

THE ROSTRUM.

Spiritualism the Demonstrator of a Future State of Existence.

An Address Delivered by E. D. Brainerd

To the Effer of the GELIGIO-PHILOSOPHICAL JOURNAL:

At a Union Meeting of Mantua, Garretts. ville and Ravenna Spiritualists, held in At-vater Grove, Mantua, Portage County, O., it was unanimously voted that the morning address, delivered by E. P. Brainerd, Esq., of Ravenna, be published in the RELIGIO-PHILOSOPHICAL JOURNAL and the Banner of Light. of Light.

ADDRESS.

ADDRESS. Whatever may be urged in support of the doctrine of total depravity, history proves that man, in all ages of the world, has intu-itively inclined to a belief in a future state of existence, and is by nature a religious be-ing. In proof of this we need only refer to the thousands of different religions that have been promulgated among men, from the earliest history to the present time. The fact that mankind have, in the different ages, adopted such a great variety of relig-ious beliefs, only proves that hitherto the evidences of a future state of existence have not been sufficient to satisfy the hu-man mind, and could only be accepted man mind, and could only be accepted through a blind faith but poorly under-stood. Hence the necessity of more direct and positive proof to save the world from drifting into the cheerless belief of materialism.

300

The Spirit-world, recognizing this fact and man's necessities, have sought to estab-lish a telegraph line by which human be-ings may receive messages direct from the loved ones gone before, relative to the un-ending hereafter, and what is the result? Instead of receiving it as new light from the invisible world, it is by the majority of mankind rejected and denounced as the mankind rejected and denounced as the work of the devil, and why? Simply be-cause our spirit friends on the other shore teach us that which is not in harmony with the revealed laws as defined by the creed makers of the past. That scientists should oppose these new revelations that conflict with old ideas, is not surprising. Most important scientific truths have been developed by fearless, progressive men, far in advance of their fel lows, who have been compelled to thread their way with as much caution as did the fugitive slave with his eye fixed on the north star. In alluding to scientific truths, we may stop to inquire what is this thing we call science, which commands so much defer-ence? Simply trained and organized com-mon sense. Swift says old sciences, like old stockings, are easily unraveled by begin-ning at the foot. Prof. Huxley, the greatest scientist of the old world, says, "Before making any great progress in pay scientific making any great progress in new scientific truths, I had to forget sixteen years of book-learning." With all our appreciation of education and educational advantages, we sometimes think a great deal of the present book-learn-ing might be profitably neglected, if we could direct the mind of the learner to the great fundamental laws of nature. The vague theories which form the great body of speculative learning have at no time enabled the young man or the young woman to grapple with the undentable truths hav ing their origin in the laws of nature. The philologist, with all his knowledge of the dead languages, can find nothing in the classics that gave birth to the idea that ripened into a mower, reaper, or a sewing-machine, or assisted Fulton in the application of steam to the propelling of water craft; nothing that drew electricity from the clouds; that sent the electric spark over beds of coral and under the billows of the mighty deep, in the transmission of human thought, or that gave us the telephone and phonograph, which are to-day the wonder and admiration of the civilized world.

ticed, will be productive of peace on earth and good will among men. Mankind, to a great extent, are creatures of education, and with many it seems easier to believe error than to put aside deeproot-ed educational projudices. Public senti-ment, however, is forcing prominent theo-logians to discard some of the old ideas that nent, however, is forcing prominent theo-logians to discard some of the old ideas that come down to us through the dark ages. Mr. Beecher says: "In some systems of the-ology God is atrocious beyond all power of language." Does not the inspired Book sus-tain this view when after "Thus saith the Lord," it says: "Thou shalt destroy that eity and sow it with salt; slaughter all, both man and woman, old and young; dash the little ones against the stones; slay the women, and put the ox, sheep and the ass to the edge of the sword?" To defend such a God, the more honest way is to adopt the kind of argument used by the Rev. Dr. Kit-to, of England, who, in commenting on Samson's achievement when the set fire to the fields of the Phillistines, already white for the harvest, said: "We cannot say any-thing against this, but any other man who did it would deserve to be hanged." It was in the name of this kind of a God that the fires of Smithfield were lighted, witches were hung in Salem. Quakers were

witches were hung in Salem. Quakers were whipped at the cart-tail in Boston. In this enlightened ninetcenth century should we go back to those honest, but ignorant, bigot-

go back to those honest, but ignorant, bigot-ed and deluded people, for spiritual instruc-tion or lessons of virtue and morality? It is held by the Christian world that all needed information, relative to a future state of existence is given us through the Scriptures, and that a plan of salvation is therein set forth so plain and simple that a wayfaring man, though a fool, may under-stand it. If this be absolutely true, how is it that the different interpretations of it, that have been given us by theologians and commentators, if printed and bound in books, would make volumes enough to sink

susceptibilities; social beings, so interliving with those about us, that, like the waves on the sea, when one rises or is depressed, all are affected; moral beings working out our

are sea, when one rises or is depressed, an are affected; moral beings working out our destinies, meanwhile impressing good or evil on our fellows, gathering gems or thorns for both our own and others' crowns, such are we now. But all the depth of our capabilities, all the possibilities of our hap-piness and usefulness, all the sweep of our subtle, silent influence, who can tell? Prior to receiving light over the invisible telegraph, as we looked to the future and asked, what shall we be? the question roll-ed away far and farther still into the world of mysteries, and only an echo came back! We may, however, take consolation in the well-demonstrated fact that all is gov-erned by unchanging, immutable laws. It has long been conceded that the starry sys-tems of worlds which adorn the heavenly landscape, and the solid earth beneath our feet, are governed by fixed laws; and even the fickle winds which sweep our earth "like the breath of destiny," obey an irrests-tible fiat. Every movement of the glitter-ing orbs above us avery event on the agerth tible flat. Every movement of the glitter-ing orbs above us, every event on the earth beneath our feet, is the result of law and proclaims the universe to be governed. The restless ocean is ever lashing its rock-ribbed sides, but its tidal waves are held in abeyance. Refreshing rains, gentle dows, and warm sunlight clothe the hills with forests

ecessity governs these things which man did not create, neither can he resist. Fashioned by a power he cannot see, man is moving on over, the sea of life to an unknown shore, and he is living in a delusion when he believes that his acts are determined by his capricious volition. He may encounter unforescen calamities, but his absolute course can never be backward. It is ever onward and upward, though death and decay attend his steps. The human race is never at rest; change is written with the pen of fate upon every earthly thing; events are forever occurring from preced-ing events, and ideas springing from those that have gone before, forming a chain of cause and effect, immutable as God. Whether we desire it or not, we are obliged to move. Compelled by a law of necessity we cannot resist, we must follow out the plan of the Divine Architect, who cannot be foiled in any of his designs, It is one of the cardinal doctrines of the spiritualistic faith that the penalty is sure to follow violated law, and that the wrongdoer can in no wise escape; and the poet well says:

The works of eminent authors and pro-The works of eminent authors and pro-found writers can be traced in regular chronological line from the dawn of time, furnishing indubitable evidence of man's belief in communication from the Spirit-world. On account of preconceived religi-ous theories, mankind seem to cherish a welcome blindness to all these facts and realities realities.

realities. Many of the Hebrew sacred writings are handed down to us for our spiritual instruc-tion. But while it is claimed by the Bible students that the Jews were far in advance of their time, their records are largely secu-lar and traditional, and with the manifest ignorance of the race, in their allusions to geography, astronomy, medicine, and other imperfect sciences of that date, to claim the Bible record is all the word of God, and to attribute all their blunders and mistakes to the all-wise Father, who is perfect in all truth, is simply blasphemy. truth, is simply blasphemy. There is much in the Old Testament that

There is much in the Old Testament that the impartial student cannot accept as the word of God without stultifying his divine attributes; but taking the Bible as a whole, with its sublime code of morals, with its history, its poetry and its evidence of spirit intercourse in the past, no Spiritualist can afford to reject it. It goes further to sus-tain the spiritual philosophy than any book in print, and teaches the principles of that faith more directly than any other ever adopted by mankind; in fact it teaches no other. other.

other. Many intelligent Spiritualists seem to in-cline to the idea that the Bible is unreliable, and that war should be declared against all religious organizations outside of the spir-itual church. We do not understand our spirit-friends to teach anything of the kind; like one of old, they "come not to condemn or destroy the world, but to save it." They come to bring us direct and absolute proof of their continued identity, their manner and mode of existence, and furnish us with

one of the Alleghany Mountains; he starts

one of the Alleghany Mountains; he starts in with twenty men, ten mules, and as many earts. Suppose instead of removing the earth load by load in the usual way, he in-sists that the entire mountain shall be load-ed on to the carts at once; it does not re-quire a philosopher to predict the result. Should our religion, so sacred to the con-scientious believer, be saddled with reforms too destitute of truth to be successful on their own merits? We once heard of a man who was elected to the Legislature, pledged to procure an appropriation for the draining of an old black swamp. With implicit con-fidence in his ownstrength, and a determin-ation to carry out the undertaking, he man-aged to offer as an amendment to every bill and resolution presented during the session: and resolution presented during the session: "Provided an appropriation is made to drain the old black swamp." His colleagues failed to see what his amendment had to do with granting authority to lay out a turnpike, or granting authority to lay out a turnpike, or buy a hearse. Are not some of the amend-ments offered to the spiritualistic faith equally objectionable, and do they not drive away the better class of community, and deter them from listening to the glorious truths taught by the angel-world ? What would be the success of a physician if in prescribing a known specific he should insist that it always be accompanied with an overdose of icease

an overdose of ipecae. Lowell says: "The devil loves nothing better than the intolerance of reformers, and dreads nothing somuch as their charity

and dreads nothing so much as their charity and patience." "No roads are so rough as those that have just been mended. So no sinners are so in-tolerant as those that have just turned saints," says Colton. "Man is instinctively a religious being. We may discover tribes of men without laws, or any of the arts of civilization, but nowhere will we find them without some form of religion. Some seem to embrace form of religion. Some seem to embrace religion from the same motives that the marry; not from love of the person, but hecause of a large dowry. 'Clergymen in all the different denominations are preaching the spiritualistic doctrine without seemingly to be aware of it. The Rev. Daniel March, D. D., author of standard theological works, says in his "Night Scenes of the Bible": "There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we do not have the unseen companionship of beings that think and feel, and work more mightily and constantly than ourselves. As these invisible, unembodied partners of our toil, and shar-e. of our spiritual life, have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witnesses to our conduct when we think ourselves most alone, we have only to turn to the sacred record to learn that these high and mighty ones, whose home is in some far distant world, have borne an active part both in the common and in the great events of this world which we call ours. They have taken the form of men, and shown themselves to human eves and spoken aloud in the languages of the earth. They have made their appearance on the lonely mountain top, on the stormbeaten ship at sea, in the streets of the city, on the hills, in the highways, and fields, and threshing-floors, in the night, and in broad day, in the calm and in the storm, speaking words of peace and smiting with the sword, bringing health and prosperity, and wasting with the pestilence, talking with men under the shadow of trees, and tents, and temple-roofs, at city gates, in humble dwellings, and in the depths of the dungeon's gloom. In all these places and circumstances men have seen and heard the living inhabitants of other worlds. And these celestial visit-ants have come from their far distant homes to take part in the affairs of men. They have shown themselves better acquainted with human history, and better able to do our work, than we ourselves. They have defeated great armies, they have overthrown populous cities, they have sent forth and arrested the pestilence. They have rested under the shadows of oaks at noon as if weary; they have eaten bread as if hungry ; they have received hospitality at human homes at evening, as it coming in from a journey; they have guided and protected travelers on their way; they have rolled away the stone from the tomb; they have kindled the fire of the altar and stood unhurt in the midst of the flame; they have clothed themselves in garments that shone like the lightning, and they have appeared in so common a garb as to be taken for wayfaring men needing lodging for the night. It adds immensely to the solemn interest of our daily life to know that we may have such unseen witnesses of our conduct and partners of our toil at any moment. "It gives us a higher and truer estimate of our own place in the great commonwealth of intelligent beings to find that we are objects of interest to the inhabitants of the other world. It enlarges the range of our thoughts, and lifts our desires and aspirations above all earthly and perishable things, to know that our present habitation is only one little province of a universe of worlds, and that this mighty empire is bound together by ties of intelligence, cooperation and sympathy to its utmost ex-tent." We have quoted at some length from this eminent theologian, thinking no better

