Spiritualists, "as the moral cesspool of all this region, a blot and disgrace to this part of the State, whose influences strike at the foundations of morality and religion." It is, says he, "a Sabbath-breaking, God-defying, infidel, money-catching institution."

If it were not to point the moral that this

very tempest of vehement violence on the part of this Protestant divine (?) shows that the work which Spiritualism is doing in his vicinity for human emancipation from credal bondage is cutting the very ground from under his feet, and that he is eminently sensible of it, we would not devote a line of our space to his utterly senseless diatribe: which is nothing more, in fact, than a fine specimen of a "survival" of the mode of attacking Spiritualism in its earliest years—a mode which men who really know anything concerning what they profess to be talking about have long since quite generally abandoned.

Mr. E. turns prophet toward the close, consoles himself with the prognostication (which has its spring in his own wish rather than in the facts of the case), that Spiritualism is weakening in his vicinity, and is confident that in five years those (of his flock and others, presumably,) who now frequent Lake Pleasant will be ashamed of what they have done. What will he say if we turn prophet, too, and predict that in less than five years the Rev. Mr. Eldredge of Miller's Falls will be more than ashamed of what he has recently uttered?

A Lesson for the Rich.

In the spirit message of Fanny Burbank Felton, published in last week's BANNER OF LIGHT, in the Message Department, our readers will readily recognize one who was widely known as an excellent trance medium in the form, and who has several times reported in these columns before. They will not fail to see that she continues to be a strenuous worker in the cause of Spiritualism; and to note the several points she makes in her message to mortals, whom she still holds in due appreciation. This spirit utters only serious words on every subject; and it should impress all Spiritualists when she appeals to "every earnest soul who understands Spiritualism to do his part toward spreading the light of truth, making humanity better, making the world brighter and sweeter because he has lived Spiritualism here."

This good and devoted spirit further, in remarking on what a previous spirit had communicated, spoke of a case which had come under her observation a little time before. It was that of a woman who died possessed of great wealth, and who found herself, on entering the spirit-world, in a condition in which no one would envy her. She lived here arrogant and haughty among others, having grown vain, selfish and ambitious, and with every thought directed to a personal end. She was unable to realize her surroundings in the other world. She naturally tried to exercise the same command over others there which she had done here without opposition; but she found that none heeded her; her alarm and indignation were very great in consequence, and she begged to come back and take up her earthly position again. But that was manifestly impossible. Tender, playing spirits drew near and tried to reason with her and show her her error, but she refused to listen to them; she demanded to be put back again in her former home and its material surroundings. She cared nothing for spirit-life and its conditions. She had never learned anything of it before entering it, and had cared nothing for what was to follow death. Consequently there was not the first tie to bind her to the spirit-world. It was indeed a dreadful condition for a spirit to be in. While it lasted it was the torture of punishment, albeit self-inflicted. There was nothing to do but to grow out of it according to the established law.

But how was it possible for her to do this? Only by coming back, a spirit, to earth-life and learn her lesson. She did so. She returned to her old earth-home, and departed herself as she was wont to do in the flesh. But she did so only to discover that her old power was gone. She could not even arrest the attention of the inmates of her former home. They none of them knew even of her presence. Then it was that she learned that her power over them was departed. They none of them took any further notice of her; they knew not that she tried to speak to them. It was a bitter lesson for her to learn. In despair she turned to the spirit-world for help. She found that she was not born to command others, but was merely as one among many. And she learned that this was so only because she sought to command and control others for purely selfish purposes. It was first of all necessary that she should learn the lesson of humility, which she did. After that, she would become willing to listen to wise and good spirits and to be taught of them. This is the discipline to which pride ever has to submit for its own good.

Spirit Felton reported that she subsequently was brought in contact with this once haughty spirit, and found her wholly changed. Whereas she had been haughty and frowning to others before, now she was grateful for a word of sympathy and tenderness, and willing to learn of those who desire to teach her, and eager for opportunity to gain instruction in regard to her new life. Upon which Spirit Felton exclaims that we have no idea of the processes of discipline which some spirits have to pass through before they are prepared to accept the teachings of spiritual life. And until we are prepared to undertake a study of these laws and lessons, we shall have to wait for higher instruction. But we may at least appreciate the meaning which such a lesson as this conveys. It is only necessary that we be open to the reception of truth, that we earnestly seek for light and knowledge from the angel-world, that we be at all times ready to receive the lessons which thousands of earnest spirits are ready to bestow—lessons which they have themselves learned in higher schools than this of earth. The message of this sincere spirit is well worth the heeding by all.