Why is it that in this age of mighty inventions and discoveries, mankind still per sist in looking to the past for wonderful achievements

It is well for modern discoverers and inventors that they did not live in the days of Galileo, for if they had, like him they would have been compelled to denounce the philosophy of their success, or be them-selves denounced as apostates, actuated by evil spirits, by the very men who were at that time laying the foundation of learning that is today taught in our schools-the men who knew there could be no more new planets than they had discovered, "because there were seven openings in a man's head, seven days in a week, and consequently there could be only seven planets." Is it not true that there is more to be

learned of nature and nature's God in a lump of chalk, in the granite of the hillsides, in the trees of the forest, in the rippling brooklets, in the chemical analysis of the soil, in the symmetry of the snow flake, the son, in the symmetry of the snow flake, in the brilliancy of the dewdrop, in the pe-tals of the flowers, in the carol of the birds, in the silvery voice of youth, in the move-ments of the heavenly bodies, and in the ar-chitectural design and mathematical accu-racy of animate and inanimate life, than in all the books and creats that have been all the books and creeds that have been written by man since the beginning of the world, or the unwritten thoughts that have been handed down to us by tradition?

From these animate and manimate bodies and objects can be drawn the great-est lessons ever afforded the human mind; lessons which, rightly understood and prac-

ooks, would make volumes enough to sint the Great Eastern? Mr. Beecher may well say: "The Bible is the most betrashed book in the world. Coming to it through com-mentaries is much like looking at a landscape through garret windows over which generations of unmolested spiders have spun their web."

It is asked, What has your Spiritualism to offer? Has it any vital truth? Is it not that old perverse spirit of denial which has troubled the true saints in all ages? To this we would reply, It only asserts the larger truth and denies the partial and the false, which admits of no sensuous verification. Higher truths always supersede partial ones. Paul asserted universal brotherhood and down tumbled the restrictions of the Jewish law. Luther declares that. it is the right of every soul to know and judge of truth, and Papal authority gives way. Geo. Fox asserts direct inspiration, and apostolic succession becomes a myth. Liberal Christianity asserts God's infinite love, and eternal hell, endless damnation, and the devil disappear in the broader light. Spirtualism denies only by affirming higher and better evidence. It attacks error only by the statement of truth. It "shatters the idol. that it may reveal the God."

There are a large class who profess to be incredulous—so much so they seem dis-trustful of their own senses. Yet they can believe in the miracles of every other age in order not to believe those that take place in the age in which they live. A celebrated writer has said: "Some men will believe nothing but what they can comprehend, and there are but few things that such are able to comprehend." Distrust and incredulity are the surest signs of a corrupt heart and a feeble head. Real philosophy seeks rather to solve than to deny.

Suppose your philosophy be true, what is the use? say some. With the doubts that have existed in all ages, is not the proving of immortal existence the most priceless blessing that can be conferred upon mankind? If the intelligence of the invisible world accomplish this, will they not do more than all the theological teaching of the past six thousand years?"

Spiritualists may take consolation in the fact that the evidences coming to us are rapidly increasing, and becoming more and more irresistible "Mankind are being crowded nearer and nearer to the verge where they must surrender or leap." The celebrated scientist, Dr. Draper, well says: "So wide spread and so powerful is this, that it can neither be treated with contempt nor with punishment. It cannot be extin-guished by derision, by vituperation, or by

With all the accumulated evidence Chris-tlanity cherishes a blind incredulity, and the only word of welcome from their ranks is confined to the Swedenborgians and Quakers! The combined opposition of clergy and laymen will not prevent the ban being soon removed, when the world will be astonished at the number of mediums long since developed, and the amount of investi-gation secretly carried on in the higher cir-cles of orthodox society.

Compared with the past, this is indeed a progressive age, but with all our boasted knowledge, how little do we know, and how little can mankind acquire shut up in an earthly prison? In fact, what we now are, is half a mystery; and how few there are who study and explore the remote, the concealed, thesilent regions of their own natures. They live in the external, their pleasure is mostly of the senses. They pursue a sensational existence, and find no food more rich, nour-isbing and spiritual, than objects of sight, hearing and taste. Possessed with immor-tal powers; instruments of most delicate "From David's lips the word did roll, 'Tis true and living yet,

No man can save his brother's soul,

Nor pay his brother's debt.' The evidences of spirit intercourse antedate Christianity. Pythagoras, the sage of Samos, was a great occultist and spiritist 600

years B. C. In "Plutarch's Morals," recently translat-

ed by Goodwin, there is an account of call-

ing up the spirit of Cleonica, 500 years B. C. Hermes was the great Egyptian seer and physician. One of his books has recently been discovered, and a *fac simile* of it is in the New York Astor Library. It is called the Ebers Papyrus, and dates 1552 years B. C. In this work Hermes says: "The Lord of the universe told me how to free gods (eminent men) of all murderous diseases," and many other things, indicating his faith in communications from the other world.

Apollonius of Tyana was born about four years B. C., died A. D. 94. His life, written soon after his decease, translated in 1809 by Rev. Edward Berwick, a vicar of Lieland, is full of evidences of the then existing inner soul-power.

Apollonius traveled over the then known world, and visited the Indian sages, became one of the most remarkable seers and wonder-workers of any age, and his history is a full vindication of the truth of the miracles of Jesus recorded in the New Testament. It is only those who seek a monopoly for Christianity who attempt to discredit Apollonius.

Josephus, book 8, chap. 2, testifies that Solomon believed in magical powers in his time, and he himself witnessed the phe-nomenon of demons being expelled by Eleazor

The Neo-Platonists possessed these occult powers in the early centuries and transmitted them down to the middle ages. See Draper's Intellectual Development of Europe, pages 299 and 300. Wm. Howitt's History of the Supernatural, Vol. 1, page 209.

A profound and celebrated work, enti-tied, "Iamblichus de Mysteries," abounds in verified facts relative to spirit communica-

Merlin's "Helping Spirit," A. D. 489, is found in English Chronicles. John Aubrey's Miscellanies, a work from

old authors, is full of facts relative to spirit intercourse.

"Isis Unveiled," a work recently publish-ed in two large quarto volumes, by Helen P. Blavatsky, the noble Russian lady, achol-ar and world-wide traveler, is probably the most truthful and exhaustive work on occultism extant.

and mode of existence, and furnish us with satisfactory evidence of our immortality beyond the grave, and teach us how to live that we may be prepared for a higher and better condition on the other shore.

Discarding the idea that man's eternal salvation is predicated on a doctrinal basis Spiritualists can well afford to be generous and liberal, and exercise broad charity and great tolerance toward those of other relicious faiths.

There may be much error among the re-spective religious organizations. Suppose there is; as Spiritualists are we prepared to east the first stone? We have far greater respect for an honest, conscientious Chrisrespect for an nonest, conscientious chris-tian who is striving, according to the best knowledge and light he has obtained, to do right for right's sake, than we have for the professed Spiritualist, who rides ten miles of a dark night, to some medium, with no higher purpose than to persuade his mother or some other spirit-friend to tell him (conor some other spirit-friend to tell him (con fidentially) who poisoned his dog.

It is a mistaken idea that we can build up Spiritualism by tearing down other religious systems. Very few are so mwise as to abandon the old house that has so long served them tolerably well, till a new and more attractive one is provided. Is it claimed that Spiritualists have provocation for combating other religious denominations, for the misrepresentation and persecution received at their hands?

Have not all the respective religious sects been obliged to force a recognition? Within our own recollection pioneer

Methodists have been arrested and fined for shouting in their Sunday meetings, which was held to be in violation of Sabbath sanctity.

How long is it since the now strong and opular sect known as Disciples (formerly significantly called Campbellites) were de-nounced by other denominations as worse than Heathens, Infidels or Atheists? Suppose Spiritualists are persecuted, ridi-

culed, and laughed at; so was Noah while building the ark; yet it is claimed that in consequence of a somewhat protracted but well-timed shower. Noah made his programme a success, and his craft a saving institution.

The little boy thinks that the western horizon line which lies along the hill-top of his father's farm bounds the world. Older grown, he learns that cities and towns ields and forests, rivers, lakes and prairies indeed a whole universe, lies behind those hill-tops. So when the soul breaks away from traditional boundary lines and gets beyond the narrow ecclesiastical horizon, instead of encountering blankness and va-cancy, it goes forward into a universe crowded to overflowing with Infinite Life, which above and beyond still beckons it on.

Spiritualists have no occasion to excite he antagonism of mankind by attacking their religious beliefs. Ishmael's hand would not be against every man, if every man's hand was not against Ishmael! The task of criticising old creeds is never an agreeable one, and profits nothing, unless we are led thereby to see more clearly our own way of duty, and embrace the cause of truth with a more reverent and loyal spir-it. We should treat the thoughts of others with justice and tolerance, and see to it that our own thoughts and life are in keeping with the dictates of reason and conscience.

Many believers seem to entertain the idea that Spiritualism is broad enough and strong enough to carry in safety all reforms, wheth-er real or imaginary, and all the isms that can be loaded on; consequently we are car rying much that had better be thrown over

board as not being worth the freight. Suppose an individual should enter into an undertaking to dig down and remove

Spiritualism can be preached. In the work from which the foregoing is Continued on Mightle Page



RELIGIO-PHILOSOPHICAL JOURNAL.

THE GREAT SPIRITUAL MOVEMENT.

CONTINUED.

BY SELDEN J. FINNEY.

Are those deeps exhausted? Is this Infinite ocean dried up? Must genius forever plod "over those arid, dusty plains of history, and no more tread the steep and magnificent pathway of the gods? An affirmative to this ques-tion is spiritual atheism. And yet it is the fact of ordinary scholarship. Scholars, divines, poets, all need more reverent spiritual trust; and it is my experience, as a Spiritualist for fifteen years, that has taught me this. Let us no more close these windows of the soul. And from the fact of this experience of not only myself, but of hundreds of others-we lay claim to great value for Spiritualism. It teaches to trust the inner spiritual life: to attend to those conditions and attitudes of body and soul which facilitate a full, free, and complete inspiration of the spiritual nature, and so is the best possible school for genius. This idea alone furnishes us with the key to the triumph of the great benefactors of the world, in religion, in philosophy, in art and in invention. And what if many imperfections do attend the first efforts of millions to break away from the bonds and tyranny of old prejudice? No one learns to walk crect at once; and after being so long chained to mere opinion, are we to refuse to walk because we are so weak as to stumble? Spiritual freedom, is the only true condition for education in spiritual liberty.

Another claim Spiritualism can truly make for value bestowed on the world, is, it stimulates and educates an intenso individualism. The greatest need in society, is individuality, not a mockish pedantry-but a real, gonuine, hearty, whole-souled, lofty, high-toned individualism. Conformity is to day the bane of the social life, and the tyrant of little priests and politicians. Spiritualism is the only great insurrection against it. And it is a successful one too. The hour one becomes a Spiritualist, sees him no longer a social ape. He will do things from himself, even if he do them wrongly, and so educates his own character. He is no longer a tame conformist, but he forthwith runs smack against half the social customs; nearly all the theology, and three-fourths of the institutions of the world. He puts old Saint Custom on to the rack, and demands to know by what right it dominates the love of a man. From that hour in everything that's old he suspects a wrong, a sham, a villainy, or a decrepitude. If he be a true American he will-no more have imported fashions in dress or social customs. Your Judcalzed Christianity imported from Mesopotamia, he will have no more of. He will do for religion what the fathers of the Republic did for the Colonies--viz: he will have an American religion. This religion, like his government, must be autocthonic, indigenous, native and to the manor born. While he gives due credit to Moses, he will not have America a spiritual colony of that illustrious individual, any more than he would have his government an appendage of the Chinese Emperor. He tells you that if God could inspire Moses and the Jews, he can inspire Lincoln and Americans. He plants himself bravely and squarely on his individuality, and demands as free access to the divine sources of power as Jesus or Plato enjoyed. And he is right in this. What if he blunder a little, he is educated himself into an infividual hero. The world is educated by blunders-and if they be brave, bold, and in the right direction all the better. It is a tremendous power that can thus set free the cocial and religious captive. Unitarianism with all its talentand scholarship has failed to do it. Spiritualism is a perfect triumph in this affair of social and spiritual erancipation. The first sign of Spiritualism in a person is this freedom from opinion, custom and prejudice. And it is properly so, "for where the spirit of God is, there is liberty," and I might add, " where the spirit of custom is, therefis slavery." Read John Stuart Mill on liberty, and then cay if you can that Spiritualism has no value. Before John Stuart Mill wrote his work on liberty, Spiritualism was striking off the chains of custom from thousands of creed-hound Americans. And is this emancipatory tend. ency of no value? What is the meaning of the fact that any eccentricity of character is considered a reproach? The true answer is found in the tyranny of opinion. And this typanny is constantly contracting down upon the souls of men, and continually narrowing the area of individual liberty. It is the slavery of fear that thus cramps and palsies the faculties of individuals. It is all the more fatal for being of such a subtle character as to escape our phys ical perceptions, and unsuspected. It frowns upon any thing unusual and out of the ordinary course. "That so few have dared to be eccentric makes the great danger of the times. Eccentricity is proportioned to original power." It has always abounded when and where strength of character has abounded; and the amount of eccentricity in a societyihas generally been proportional to the amount of genius, mental vigor and moral courage which it contained. Persons of small power are easily made to conform; but such names as Socrates, Jesus and Luther, are by nature and instincts, non-conformists. One such soul alone stems the whole torrent of prejudice, and years afterwards, brings whole generations round to his character. What nature refused to do in the generation of individual character, " public opinion " tries to do afterward, by its meddlesome and tinkering propensity, viz: to cut all persons down to the same stature and career. Public opinion, in so far as this tendency is concerned, is a demon of the darkest ages. It needs to be resisted to the death so far as it attempts this tyranny over the individual. There is no reason why human beings should be constructed after one, or a small number of patterns. Originally, nature does it not; why should society attempt it?. " Each person is a new classification of faculties." "Genius can breathe freely, only in an atmosphere of freedom. Prejudice poisons the atmosphere, and so hinders the triumphs of genius." And for ages, no grander protest and insurrection against this tyranny of opinion, than Spiritualism has been made.' The first voice from the "Beautiful Hills " to each medium and to all seekers, has been, follow your own highest intuition. And I assert this from fifteen years' personal experience as a medium, confined by an equal extent of observation in public and in private life. Spiritualism throws each soul back upon its innate conditions and instincts, it teaches to trust, to listen to, to follow the sublime monitions of the Eternal Reason as it voices itself in the private heart. As preliminary work it attacks the "Infallible Bible," creeds and churches, as false assumptions and stumbling blocks, and so hurls them all from its path. It assails all spiritual hierarchies as pernicious and as talse assumptions of power not granted in the "constitution" of man. It accepts all helps it can find, but will allow no master over the private soul of man. It says "the soul of man is greater than all the institutions of the world, and must not be mastered by the mere belongings thereof." A time-serving church will be antislavery when anti-slavery is popular, it will be temperance, when temperance is popular, it will be "woman's rights," when " woman's rights " are popular, or anything else that is popular; but Spiritualism is all these and much more in the same direction, at first, when they are unpopplar and needy. It is per se a uniber sal reform. It is anti-everything, that is anti-human. It holds itself open to the light from the whole horizon round, and by that highest and grandest of all motives-the idea and hope of human perfection-stimulates every energy to its greatest activity. Is not here infinite value? (To be continued.)

NEW HAVEN'S BIBLE WAR.

Facts About a Notable Common School Controversy-An Alliance Between Catholics and Protestants Against Infidels-An Explanation of the

Vote of Monday.

The election of school directors in New Haven on Monday, which was carried by a combination of Protestants and Catholics against the party in favor of the secularization of the schools, is sure to attract a good deal of attention. The following review of the controversy is from a New Haven letter of September 14th to the New York Sun:

On the 7th of last December the Board of Education of New Haven voted to dispense with all religious ex-ercise in the public schools. Instantly there followed protest, which, when put into formal shape, was signed by some five thousand tax-payers. A counter resolution that was drawn up, indorsing the action of the board and signed by some three thousand persons, among whom were very many of the professors of Yale college, was regarded by the board as giving them the conege, was regarded by the board as giving them the moral support of just that portion of the community whose support was worth having, and they steadily re-fused to repeal the by-laws they had passed. Some of the leading men of the city at once took the matter up. If the board would not repeal they decided to keep upsuch an agitation as would result in the elec-

tion of three members of the board this fall who would pledge themselves to vote for repeal. Three members of the board go out of office this fall. Of the members who hold over, it is certain that two are in favor of repeal, and these, with the three new members, will make a majority vote.

The agitation was begun in the newspapers and by citizens early last winter, and has not been allowed to languish. In season and out, the supporters of religious exercises in the schools have urged, the importance of the subject upon all voters, and now that the election is close at hand the excitement has grown intense, and the partisans of each side show more bitterness and vehemency than were ever seen even in a presidential canvass. For two weeks scarcely anything else has been talked about. The newspapers are full of it, and go so far as to warn the voters to look out for frauds, split tickets, and bogus ballots

The agitation in favor of restoring religious exercises, such as Bible reading, praying, and hymn singing has been led by Postmaster N. D. Sperry, who is also one of the leading republican politicians of the State. His zeal has been great, and as he is the proprietor of The New Haren Palladium, he has had abundant opportunity to exercise it. He has found his strongest support among the people of small means. These char-acterized the action of the board as infidel in its tendency, and it was-said to be a burning disgrace and shame that the children in New Haven were not allowed to be taught their dependence upon a Divine power

In reply those who sustained the board said that the members of the board who voted to dispense with religious exercises were all church members and consist ent Christians, and they called particular attention to, the fact that M. F. Tyler, one of the board, and perhaps the most earnest advocate for making the schools en-tirely secular, was an active member of the Congrega-tional church, to which Mr. Snower belowed tional church, to which Mr. Sperry belonged, and was a teacher of a Bible class in the Sunday school. Mr. Tyler is a young man who began his schooling in the New Haven public schools, and passed through every grade until he entered Yale college. He is the only man who ever served on the board who had done this, and his conviction, derived from his experience, was that religious instruction ought to be left to the family and church. Some of the most zealous preachers in New Haven took that view. Such men as the Rev. Mr. Newcomb, of the Dwight Congregational church, the Rev. C. S. Lyman, the Rev. Mr. Pattisen; Profs. W. G. Sumner, Mixter, Wheeler, Wayland, and Platt, of Yale college, and the Rev. Dr. Kleeburg openly an-nounced that they sustained the board in this action, and it may character it was an outware to character. and it was claimed that it was an outrage to characterize the opinions of such men as of infidelistic influence. Letters from the people have appeared by columns in the daily press, and many of these have passed over the line of argument into the field of abuse. Prof. Wayland, who is a churchman, says that he be-

element in the agitation respecting the restoration of religious exercises. Many of those who wanted the Bible read in the schools, and were denouncing the board for not allowing it to be done, were ready to sup-port the board in any action that tended to get a school taught by the Sisters of Mercy off its hands, while, on the other hand, there were not a few who supported the board, and many of these were Catholics, in its first action, but who thought an injustice was being done in the Hamilton school case. The trouble was that it was the same members of the board who had voted for both Courses. Within a few days, however, it has been openly al-

leged that those who denounce the board for doing away with religious exercises have come to an understanding with many of the Catholics. No one admits this, but it is charged. Prof. Sumner said, in a speech at one of the many public meetings which have been held: "An alliance has now been formed with the Catholics to restore religious instruction. Beware of such an alliance, for it tends to sap the foundation of the common school system."

The fact that Prof. Robinson, the most prominent American Roman Catholic in the State, has published a long letter favoring the resumption of religious exercises, is pointed to as proof of the alliance. On the otherhand, Timothy J. Fox, a prominent lawyer and strong Catholic, has openly announced that he has decided to vote to support the board in its action regarding Bible reading.

The impression now is that, under the skillful lead of Postmaster Sperry, the vote on Monday will practically condemn the board for its course so far as Bible reading is concerned, and that three men will be elected who will vote to restore religious exercises, and at the same time make satisfactory arrangements with the Roman Catholics in regard to the Hamilton school dif-ficulty. If this should happen, the opponents say it will be only the beginning of the trouble.

The result of the election held was as follows: Those in favor of having religious exercises in school, including the reading of the Bible, 4,831; those opposed, 1,968.]