Illness of Miss Shelbamer.

This lady, through whose instrumentality the messages from spirits of the departed to their earthly relatives and friends are given at our public circle-room and published from week to week in these columns, is at the present time quite ill—so much so that her guides have advised her to remain quiet until she fully recovers. Therefore no circles will be held at this office for the present. Due notice will be given in these columns when they are resumed.

C. B. Marsh informs us that "Meetings will commence in Mystic Hall, No. 70 Main street, Charlestown, on Sunday afternoon, Oct. 5th. Mr. F. A. Heath, the young and eloquent (blind) trance speaker and musician, will lecture and improvise songs upon subjects chosen by the audience."

Mrs. M. Eugenie, Boston, has returned to Boston from the camp meeting, and will be pleased to meet her friends at her home, 68 Tremont street.

Interesting Materialization Seances.

The well-known medium for the visible presence of spirit-forms, Mrs. M. E. Williams of 232 West 48th street, New York, recently accompanied by "Kate Irving"—made a brief visit to the summer residence of Dr. Geo. H. Perine, on one of the mountain ridges near Summit, N. J. Visiting at the same time and place was Samuel H. Terry of New York, who, learning of the peculiar gift of Mrs. W., expressed a desire to see something of the phenomenon of which he had heard many extraordinary accounts. Mrs. Williams cheerfully consented to make the trial, promising that the company must not feel disappointed if there should be no satisfactory result, as the conditions were new and untried. The only paraphernalia she required was the putting up of a pair of thick, dark curtains in the doorway of a small room opening from the parlor, the windows of the small room being darkened to serve as a cabinet.

Mr. Terry wrote a lengthy account of what followed, and it was published in the New York Tribune of Sunday, Sept. 14th. From it we learn that about a dozen spirit-forms appeared, most of whom were recognized, by speech or otherwise, by some of the audience as friends whom they once knew in earth-life. Among them was one plainly recognized by Mr. and Mrs. Dr. Perine as the spirit-form of their only daughter, who died last May, leaving a young babe (then in the house) in the care of its grandmother. She came out to the centre of the parlor calling for "Papa" and "Mamma." They both went forward to meet her, when she took them by the hand and kissed them, saying: "How glad I am to come and speak to you—where is my baby?—bring him in the room next time so I can see him."

Continuing the narrative, Mr. Terry says: "One of the forms resembled in its lineaments and general size my aged mother, who died last year in her eighty-sixth year. She stood in the curtain opening and called to me; as I went forward she raised her arms in an attitude of devotional ecstasy, exclaiming in a voice that at least sounded like hers: 'Oh! thank God! thank God!' and immediately vanished from my sight. A brown-faced and active little spirit-form was among those who came. She fairly bounded through the curtains out into the parlor, dancing up and down, then went to the Doctor, took him by the hands and with him repeated the dance. Then she came forward to me and with a graceful courtesy spoke some words in Italian, which the directress (Kate Irving) said was the ordinary evening greeting of that people."

Assured by the success of this seance Mrs. W. was prevailed upon to hold another on the following evening, which was the last night of her stay in the place. The company was larger, many interested neighbors being present. The daughter of Dr. Perine came with more power than on the preceding evening. Of her appearance Mr. Terry says:

"She came out and kissed her mother, taking the baby from her arms, hugging it to her breast, and carrying it through the curtain-opening entirely from our sight; there she remained fully a minute, then bringing the babe out again, and depositing it in the grandmother's arms, she said to her: 'Take care of him for me.' After this she passed around the circle, greeting different members, saying when she came to the nurse of her babe, 'Be good to my child.' She then held a long conversation with her father in reference to her present happy spirit-life. She was out altogether fully five minutes."