Faith Without Reason,

Spiritualists as a class, have better opportunities for advancement, study less, and believe more on fictitious evidence than any other class of people in community. The very fact that they believe in receiving at mere call, almost any information desired, prevents the ex-ercise of reason or a wise investigation of the present or future of man. Hence, as a class, they are hable to a more direct impoverishment of spiritual wisdom than people are who are in the full use of their reasoning faculties, and in the habitual exercise of the mind

ing facturities, and in the national exercise of the initial in this as in the ordinary concerns of life. As a general thing these people are mere reservoirs of indiscriminate assertions and opinions, and are de-void of philosophy. They sit negatively at the dark end of telegraphic conductors, accepting anything, all the heterogeneous stuff, claiming to be trustworthy in-formation, which real or means signable mediums nonformation, which real or unconscionable mediums pour into their unused, credulous brains. Some noble ex-ceptions may be found, and if so, being the fittest are destined to survive. It is so easy and consoling to let the assumed spirits do the work for our growth, while we wait void of effort to receive the spiritual manna that we are fast becoming weak for lack of needed exercise, and indolent in philosophy. It is easier to fold our hands, ask questions of the oracle, and have our work done for us, than it is to use good sound sense on our part to effect it; easier than it is to use reason at a full working heat, if need be, to inform ourselves philosophically or on principle, that we find it almost universally the case among them that the indiscriminate receptacle plan, the easy-rocking chair style of faith. adopted-almost to the entire exclusion of the mental health promoting method always used in mathematics and philosophy. Here reason and a healthy logic and intelligence are the result, and it is the only general method really worthy of truth, or even of a sound uni-versal mind. With the average Spiritualist it is no doubt very troublesome and objectionable to be driven to his reason and common sense alone instead of to some medium for explanation-to be driven to a philsophical explanation rather than to a spin guin. It is difficult, too much like labor, for them to make a genuine, honest study of a subject so as to present a philosophical reason for the faith that is in them. It is so very easy to counsel a novice to go and see or hear some mediumistic performance that will "tell the whole thing" and save study, that it has become gener. al advice irrespective of the seeker's phase of mind, The performance by its strangeness does not always se cure the noviciate's interest to the object originally intended-proof of immortality. The interest or attention is often given to the carious, to the mystery and the modus operandi. The mind is not always interest. ed in deductions from any such evidence, or in the lessons that might be derived therefrom. We have no fault to find with honest students being recipients of common sense advice and instruction through honest mediumship; but for people claiming average intelligence to constantly besiege the indiscriminate wires night and day on business or game matters, on science or religion, or on the most trivial points in regard to which they would be ashamed to ask any person here among us, receiving for their pains what they deem important information from a high source and acting upon it without the usual appeal to reason, is deplorable indeed and in those who posses ordinary intelligence is most reprehensible and merits reproof in the severest terms. Assuming that a high source can be reached, what is the good of piling proof upon proof, year after year? No progress is made. Curiosity only is gratified. This can be done by going to see some magician perform. Where people run to a medium at all times, the privilege or benefit that it might afford is robbed of its sacredness. It becomes a trivial affair. A dependence upon mediumistic information enfeebles the mind and despoils it of expansion self-decision, or its power of moral discrimination and responsibility. Thousands of theories are built up on these indis-criminate opinions which are totally devoid of logic or philosophy, and are already abroad in the world, which will take years to eradicate. The world is even now walking in the shadow of conceit and misapprehension in consequence of its enfeeblement from inaction and a reckless disregard of all wise and harmonial laws. It is exceedingly difficult to call the attention of those oracle or spout devotees to the legitimate deductions of plain reason, especially on this subject of a future existence, which, it is claimed by sound thinkers, can be proved upon the basis of spiritual reasoning and philosophy, whether mediumship be called to aid or not. But since the inquiring public has been " pleased with the rattle, and tickled with the straw" of "demonstrations" unless your argument bears the stamp and superscription of some such Delphian authority to-day, goes for naught, and reason stands in the shadow of mourning. Lecturers will no doubt bear me evidence in these criticisms, for they are generally in a position to feel and know the capacity of an audience, and no doubt many of them have felt cramped, restricted in present ing an argument that was designed to appeal to reason instead of to their credulity, and because of this, their efforts elicited but little approval. They have been compelled in discourses to dwell upon subjects and points that only please the prejudices or pet opinions of their influential hearers, liberal though they are supposed to be. This state of things is creeping into our ranks and cannot be successfully denied. This restrict ed kind of teaching indicated does not permanently ad vance men in divine ideas. If a speaker should persist in following a line of strong thought and philosophical reasoning in his discourses—based upon ideas instead of received spiritual opinions, it would soon disintegrate his audiences, and he would be left alone in the field, while reason and wisdom, his invited colleagues withdraw veiled in sadness that they are rejected by those whom they would serve. This state of things is mostly due to the fact that the community, though it loves to hear an easy, fluent attractive speaker, one who is tender of established prejudices and who harmonizes the new wine with old bottles, is not yet as fearless in his work as solid truth they regarded as an injustice. This, however, has not and justice require, and, though they have had a smell gone so far as organization, but it became a very potent of the new wine they must go with him into the musty

old cellars of an honorable antiquity to receive it in goblets of prescribed patterns. The Delphian oracles of mystery and magic, please the superficial mind, but not the followers of wisdom. That constant study and labor which calls into exercise the faculties of reason and a wise intelligence making man grow by self ave and a wise intelligence—making men grow by self-evo-lution—is tedious and rarely sought by the external mind. The lazy, Sicillian repose of the average Spirit-ualist from mental activity under the ever illusive hope of being euriched in wisdom by invisible servitors, is a fatal romance, and will never place them on the royal road to wisdom, for this is attained by earnest, well-directed and ceaseless labor only. THEON.

OCTOBER 5, 1878.

Liberty the Result of Human Development.

BY NORMAN LEANDER.

That the teachings of Christ and his illustrations of various subjects by way of parables, contain the funda-mental principles of spiritual philosophy, must be ad-mitted by all impartial readers. The parable of " the mustard seed " demonstrates this:

However small the germ of humanity may appear to the outward senses, it is susceptible of material growth, mental, moral and spiritual development. Over it ever presides the divine influence, promoting, enlarg-ing and unfolding those faculties which characterize man from the lower animals.

The parable describes the diminutive size and gradual unfolding of man through the operation of the law of nature.

Another parable put he forth unto them, saying, The kingdom of given is like to a grain of mustard seed, which a man took, and som-

ed in the field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the cir come and lodge in the branches thereof.

The "kingdom of heaven" is used here in a very comprehensive sense; it embraces the great variety of con-ditions which man passes through from organic con-ception to individual perfection. The germ of human-ity, the faculties, the reason, the inclination of every individual is towards higher and better conditions and it is by and through nature's great law of programs are it is by and through nature's great law of progress, an invisible, universal, continuous force, which is irresistible, ever changing the position, introducing us to new scenes and surroundings, ever impelling us on to higher attainments.

The mustard is the smallest seed which produces a plant whose stem and branches grow into a ligneous plant whose stem and branches grow into a righeods or woody substance. The mustard plant, in warm cli-mates, notwithstanding the diminutive size of the seed, grows and expands to proportions almost incredible, compared with the small beginning. They have been known to grow so large, that not only "the birds of the air come and lodge in the branches," but persons could climb into the stalk and limbs as they would into a fig-tree. This heartiful comparison illustrates the growth tree. This beautiful comparison illustrates the growth and development of man from his interior self, as the tree shut up in the seed is unfolded by the law of its being. "Small as a grain of mustard seed" was a very common expression among the Jews; and Christ, here, as at other times, illustrated the truth He wished to enforce by reference to a familiar natural object. When the law of creative energy produces the organized form, the senses cannot distinguish the spiritual from the material. The former is within but soon commences its growth, and never ceases, throwing off in due time gross materiality, until it stands forth in symmetrical beauty, the precise form for which it was designed and

called into existence. Growth and development insure ultimately liberty, congenial surroundings. The love of freedom is innate in the human spirit; it may be considered the result of progress, and the best means of promoting it. In all ages and conditions of the world, this desire

for freedom has manifested itself, producing a contin-uous unsatisfied feeling, which prompts man to escape the surroundings and conditions incident to a life on earth. The history of the human race, teaches the important fact that man's mental, moral and social faculties, have been developed just in proportion to his fac-ulties for self-government. All that is classical and beautiful in literature, profound in science, great in mental development, illustrious in everything that per-tains to true manhood, have been intimately associated with governments that recognize the principle of individual sovereignty, where the citizen is controlled by a self respect, is advanced by self culture. From these spring the true nobility of man, which can only exist in an atmosphere of freedom. The so-called "divine right to rule," is an exploded absurdity; man must be a law unto himself, for his destiny is absolute liberty, and the attainment of this is only through the slow and gradual steps of individual effort and progress. This was taught in the parable of the mustard seed. The "kingdom of heaven" can only be reached by this great highway. When these parables are stripped of the many falla-cies and false interpretations that theology has thrown around them, they will be found to contain a significance tending greatly to promote human freedom and to enlarge the sphere of human capacities.

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lieves that there should be an entire separation of Church and State to insure the permanence of free institutions. The assertion that we cannot properly train up children without the Bible in public schools is a gratuitous insult to every church and parent. The schools are a political institution.

Prof. W. G. Sumner, who is also an Episcopal clergy man, says that his idea is that the schools should be common schools, common to all, and that anything contrary to this is destructive. The great question is how to make a homogeneous people out of a heterogeneous mass, and the most valuable aid in solving this is the common school, in which the children of parents of different nationalities may meet on common ground and forget old traditions. Therefore he opposes the restoration of religious exercises in public schools.

The Rev. Mr. Newcomb, who said he was a puritan of puritans, thought that the danger was that if relig ious services were resumed, those who objected might demand a share of the public money to establish schools in which their special creeds would be taught.

Postmaster Sperry, on the other hand, says that the Bible is the corner-stone of civilization, and to deprive the children of its teaching saps the foundation of the government.

Prof. Robinson, of the Yale law school, now a Roman Catholic, but formerly a Protestant clergyman, believes that the religious exercises ought to be restored, so that the children might be reminded that they have a Creator, and that in all their ways, school ways as well as home ways, it is their duty to acknowledge Him.

But there suddenly came up, a few weeks ago, a complication which, although of a wholly different nature, has had such an influence as to lead to the open charge of an improper alliance between the Roman Catholics and those who wish religious exercises resumed. This complication arose from the action of the board in regard to a parochial school in St. Patrick's Roman Cath olic parish. Some ten years ago the children in the eastern section of the city, what was then the Fifth ward, a large majority of whose people were Roman Catholics, were so many that there was a great lack of school accommodation. There was a parochial school connected with St. Patrick's church, in which about six hundred children were taught by the Sisters of Mercy. The expense was very great, and the Rev. Father Hart believed that he would be obliged to discontinue it. Had he done so some six hundred children more would have been thrown upon the district for the board of education to provide for. A great deal of discussion followed, and many plans were suggested. It was finally agreed that the board should hire the parish school houses for a term of years, and take the school under its control. Father Hart was willing that this should be done, provided the Sisters of Mercy should be retained as teachers, subject to the control of the board This action was widely criticised at the time, as using public money for sectarian purposes, and the Hamilton chool, for such it was called, became the standard illustration throughout the country of the dangers of sectarianism. The Catholics, however, said that the same text-books, and the same course of instruction was followed there as at any of the other schools. But the Hamilton school has been a sore spot with many people in New Haven, and there has always been more or less grumbling about it. The board of education has always responded to complaints that it was absolutely necessary to sustain the school, as there were no other accommodations for the children. During the past year an addition has been built to the large public school in that district capable of accommodating all the children, and the board passed a rule ordering the transfer of the Hamilton school in part to these rooms. The board was willing that the Sisters of Mercy should teach there, but this they could not be permitted to do by the rules of the church, as they would act under a male principal. The board would not yield, and the result is that the new rooms are empty, while the Hamliton school must look to St. Patrick's church for support. At once there was a movement among some of the Catholics to secure a board that would undo what

Death Warrant of Jesus Christ.

One of the many interesting relics and fragments brought to light by the persevering researches by antiquarians, none could be more interesting to the philanthropist and believer than the following,--to Christians the most imposing judicial document ever recorded in human annals. It has been thus faithfully translated:

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Cæsar, and the 27th day of March, the city of Holy Jerusalem -Annas and Caiphas being priests, sanctifiers of the people of God-Pontius Pilate, Governor of Lower Gal-ilee, sitting in the Presidential chair of the fractory, condemns Jesus of Nazareth to die on the cross, b.tween two thieves, the great and notorious evidence of the people saying:

- He is a redeemer. 1,
- 2. He is seditions.
- He is the enemy of the law.