Later, the following: "A spirit form representing itself as that of a deceased daughter of mine came to the curtain-opening calling to me 'father.' As I went forward she came out to meet me, saying, 'I am so happy to be able to speak to you,' she then called her sister by name—'Minnie,' who rose and came forward to speak to her, but the form retired behind the curtain, seeming to have no power to remain. I am sure the medium did not know I had a daughter deceased."

After explaining the utter impossibility of the various appearances being other than what they purported to be, the writer says:

"From these experiences I am forced to say I must believe that such materialization can be honestly produced without any trick or fraud, otherwise all evidence derived from my senses of sight, hearing and feeling under the most favorable circumstances and in repeated tests must be discredited. And I do not see how any honest, sincere investigator could have come to any other conclusion."

Dr. Perine, at whose house the seances were held, a report of which occupies an entire column of the Tribune, writes us as follows:

"The account is strictly true so far as it goes, but the details were not more than half told, the writer not wishing to commit himself to anything that he could not personally vouch for. Among the spirit forms that appeared at the cabinet opening was one representing himself as a Free Mason, who gave me clearly and distinctly, as a brother Mason, certain signs of recognition. Another form was that of a deceased brother, which was distinctly recognized by others beside myself. Afterward came the Rev. Dr. F. C. Ewer, my old pastor, and former rector of Christ Church, 5th Avenue, and late Rector of St. Ignace Church, 40th street, New York, who died about a year ago. I was very intimate with him, and we had several conversations on the subject of Spiritualism before his death. At his appearance here that evening, recognizing him, I went up to the cabinet, and he remarked, 'My dear doctor, I know now that Spiritualism is true of which you and I talked so much about.'"

The National Liberal League Congress.

The Eighth Annual Congress of the National Liberal League, which adjourned on the 9th inst., after its two days' session, was well attended, and its proceedings were of an interesting and satisfactory character. Whatever differences of opinion may have previously been held in regard to the best platform to be adopted by the League, we expect that the one now presented by the Congress will be endorsed by all the Liberals of the United States, and that henceforth they can unite and work together harmoniously.

We can see nothing in the way to prevent this desirable object, and to bring about eventually a united and working Liberal Party in all the States, whose primary or chief measure shall be the secularization of the government, or the entire separation of State and Church. In this all-important reform the Liberals everywhere can unite and work in concert for the promotion of a common purpose.

We are gratified to learn, as we do from a correspondent we highly esteem, that Dr. Samuel Watson of Memphis, Tenn., speaks in terms of commendation of the management of the BANNER OF LIGHT. The good will and just discrimination of such men as the good Doctor amply repay us for the libels we are subjected to by certain evil-minded persons in our ranks.

We shall print in our next issue an essay bearing the title "A PRAYER DEXTER," from the pen of our valued correspondent "D. L." of Washington, D. C. The article will on its appearance be found to be one which will richly repay the cultivation of the closest mental acquaintance on the part of the reader.

Children's Lyceums in England.

Renewed interest is manifesting itself in England in providing Sunday instruction for the children of Spiritualists. In lieu of what they now, in far too many cases, are obliged to be subjected to in schools of the prevailing religious beliefs. A correspondent of the Medium and Daybreak writes that a special meeting of the delegates of the Yorkshire District Committee of Spiritualists, to which others interested, was held Sept. 7th; for the purpose of discussing the subject and devising the best plans for practical work. The meeting was opened with appropriate remarks by Mr. S. Cowling, President of the Society. He was followed by other speakers, among them Mr. Kitson, who presented a resolution, which was unanimously adopted, setting forth that the meeting regretted and condemned the practice of Spiritualists of sending their children to be instructed by the various religious denominations, in the teachings of a vicarious atonement, "or salvation through faith and not by works; an angry God; a personal devil and a burning hell; all of which are contrary to the teachings of Spiritualism, and pernicious in their effects on the recipient's moral nature, because they blunt the perception of right and wrong and dwarf the soul's best feelings and holiest aspirations. Through this resolution the meeting urgently recommended that all spiritualist societies form Lyceums for the instruction of the young in the teachings of Spiritualism."