He calls himself, falsely, the Son of God. He calls himself, falsely, the King of Israel. He entered the temple followed by a multitude having palm branches in their hands.

Order the first Centurion, Quintius Cornelius, to lead him to the place of execution.

Forbid any person whomsoever, either rich or poor, to oppose the death of Jesus Christ.

The witnesses who signed the condemnation of Jesus are:

- Daniel Robani, a Pharisee. 1
- Joannes Robani,
- Raphael Robani.
- Japet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Strannus.

The foregoing is engraved on copper plate on the re-verse of which is written: "A similar plate is sent to each tribe," It was found in an antique marble vase, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1810, and was discover-ed by the Commissioners of Arts of the French Army. At the avnedition of Naples it was enclosed in a hor At the expedition of Naples, it was enclosed in a box of ebony and preserved in the sacristy of the Carthau-sians. The French translations were made by the Commissioners of Arts. The original is in the Hebrew language.

THE family is the minature commonwealth upon whose integrity the safety of the larger commonwealth depends. It is the seed plot of all morality. We express the noblest longings of the human heart when we speak of a time to come in which all mankind will be united as one family.-Felix Adler.

My DOCTRINE makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all-for men and women, boys and girls, rich and poor.--Buddha.

OCTOBER 5, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Union Grange Pic-nic in Ohio-Clyde Meeting on Sunday -- A. B. French and Others.

The weather on Saturday, Sept. 21st, was not propitious, for the rain of the day before left the air in the morning cold and wintery, and our ten-mile ride from Clyde to Hott's grove, Adams township, Seneca county, where the meeting was to be held, was a chilly one. Our road was over a con-tinuous ridge of land, passing through a succession of splendid farms, with goodly buildings and loaded orchards. Suddenly on the high bank of a beautiful stream we came upon the assembled patrons, who were too accustomed to face stormy weather to be turned aside from their day's diversion by a chilly morning. To this drive we are indebted to the courtesy of Mr. Drown.

Bro. Determan, the efficient master, whose whele soul is in the work, met us with cordial hospitality. To have the Grange in-teresting, one must be interested in the Grange, and work for it, and the more done the greater the interest. The sun shone out bright and warm; the spirits of the assem-blage revived. After the master had called to order, and the chaplain given a heartfelt prayer, Mrs. Emma Tuttle amused the audience with her laugh-provoking readings from the quaint book of "Josiah Allen's Wife." The Grange choir, which is excellent, interspersed several sweet songs, and the clarionet band, mostly made up from the Grange, gave several pieces, showing a most commendable degree of excellence, for which they deserve great praise. Then was the horn for dinner, and indeed a pleasant one, with friendly intercourse around the viands spread on the green grass. The afternoon was warm and the crowd increased. Mrs. Tuttle read appropriate selections and I spoke for an hour on the benefits of the Grange, especially as an educational measure, how to increase its value and interest: the noble estate of the farmer, and the ne-cessity of his thorough education and un-derstanding of all the laws of the elements with which he has to deal.

At a late hour the members parted, feeling that it was indeed good to meet together and cultivate the social life which farmers

as a class have so greatly neglected. The patrons of the Ft. Seneca Grange engaged us to be present at a meeting to be held at their hall Saturday eve. Oct. 11th.

The Seneca county members are alive and active. They have a choice farming country, and are proud of its abundant returns for their labor. They have a Supply House efficiently managed at Tiffin, which is a convenience and source of profit.

Returning to Clyde we passed a pleasant Sunday with the friend of our boyhood, and brother of a riper age, A. B. French, who as a lecturer is well known to the spiritual public. We found him residing in the midst of his extended nurseries, like Selkirk, "monarch of all he surveys." The land of Mr. French is well adapted

to his business, and long experience enables him to produce stock of great excellence. Of all the nurseries 1 have visited. I never saw blocks of trees averaging so large, straight and every way perfect. Sixty thou-sand apple trees, three years old, standing in one square block, without a break in their continuous rows, showed what success rewarded the perfect culture given by the proprietor.

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Mr. French is now making a specialty of the new varieties of Russian apple, which are as hardy as forest trees, and are a great acquisition to the Northwest, where tender varieties cannot be grown. Every plant and tree sent out from this nursery, i cuaranteed to be just as represented, and when failing to live, is replaced by the agents free of cost. It is an indexible rule of Mr. French never to send out anything unless perfectly grown, and the stock purchased by him when his own fails, must be selected with the same care. To the nursery, Mr. French has this year added an extensive green-house, and is con-stantly enlarging his business in every direction, until it would seem it must soon grow out of the capacity of one man to manage. The direct orders by mail are con-stantly increasing, and the wide acquaintance he formed while actively engaged in the lecture field, is now of solid benefit to him. No one need fear in ordering of him, for they will receive exactly what they order, selected and packed with as great care as they would exercise themselve A fair audience assembled in the afternoon to listen to my lecture, and at evening when my subject was "Labor and Capital in the Light of the Spiritual Philosophy, the attendance was largely increased. Af ter the meeting we sat down in the quiet parlor, and indulged in reminiscences of olden days, when we were only eighteen and together made an extended tour lecturing on Spiritualism, then almost in its in-fancy. It seems but yesterday, yet what a flood of events rolls between the present and that retreating shore! Brother French admirably illustrates Judge Edmund's ideal Spiritualist, one who makes Spiritualism the moving force of his life, and compels admiration and respect by his conduct. No man in his town is more valued, or exerts a greater public influence. He is constantly called on to give discourses at funerals, even by those who do not endorse his views, and when he lectures all shades of belief attend. The spiritual rostrum lost one of its best speakers by the partial retirement of Mr. French, yet we agree with him that his course was a wise one, and that he can accomplish more even than by constant lecturing. In all his labors he has been sustained by a wife devotedly attached to him and his, generous to a fault, and gentle to all. HUDSON TUTTLE.

He, vaunting of Roman valor, the hero of many battles, the intended conqueror of Egypt, could not bear a woman's taunting on so slight a thing as angling, so he looked about for some means of proving his skill to the fair Cleopatra.

His eyes suddenly flashed as if a crown hung over him, or an army yielded. "She shall see me successful at last," he thought, and slyly obtained a diver to go down into the water and book fishes, which had been previously caught, on his hook, while he pulled them in before the eyes of the queen. Up they came one after another, and Antony shouled as exultantly as a small boy does when he catches a trout.

His trick did not escape the cunning queen, however, and she resolved to punish him, and convince him that he could not outwit her. She praised him for his skill. with her light hand on his shoulder, until his skulking heart locat bold and easy. "Now," said she, "promise to come out again to-morrow! This sport is charming! May each hour speed like an arrow until we angle here again, best and luckiest Antony ?" Next day, Cleopatra and several friends

were early on the water to meet the Roman General, she having secured a diver to tend Antony's hook.

He was very sanguine of his skill that day. Let those trust luck who dared; he

lay. Let burst trues a safer way. ished another way-a safer way. He threw in his hook, and having waited long enough for his man to load his hook,

he drew it in. What was his chagrin when he pulled in a flat salt fish which had been decapitated and pickled long before, ready for some servant's eating!

The spectators roared! Cleopatra said, "Now, good general, fish-ing is not your avocation; all your plotting on my nation may, I trust, end in the same unbappy way. Throw away the line, go home and fish no more."

A Beantiful Incident-A Beautiful Religion.

The yellow fever seems to be increasing rather than abating. It is heart rending to read of the suffering in some of the fever-stricken districts. This scourge is exhibiting the extremes of human nature as noth-ing else can. Some cases of cowardly desertion are reported, such as husbands leaving their sick wives to die alone, and mothers their children, and children their aged and helpless parents. On the other hand are reported some noble cases of heroism—young women with hearts heaving to help human-ity, as volunteers without money walk into the jaws of death that they may nurse the sufferers. One case reported is that of a young woman who went to New Orleans at the outbreak of the fever, and begged that she might be allowed to nurse the sufferers; she made no charges-just asked the privilege of waiting on the sick. She came from the North somewhere, though she declined to give her name or whereabouts. She said her spirit mother told her to go and wait upon the suffering sick—for these fever-stricken ones were her sisters and brothers, all humanity was her family, and that when she fell, she and her angei friends would she feit, she and her anget friends would come to her, cheer her and take her home. Call me Lilly, she said to one of the nurses, but that is all you must know. She was so cheerful, that the norses called her Sun-shine. On August 39th she took the fever. The doctors reported her condition dan-gerous. She told the nurses not to worry about her, that her spirit mother and annel about her, that her spirit mother and angel friends were with her and would tend to er. One of to the child, said to her in the evening of August 31st: I am afraid you are going to die, my little Sunshine. Don't cry, Pheebe: she replied, don't cry; I am not going to die, I am just getting ready to live-I will eat breakfast to-morrow morning where there is no yellow fever, for the golden stan-way reaches my pillow. My mother sits by my side, you do not see her Phoebe, but do, just then she smiled, for a gentle hand of air was laid upon her head. The following morning (last Sunday), as the sun lit up the mournfulcity, a group of watchers stood round her bed—"She's going to die," said the doctor—she smiled—and lixing her eyes upon the open window, through which the sunlight streamed—whispered: "I am com-ing." She is a real little Sunshine," said the nurse. "Indeed she is Sunshine," replied the doctor-her head fell back upon the pillow -all over-for she passed through into ev erlasting sunshine-the glories of which her spirit had long beheld. Scoff at such a religion, but there is something in it like Tupper said of love, "A volume in a word, an ocean in a tear, a seventh heaven in a glance."-Independent Age, Alliance, Ohio.

Scribners' Monthly. (Scribner & Co., New York.) Contents: The Art School of New York: Neophonography; What the River Saith: Artemus Ward at Cleveland; The Invisible Land; Roxy; College Journalism; Miss Edith becomes Neighborly; A Trip with Lincoln; Chase and Stanton; A Para-ble; Falconberg; To the Katydid; A Com-pany of Actors; How Uncle Gabe Saved the Levee; Miss Calderon's German; Re-callings from a Public Life; A Desire; Leo Marinus, the Sea-King; Socialism; October; Topics of the Time; Communications; De-partments. Some of the leading articles are illustrated. illustrated.

The Phrenological Journal. (S. R. Wells & Co. New York.) Contents: Edward Kim-ball; Conceptions of the Soul and Future Life; Brain and Mind; Results of Experiments in Nervous Function; Henry M. Star-ley; Books for Boys; Faces we meet Often; Feelings; The Glory and Decline of Venice; Mental and Moral Effects of Food; The Use of Coffee as a Beverage; Our Fever Cot in Use; Editorial Items; Notes in Science and A grienthing Agriculture.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Certain Dangerous Tendencies in American Life; Quatrains; The Europeans; Summer Noon; Pogamic People and other Novels; Silver Buttons; A House of Entertainment; Deus Immanens; Abuse of Taxation; Home Life of the Brook Farm Association; His-tory; The Parson's Horse Race; The Relations of Labor and Capital; The Meaning of Music; The Contributor's Club; Recent Literature.

Itoms of Interest-Gemsof Wit and Wisdom.

THAT the inhabitants of the Spirit-world have the power to entrance sensitive mor-tals, and then use them as instruments to convey their thoughts and theories to us, is among the well-established facts of this century. Of this fact I have not the least shadow of a doubt. It is positive knowledge. And yet those spirit utterances are neither authoritative nor infallible. They must be brought to the bar of reason, and be tested by our highest judgment. There must be no medium worship; no hero worship; no spirit worship! "Worship God," was the language of the angel to the revelator John.

THE early Catholic Missionaries in Texas, used to drive the errant congregations from the gardens into the church, by letting a wild boar loose in the garden. Now an oppo-site course is pursued, and the congregation driven away by letting a tame bore loose in the church the church.

As we by years and centuries of growth can detach ourselves from the dust, chaff and error of the past, and brush away from before our vision the obscuring cobwebs of useless and lifeless formalities, just so fast we shall get a clearer view of those eternal truths which we now reverence. We should not be elated that the world has accepted our views, but should feel pained if we are not ourselves growing into a fuller and better understanding of, and obedience to, the principles of truth, right, and justice; so that we may still be able to win others to follow after the same. If as a society, we have in the past had perceptions of duty and right superior to those entertained by people not in unity with us, that only increases our responsibility, and makes it obligatory upon us to seek further enlighten. ment, that we may see truth more clearly, and have better and fuller know And also, it admonishes us not to let anty. our testimonies, or our view of truth, stand in the way of the growth of humanity; and not to stand fixedly in the way of human progress; not to drive any away from us by our unyielding adherence to lifeless forms from which the spirit has departed; not to hinder the young or alienate their feelings from the society by the rigidity, austerity and formality manifested in our life and religious opinions. We should have a living experience of continuous growth; no pause, no abatement of interest, energy, or aspira-tion. Our whole souls aglow with fresh inspirations, we may encourage and inspire others, while we go on in obedience to the demands of a new and higher understanding of truth, duty, morality and religious iife—Waters. THE inquiry is not, as I take it, whether the inhabitants of the invisible spaces do really come hither or no, but who they are who do come.-De Foe.

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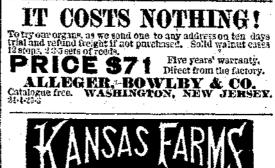
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False Pretensions. BY EMMA TUTTLE.

False pretensions are pretty sure to bring humiliation first or last, besides leaving a scar of deceit on the spirit which the lucent eyes of the angels ever look on with sorrow Honors cannot be too highly respected if fairly won. But stolen laurels-justice is sure to come on with an arrest, and a claim. ant, and tear them off from a bowed head.

Centuries ago, a beautiful queen and a great general were fishing. The queen was Cleopatra of Egypt, and the hero, the brave Antony of Roman renown. Their boats rocked lazily on the water, the lines dangled in their eager hands, and the royal eyes watched as earnestly as any little boy's or girl's have ever done for a troop of min-

nows in a brook. Antony's luck was not good; maybe he watched the midnight-eyed and rose-lipped queen too much, so that he heeded not the sly nibble of the fishes.

"Ha!" she laughed, as she drew in a drip-ping fish, "good luck is macking her own child to day! Throw your line away; all the fishes in the river laugh until the waters really quiver at your foolish play."

Partial List of Magazines for October, 1878.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece "The Secret of the Trees;" The Secret of the Trees; The Children's Harvest; Aunt Dolly's School-Room Stories; Butterflies; The Child Toilers of Boston streets; Tiny Feet of Chinese Ladies; Weighing the Baby; Doc and her Knights; Rain Drops; Classics of Baby-Land; Some-thing about Light-Houses; Her own little Room; Trying to be True; October; Phron-sie Pepper's new Shoes; The Story of Eng-lish Literature; Little Miss Muslin of Quin-tillion Sequence, New Mark Al Vice, Very tillion Square; Naughty Zay; Al-Fie; Tan-gled Knots; The Postonice Department of Wide Awake; Music. This number is profusely illustrated.

The Eclectic Magazine. (E. R. Pelton, New York City.) Contents: Ultramontanism in Germany: Its Rise and Progress; Music and Musical Criticism; Social Aspect of the Paris Exposition; Bryant and American Poe-try; Iceland, A Ballad of Prose and Rhyme; A Reminiscence of Miss Cushman, The Races of Asiatic Turkey; The Moon's Myri-ad Small Craters; Macleod of Dare; The Punic Stone, Sainte Pourola Critical Moth Runie Stone; Sainte-Beuve's Critical Method; The Effects of Light on Plants; Drifting down the Thames; The Grand Duke Nicholas; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. For frontispiece this number contains a steel engraving of the Grand Duke Nicholas.

The St. Nicholas. (Scribner & Co. New York.) Contents: Frontispiece: "The Noon Encampment;" The Violin Village: Troubles in High Life, Poem; A Tale of Many Tails; We came, We saw, We left; Under the Lilacs; Happy Little Froggy, Verses; How to Keep a Journal; Simple Simon, Pic-How to Reep a Journal; Simple Sanon, Fic-ture; Prince Cucurbita; Mrs. Primkins' Surprise; The Linnet's Fee, Verses; Dab Kinzer; Where! Verses; Parlor Magic; Un Alphabet Francais; A Fair Exchange, Poem; How Teddy Cut the Pie, Verses; "Chairs to mend!" Two Kitties, Poem; For Very Little Folks; Jack in the Pulpit; The Letter-Box; The Riddle-Box. The stories are all interesting and most of them are illustrated.

The Nursery. (John L. Shorey, Boston.) A magazine for youngest readers, with illus-trations, is quite interesting.

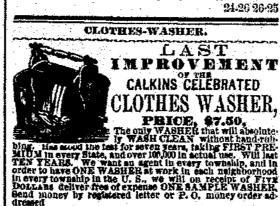
WE believe, on the authority of Scripture. that spirits are capable of entering human bodies of speaking through them, and acting in them; and hence we believe in the possibility of spirits operating on matter in the way of rapping out the letters of the al-phabet, or in the way of writing with the pencil.—Dr. Campbell.

I THINK the person who is terrified with the imagination of ghosts and spectres, much more reasonable than one who, contrary to the reports of all historians, sacred and protane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testi-mony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact.—Addison.

THE stupendous phenomena of Modern Spiritualism make us pause, and ask once more: What, then, is this mystery called matter? All the conceptions of matter we get through the senses are modified, if not contradicted, by some of the well attested proofs of spirit power.-Sargent.

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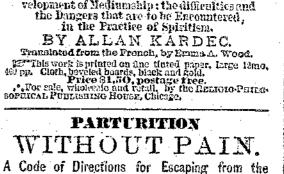
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Shortcomings of Spiritualism.

Wonderful as has been the spread of modern Spiritualism during the thirty years of its existence, why is it that it has never exerted, among the cultivated and scientific classes, the influence to which it is entitled? It is partly, and to a great extent, no doubt, owing to the mismanagement of those whose business it has been to present through the press the indisputable facts which justify us in claiming for the subject a lasting place in psychological science. We by no means exempt the cultivated and scientific classes from blame because of the shortcomings of the spiritualistic press. For it is the duty of all earnest truth-seekers to go in search of truth wherever it is to be found; to follow it through the dust and the mire, if need be; and not to be deterred from giving their attention to a controverted subject, because "society" does not yet regard it as respectable; or because a superficial newspaper press thinks it will not yet pay to give it respectful heed; or because Mr. Tyndall gives it a bad name, and Prof. Haeckel calls Spiritualists all "dupes."

diums. We forget that even supposing these to be under the influence of spirits, the latter may be as false or as fallible as any mortals in the flesh. Let us judge all utterances by their intrinsic merit; their conformity with reason and with the ordinary laws of good taste, literary culture, and sound logic. The trance medium may unconsciously be uttering, in a sort of automatic way, scraps from his own memory, when he thinks that a spirit is speaking through him. Discrimination must be exercised. It evidently is not the divine intention that spirit communication shall exempt man from cultivating his own reason, exercising his own judgment, and attending to his own affairs.

attached to the utterances of seers and me-

When the outside public see that Spiritualists generally are thus earnest and discriminating; liberal in construction, and yet ever careful in guarding against fraud; qualided to exercise a skilled, critical judgment, and to distinguish between illiterate trash and well expressed truth; to detect what is stolen, and to appreciate what is genuine and original;--when the outside public see all this, they will be more disposed to realize that our facts are what we claim them to be, and that there is an actual intercommunication between the seen and the unseen worlds.

To raise the character of the spiritual press is the most pressing need, and to do this all that is wanted is a large and liberal circulation, so that the best talent all overthe world can be commanded and properly remunerated. There are many able men, aye, and women, too, not only in America, but in England, Germany and France, who would like to give thought and attention to Spiritualism, but who really cannot afford it. The subject requires profound study and reflection, and much unpreoccupied time. Superficial views are not wanted. We are arrived at that stage when the best philosophical and scientific thought of the civilized world should be enlisted in our cause. That help could be commanded if ample means of paying for it could be had. Every earnest Spiritualist should do what he can to hasten the desirable time.

When such a philosopher and thinker as Hartmann in Germany, endorses the experiments of a Zoellner, and turns a willing ear to our facts, the Haeckels and Huxleys may rave, but they will not do much harm. Haeckel is the great champion of the modern atheistic materialists; of those who reject not only the notion of a God, but all hope of immortality. No wonder he is greatly disturbed and angered by the reports of those unaccountable phenomena through Slade, and of Professor Zoellner's strong testimony in behalf of their genuineness. If Zoellner is right, then Haeck-

The Character of the Exhibitor of "Everettism."

The Boston Herald gives an account of the base doings of one who is engaged in exposing Spiritualism. From that paper it appears that G. Everett Avery is one of the actors in the affair. In 1870 he was married to Miss Alice A. Stevens, whose parents belonged to Portsmouth, N. H., where she was born. A week after their marriage Avery stole one hundred and twenty-five dollars from his employer, John M. Way, and shortly thereafter left for Canada. He took his wife with him, and hid from her all knowledge of his thievish transaction. They remained in the provinces for a short time, when he returned to Boston, after which they lived in various cities and towns in New England until 1875, when he and his wife went to Lynn for the purpose of residing in the family of his parents. Three years ago, at the time he took his wife to live with his parents in Lynn, he became interested in an "expose of Spiritualism," his aunt, Mme. Boutelle, of Boston, being a medium, and through her he engaged in the business. He started out on the road from Boston with a show which he called "Everettism." Before starting out it was noticed that be was quite intimate with a loose character named Willis, and as he wished the services of a female assistant to "throw about spirit flowers, etc.," she readily consented to go with him. From the day he left on his tour for the exposing of Spiritualism antil the present time he has seen his lawful wife only twice, and did not contribute toward her welfare in the least. She, true to him, did not once think that he was untrue to her, and labored early and late toward the support of his mother and father, engaging herself in a large number of minor pursuits, which could in the least prove remunerative, but finally hearing of his conduct, she became insane. Everett being told that his lawful wife was insane, he went to the house, and upon her making toward him he roughly pushed her away, stating at the same time that "he had not the least regard for her." It is stated by those who pretend to know, that Avery is married to the Willis woman, and if that is so, it is strange that he has not yet been arrested on the charge.

There is not a single respectable person among the whole list of those who are trying to publicly expose Spiritualism, yet Spiritualists as well as church members flock to see their silly performances.

A Disgraceful Affair.