A soulful invocation is given on the sixth page this week, together with answers to a number of queries regarding the conditions of mental disease in spirit-life; OLIVER MOSES extends to his friends in Bath, Me., and elsewhere, the hand of fellowship and greeting, and hopes the time will come when men will be educated on earth so that they may go forward into spirit-life with some idea (which many of them do not now do) of what they are to experience in the next stage of being; EMMA F. DALLINGER, of Inman street, Cambridge, wishes her friends to remember that all is for the best, and that "when they come to the other side of life, they will find me ready to receive them"; MARGARET NEWMAN explains to her friend, Mrs. Clark, a matter regarding mediumship which is not clearly understood by many investigators; HENRY HOWARD communicates in answer to the mental request of his friend George, of Brookton; SAMUEL HENDERSON, of New York, desires to apprise his nephew in that city of his nearness as a spirit, and his interest in his affairs; VIOLETTA speaks words of encouragement to her medium, who is in a distant locality; Mrs. SARAH MILLER brings love to all her friends, and assures them they are still dear to her heart; HERMAN BISHOP, late pastor of the Hawes Unitarian Church in South Boston, adjures all the children of humanity to pay allegiance to the promptings of the divine law within them; KATE PITTMAN, of New Orleans, La., manifests in consonance with a promise made by her to her father-in-law at a materializing seance; ELEANOR ADAMS assures her friends that she is happy and contented in the new state of being; SILAS BARNARD, of Providence, desires that those he has left behind will strive to reach a realization of what Spiritualism really means, when he is sure "they will be glad to give it a hearty welcome"; IDA STAVENS brings love to her mother, and also acts as a messenger to express a like sentiment for "Willie."

DR. MAXIMILIAN PERTY, whose name has been made familiar to American Spiritualists both by his own and by the writings of the late Eusebius Sargent, has just passed to spirit-life, at the ripe age of nearly eighty years—forty of which have been devoted by him to psychical and kindred researches. He was one of the most prominent among the Professors of the University of Bern, (where he filled the chair of Zoology and Natural History for more than forty years) and was a man of science in the full meaning of the term. He was a graduate of medicine at Landshut University, a graduate of philosophy at Erlangen—an indefatigable student, and a fruitful author.

The special attention of the reader is called to the inspirational discourse by Mrs. H. J. Horn of Saratoga, the theme of which—"Be not discouraged when men shall speak evil of you falsely," etc.—is one that is peculiarly adapted to the present time, when slanderers by mouth and pen are doing much mischief. The advice of the speaker is sound, and we hope and trust it may speedily reach the hearts of those who are sowing dissensions in our ranks at this time, and tend to make them better men and women. See first page.

"PROBLEMS OF NATURE."—This is the title of a new folio paper issued on the 1st and 15th of each month, from 21 Park Row, New York. Mr. H. B. Philbrook, editor. It is, as its name indicates, devoted to scientific discussion and investigation. The number before us contains articles upon the "Origin of Species," "What Curls the Negro's Hair and Paints His Skin Black?" "The Radiating Power of Metals," together with selections of like import from other publications—all of which will be found entertaining and instructive to many readers.

Spiritualist mediums who advertise as such are not alone in the trouble of being counterfeited by designing and unprincipled imitators who seek to trade on their reputation; since a bogus Lula Hurst is said to be now following up the original Lula very closely, much to the disgust of herself and her managers. The spurious Lula is thought to be a woman who gave bogus seances at the Boylston Museum in this city some time ago.

Attention is called to a communication by W. C. Warner, printed elsewhere, in regard to Mrs. Richmond's late visit to her old home in North Chatham, N. Y. It must have been an exceedingly pleasant reunion. It is well that such utterances should appear. In the press to counteract the malevolent spirit that selfish individuals promulgate against this grand media instrument of the spiritual world.

Dr. B. M. Lawrence informs us that the Seybert Investigating Committee of the Pennsylvania University have had some very interesting and satisfactory seances with Mrs. P. Peterson of Philadelphia, obtaining, as specimens of her mediumistic powers, in one instance, writing executed in Sanskrit, Hebrew and Greek. In all which languages the lady herself is totally untrained.

Dr. O. C. French, who has been privileged at Fairmount Park, N. J., to give seances, has been asked to return to Boston and give seances in the city, and has accepted the offer. He will arrive in the city on the 28th, and will be at the Swanmont avenue.

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