That irrepressible mountebank and bungling trickster. T. Brigham Bishon, was last heard from in California, where he assumed the role of a medium, coming out with a flaming advertisement a column in length in the San Francisco Chronicle and the Evening Call, setting forth that his marvelous mediumistic powers would be exhibited, Sunday, Sept. 15, admission 75, 50 and 25 cents. The claims therein made are so preposterous and extravagant, that seemingly any person with a thimble full of brains, would have stamped him at once as an arrant fraud and impostor. He notified the public that not only would writing be produced inside of two slates when securely screwed together, and the thoughts of different ones be read, but that spirits would material ize and mingle with the audience! What baseless assumptions! Such maniféstations in a promiscuous audience, would be an impossibility at the present stage of spiritual development, and we are surprised that so many Spiritualists (the hall was filled) should respond to the unwarrantable claims in his advertisement, and attend his show? The JOURNAL has repeatedly warned Spiritualists against patronizing these arrant impostors, for it is wrong in principle to do so; while there are so many worthy mediums to whom any half dollars they might have to spare, would be acceptable. In relation to Bishop's show, etc., T. B. Clarke, Esq., of San Francisco, writes; I enclose you advertisement that speaks for itself; also newspaper criticism. Over a thousand people at 75, 50 and 25 cents admission, were present last evening to see this unmitigated fraud. I said to quite a number, that it was a swindle on its very face, and yet over a thousand went to see it I did not. My way is steadily on through breakers and rocks to the cliffs above Wonders and phenomena multiply day by day. In truth, I see as plainly as I see the day, that the two worlds are coming together in a thousand different ways. Only last night an incident happened to me, that beats all law of medical science: A lady friend suffering with acute rheumatism about the heart, in the left shoulder and down the spine; 1 offered to treat her. She could not bear my hand laid upon her shoulder or side. In a few moments she seemed entranced, and I could rub and manipulate the whole side and arm, and for half an hour did so. The husband became alarmed, fearing she was going to die. In one hour she awoke, free from all pain, swinging her lame arm with ease. So go wonders every day. I write of this, because a person not a medium, was evidently entranced-made insensible to pain, so that I could manipulate her lame shoulder in a most thorough manner. Her husband was astonished. have seen the same phenomenon before, the person being a medium-her Indian control being in possession and telling me what to đo.

Disembodied Spirit.

The following is a quotation from Dr. Engel's work, Wir werden uns wiederschen, (The Certainty of our Future Recognition): "There seems to be no foundation whatever for the supposition, that our souls are destined to pass from one alliance with bodily organs into a purely spiritual condition. Some instrumentality for the purpose of receiving and communicating ideas, appears, in fact, not only to be a requisite for the original development of the human mind, but an inseparable necessity of its peculiar nature. Hence its diversified conditions must always have been a general similarity and sameness, and its development gone on as it began. A purely spiritual existence, how-ever—if such belong to any creature—and a corporeal-mental one, are, in my opinion, modes of existence so entirely dissimilar and opposed to each other, that beings who have once participated in the former, can never be adapted to the latter, since the transition from the one state into the other would be a transformation of nature, rather than a change of outward circumstances. For the Creator has not furnished the human soul with organs arbitrarily, but because there exists a necessity for them in the nature of such a soul, if not in that of every finite intelligence. And even could it ever part with all corporeal organization, and enter upon a state of pure immateriality; yet according to all appearance, such an hereafter could not stand in any relation, or at least in any essential relation, to its antecedent existence on earth. Its entire mode of conception and agency would be so changed that it would be incapable of the ideas and sensations it once possessed. These would accordingly vanish, and with them all reminiscence of the past-that is to say, it would lose its individuality. Hence, with respect to us, there will necessarily be a two-fold state-a material as well as a spiritual world. The range of our ideas, feelings and operations, will be defined and circumscribed by the possession of a particular kind of body, and we shall probably ever regard the external creation as a system of suns and planets, having our appointed dwelling place in one of these material workds."

THE BANNER OF LIGHT.

Commencement of Volume Forty-Four.

Last week's issue of our Boston cotemporary begins the second half of its twentysecond year, and the proprietors embrace the opportunity to send the paper out in new type. We quote as follows:

The readers of the *Banser* will not fail to observe the elegant new dress of type in which it greets them with the present number. It has been secured with much care and cost, and we think adds great beauty to pages which have been acceptable to many eyes in the old typographical habiliments. The new type likewise clothes a great variety of fresh and original articles on different subjects, tale and essay and poem, from pens that are always welcome to spiritualistic readers, and capable of adorning the pages of any journal printed. We invite particular attention to the contents as well as the dress of this first number of the new volume. We take pleasure in saying that the Ban-

ner is the handsomest paper among the

Giles B. Stebbins will speak at Linesville Pa., Sunday, October 6th.

We would call attention to the article on the sixth page, entitled "Crucial Tests."----Mrs. Hardinge-Britten speaks with no uncertain sound.

There was a "Pavilion" meeting of Spiritualists at Freeville, New York, September 29th. A large waterproof tent, seating 2,000 persons, was provided. Prominent speakers were present.

Dr. M. A. Fullerton desires to make engagements to lecture the present fail and coming winter. Address him in care of A. H. Frank, No. 123 West Eagle street, Buffalo, New York.

Mrs. M. A. Fullerton, M. D., inspirational lecturer, psychometrist and phrenologist, has been lecturing on subjects pertaining to the spiritual philosophy, at 123 West Eagle street, Buffalo, New York., the present month, to an intelligent and appreciative audience.

W. F. Jamieson is speaking in Mound City and Pleasanton, Kansas. He will deliver a course of lectures in Carthage, Mo., commencing October 1st. Early in November he will go to Illinois. All societies wishing courses of lectures of a radical, liberal and scientific type, should address him at once, Box 1250, Kansas City, Mo.

A. J. Davis will address the citizens of Hartford, Ct., on the evenings of 12th and 13th of October, at the Fourteenth Annual Convention of the Connecticut Association of Spiritualists. Both Mr. and Mrs. Davis will attend the Sixth Congress of Women at Providence, R. I., October 9th, 10th and 11th. Possibly the Spiritualists of Providence may hear from Mr. Davis.

Professor Wm. Denton should be secured for a course of lectures in this city, as well as in the neighboring villages of Milwaukee, St. Louis, Calumet, Aurora, Elgin, etc. He will be this way in about thirty days. Address him at Wellesly, Mass., and the letters will be forwarded.

It having been conclusively demonstrated that neither cords nor other fastenings can secure a medium, Spiritualists who seek the truth and nothing but the truth, are aiming to abolish the cabinets and curtains, keep the medium in view and insist on light enough to see by. To prove materialization a fact, it should occar under these circumstances.—Boston Herald.

Dr. Harrison Welch and wife, located at 1004 Main street, Quincy, Ill., have had a busy summer healing the sick by laying on of hands. They have pleasant parlors with all comforts for the sick, and are permanently located. It is to be hoped their success in the future will be the same as in the past.

Among the numerous callers at the JOUR. AT, office the past week, were Mr. and Mrs Jacob Martin, Cairo; Mr. Daskum and family, Ind.; W. O. Brown and family, Ind.; Asa B. Roff, Watseka, Ill.; Col. Wm. Leighton, Iowa; Hon. J. Antis, Morris, Ill.; E. A. Olden, Wis.; Mrs. Dr. Burritt, New. Orleans; Rev. Geo. W. Cooke, Mich., etc. E. V. Wilson speaks in Springfield, Mass. the Sundays of October. He will speak on week day evenings in localities in Massachusetts, Connecticut or Rhode Island Terms reasonable. He will work westward during November and December, and will visit Nevada and California, if required. Home address, Lombard, Dupage county 111.; for October, Springfield, Mass. James K. Applebee, of Wisconsin, delivered an eloquent sermon in Hooley's Opera House, in this city on last Sunday morning for the benefit of the yellow fever sufferers. In the evening he lectured in the same place to an appreciative and enthusiastic assemblage. A movement is being agitated looking towards establishing Mr. Applebee in this city, and we trust it may be accomplished. It is a well known fact that there is power sufficient at Niagara Falls to run all the mills in the world, if they could be located near its base. Experiments are now being made with an instrument called the Telemachon, designed for transferring power from afar. It has been ascertained that by means of electro-magnets, power or motion may be transformed into electricity, and the same conducted to any distance, and then again converted into power or light. It seems that humanity are dwelling in an era of remarkable inventions. Under the date of September 14th, we have received a note from A.J. Riko, The Hague, Holland, saying: "We send a full report of an expose of two English mediums of note, to the London Spiritualist, and Medium and Daybreak, Said exposé was made in Holland, and, perhaps, unparalleled in the history of our cause. We want truth and only truth. The Dutch brethren congratulate you on your course. We do not. like to admire and gape at bundles of rags as dear departed friends." A FINE PHOTOGRAPH OF A SPIRITUAL HALL .-- We cordially thank Mr. Timothy Brown, of Georgetown, Madison county, N. Y., for a beautiful picture of his hall. Fifteen years ago, he began it, under spirit direction, seeing it then as it is now. Not rich in money or land, he toiled ten years to finish it, and it is the work of his own hands. guided, as he believes, by higher powers. He is not a carpenter, yet it is a handsome structure, quaint, original and beautiful in design. The rear part is an orthodox church that he bought and put to the higher use of enlarging this spiritual temple. The hall is seventy-five by thirty-five feet. On the lower floor is the home of this veteran and his excellent wife. It is becoming a centre for spiritual and reform meetings. Long may it be so, and long may this worthy couple enjoy it and their hard-won home!

Some of our newspapers are not quite as timid as they used to be in regard to mentioning well-authenticated phenomena; but the great majority of them are still apathetic if not inimical. It is not profitable to meddle with it as yet. There is hardly a first-class magazine in the country that would care to publish an article in favor of Spiritualism, unless it came backed by some very popular or conspicuous name.

We have intimated that the public advocates of Spiritualism have themselves been somewhat at fault. What we mean is, that they have been too swift to regard everything as wholesome fish, that came into their nets. In this way so much trash, nonsense, and downright fraud have been mixed up with genuine facts and reasonable deductions, that outsiders have been unable to discriminate between the mass of refuse and the grain of good. Correspondents, too, as a general rule, have been too prolix and longwinded. Forgetting, that in these days of telegraphs and telephones, if a man has anything to say he must say it in the briefest and most concise form possible, they have multiplied words superfluously, and covered their facts with a drapery of verbiage, till they are hardly recognized for what they are worth. When will men learn that there is a sort of dishonesty in long-windedness; and that truth goes straight to the mark without circumlocution or verbosity?

The sensitives and mediums, through whom we get our phenomena, have often been incapacitated for other pursuits by their reliance upon their medial efforts; and as they must live, and have money whereby to get the means of living like other people, they have resorted to fraud to eke out the supply of phenomena demanded by unskilled investigators. And then there are the outright impostors who, without any medial power whatever, have simulated phenomena and cheated the unwary and unsuspicious by miserable tricks. All these drags upon Spiritualism have tended to cloud and retard the advance of the truth. If some means could be devised by which a few honest and powerful mediums could be properly cared for, so that they could be relieved from the necessity of picking up a scanty living by experimenting before a promiscuous assemblage in small, over-heated rooms, the cause of Spiritualism would be benefited and exalted. It is hardly to be wondered at that so many sensitive persons are driven away from Spiritualism by the tedious and disagreeable processes through which they have to pass in the way of investigation. If we hope to remove the obstacles to the accelerated growth of Spiritualism, we must discourage fraud and superficial investigations by all the means in our power. Ye must make the conditions such, that in our reports of phenomena we can fairly make an impression on earnest and scientific minds as yet unbiased either for or against the subject. We must beware of credulity, and of what seems its opposite but really its equivalent, an unreasonable incredulity. Too much importance is often

el's fame and philosophy are sunk lower than plummet ever sounded—never to be uplifted. All that he can do thus far is to hoot out the cry of "Dupes!"

As a Private Individual or as an Editor, Which?

* * "Having satisfied ourselves of the genuineness of their mediumship, we care not if the whole world ignores the fact—it is a *fact* notwithstanding."

The editor of the Banner uses the above expressions concerning the Holmeses. Does our worthy brother mean to be understood that he speaks thus as the editor of a paper devoted to the exposition of Spiritualism and claiming to be the especial champion of such "persecuted" people as the Holmeses? We opine not. Certainly as an editor he would hardly want to stand alone in his opinion. If his facts are conclusive and will bear scientific analysis, it would seem better to state them boldly and thus let the evidence in the case stand wholly on its own merits as all such evidence must. Because the evidence of his test seance with Mrs. Pickering was honeycombed and thrown aside as of no scientific value, it does not of necessity follow that his testimony in the case of the Holmes' séance would meet the same fate. "If at first you don't succeed, try, try again."

By the way we have seen no account in the columns of our cotemporary of the highly successful seance at the Holmeses, when dowers, a photograph of the editor of the Banner and other pretty things were passed into a locked and sealed box. A little bird tells us that when the box was carried in triumph to the Banner office for exhibition, the editor refused to open the box or have anything to do with it. And further, that when he espied an associate about to perform the operation he roared out, "let the d---d thing alone!" Though that little bird is usually to be trusted, we must doubt the story, for, of course, the phenomenon must have been genuine, and of course, the editor never speaks except in gentle tones, and never, never swears.

Still Another Medium Speaks.

A. A. Wheelock, widely known as an editor, lecturer and medium, writes us, under date of the 22nd ult., as follows:

"I read the JOURNAL carefully, and approve most fully and heartily your just and high-minded course in regard to frauds. We must weed them out; 'tis our only salvation. Tares may grow, and may be found among the wheat, but whoever undertakes to make them into bread, is either a knave or a fool. You are doing a needed work. God and the angels, and all true men and women, sustain and bless you."

A writer in the London Spiritualist says: "There is no doubt on the part of experienced Spiritualists that matter has passed through matter. The interlinking of two rings is, therefore, a phenomenon to be expected; and I venture to predict that before long it will become a demonstrated fact." An English Spiritualistic journal says: "The exhibition system of mediumship is essentially American, and the mediums bred in that school have degraded a spiritual gift into an infamous dodge to earn dollars and notoriety. We never saw such creatures for notices and puffs as these strolling wouldbe mediums." Nevertheless it is true that many of these mediumistic exhibitors are either graduates from England, or, If American, have there obtained their strongest endorsement.—Boston Herald. hundreds of exchanges which come under our observation. It is printed on a better quality of paper than any religious weekly in the country.

An Open Letter to the Universalist Clergy.

Reverend Gentlemen:-Since you are classified, and rightly, too, as one of the great liberal denominations of the land, and since you must have some acquaintance with psychology, trance, vision, impressions, premonitions, and other mental phenomena known as Spiritualism, will you have the kindness to answer the following questions: I. Have you had any personal experiences

in what are denominated spiritual phenomena?

II. Have any of these genuine phenomena fallen under your observation?

III. Do you believe that there is any conscious converse between the living and the so-called dead?

IV. Donot these communications purporting to come from the Spirit-world, generally sustain the leading doctrine of Universalism?

Please reply at your earliest convenience.

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

UNIVERSALISM, The doctrine or belief that all men will be saved or made happy in a future state.—Webster's Unabridged Dictionary.

Bishop A. Beals has engagements to lecture at Waukegan and Whittier, Ill., during October.

FAITH WITHOUT REASON is the title of an article on the second page, which will attract attention.

W. J. Colville, of London, England, will start for this country October 10th. He is a trance and inspirational lecturer.

A subscriber at Denver, Iowa, sends money to this office for books, but fails to give signature. Will fill the order when we get required information.

Dr. J. V. Mansfield, after spending some weeks at Saratoge, in the practice of his vocation, has returned to New York for the winter. Brother Mansfield has given tests to thousands of patrons.

Lyman C. Howe lectured at Binghamton, N. Y., on Sept. 29th; at Smithboro, Oct. 1st and 2nd. He will speak at Binghamton again the 5th and 6th. Bro. Howe has our thanks for new subscribers.

A. A. Wheelock commenced regular Sunday services for his society at Utica, N. Y., on the first ult. A correspondent writes that the attendance constantly increases and fresh interest in Spiritualism is plainly manifest,

Rev. Geo. W. Cooke, Unitarian minister at Grand Haven, Mich., paid us a visit the past week, on his way to supply the pulpit at Indianapolis for two weeks. Mr. Cooke is a close student, and a broad and liberal man; he deserves success.





serious affliction he has the sympathy of a host of friends.

The Council Bluffs (Iowa) Globe says: "Mr. John Tyerman delivered an able, bold and thoroughly entertaining discourse in Liberal Hall on yesterday evening, before a good sized audience. His manner and matter, in the Sunday evening discourse, pretty well indicated that he is destined to wield much influence upon the affairs of the present age. He is large in stature, powerful in vocal ability, plain, eloquent, conscientious, and direct in manner, and withal large in mental and scholastic characteristics. His discourse produced a marked impression upon his audience. As an advocate of Spirit ualism and the new style of views concerning human destiny, he ranks high, and evidently has a destiny before him."

"If, Then, and When."

Such is the title of a new poem by Warren Sumner Barlow, author of "The Voices." and an old and favorite acquaintance with our readers. The subjects treated are from the doctrines of the church, which in his inimitable style, Brother Barlow handles to the great edification and profit of the reader. It is a missive that should penetrate every orthodox family, and, we hope the sale will be large. The poem is neatly printed on heavy, toned paper, and the author, with his usual good nature, has put upon the title page, the imprint of the respective publishing houses in Chicago and Boston, which sell the work, though printed by himself in New York.

The way "The Watseka Wonder" Sells.

DEAR SIR.—The 25 pamphlets came to hand this A. M.; they go like hot cakes and at 11:16 A. M. only one was left. Send me the balance, seventy-five, to make the one hundred. D. HARBAUGH. Mendota, Ill.

Yearly Meeting at Georgetown, New York.

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL:

I am just from Brown's Hall, in Georgetown, Madison county, where a two-days' basket picnic, a yearly meeting, has been held; addresses by Warren Wolson and myself: good and animated conferences, and spirit tests by clairvoyance by the president. L. P. Hoag, filled the five sessions, and good and attentive audiences were present. a gain from last year in numbers and power. gain from last year in numbers and power. The hall was finely decorated with ever-greens. On the wall behind the platform was the motto, "Come up higher," "Angels are with us to tell us of heaven," "God is love." On either side, "The morning light is breaking," and, "Wisdom and Truth, the offspring of the sky, are immortal." On the side walls: "Progress," "Charity,"--"Up the steep of life we climb Near the soul of life divine"--"Uplift the erring," "Spiritualism a light in darkness," and "Truth wears no mask; she only asks a hearing." On the wall facing the platform, and seventy feet distant. were,

the platform, and seventy feet distant, were, "Free thought," "Free speech." Mr. Wol-son spoke under spirit control with marked

power and excellence. The next yearly meet-ing is to be in August, 1879.

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ized by Dr. Rogers, is an unfailing remedy for all diseases of the throat and lungs, tubercular con-sumption, etc. Price, \$300 each. Address Dr. G. E. Rogers, Milan, Erie county, Ohio. 24 21tf

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THE

WATSEKA WONDER

A STARTLING AND INSTRUCTIVE PSYCHO-LOGICAL STUDY AND WELL AUTHEN-TICATED INSTANCE OF

Angelic Visitation.

A NABRATLYE OF THE LEADING PHENOMENA OCCUREING IN THE CASE OF

Mary Lurancy Vennum,

BY E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D., Profemor of Physiology, Anthropology, and Physiologial Institutes of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttie.

P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttie. To members of the various learned professions we especially commend this narrative. We believe the history of the case as herein tool to be strictly true. The second is given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been homestly milatakes and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses willfully present their of the Hoff family, could not be stronger; and the reputation of E. W. Stevensis equally good; the publisher has known him for years and has implicit confidence in his versely. The account of its recent occurrence and there far others which in some respects are even more remarkable. Te to an account of its recent occurrence and the facilities for inverligation, we believe this case of carrier, could not are indicated on a demands the careful, undiaged considering the factor of all who are indicated only of professional then, but of all who are indicated, either as advocates of a future existence or as disbellovers therein.

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Portrait of Lurancy Vennum

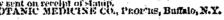
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ALLAN'S ANTI-FAT is the great remedy for Corpu-hency. It is purcly vegetable and perfectly harmless, it acts on the find in the stonmach, preventing fits con-version into fat. Taken according to directions, it will reduce a fat perses from it is possible a week. In placing this remedy before the public as a pai-tive cure for obesity, we do so knowing its ability to which the following from a lady in Columbus, Ohd, is a samples " Gentlement-Your Anti-Fat was duly received. I took it according to directions and it received. I took it according to directions and it suit its I immediately sent to A CKERMAN'S drug-store for the second bottle." Another, a physician, writing for a patient from Providence, k. I., save, "Founds to 192 pounds, and there is a general improve-ment in health." A geneteed her weight from 199 ment in health." A geneteed her weight from 199 ment in health." A geneteed her weight from 199 ment is to 192 pounds, and there is a general improve-tion, saves: "Without special change or attention to and one-quarter pounds." The weit-known Whole-son, hass, write as follows: "Allan's Anti-fat has for here and in our city seven pounds in three weeks." A gentleman in St. Loais writes. "Allan's Anti-fat reduced me tweive pounds in three weeks." A gentleman in St. Loais write. "Allan's Anti-fat reduced me tweive pounds in three weeks." A gentleman in St. Loais write. The only a mean datagether. Have lost write has have four here weeks of the fat herein the fat from the lady who used all allogether. Have lost wenty-file pounds in the read and allost swenty-file pounds. In the other southing the fat from the lady who used and allogether the state wenty-file pounds in the read and allost swenty-file pounds. In the read allowing report is from the lady who used approximenting the fat from two to five pounds an exceeled blood-purfate. A promotes digestion, entrag dyspepsia, and is, also a potent remetry for entrag dyspepsia, and is, also a potent remetry for entrag dyspepsia, and is, also a potent remetr



WOMAN By an immense practice at the World's Dispen-sary and Invalues' Hotel, having treated many thon-saud cases of those discases peculiar to woman, I have been enabled to perfect a most potent and posi-tive remedy for these discases. To designate this natural specific, I have named it

Dr. Pierce's Favorite Prescription

Dr. Dietece's Favorite Prescription
The term, however, is but a feeble expression of sound observation. I have, while witnessing its point of sound observation. I have, while witnessing its point of sound observation. I have, while witnessing its point of sound observation. I have, while witnessing its point of sound observation. I have, while witnessing its point of sound observation. I have, while witnessing its point of sound observation. I have, while witnessing its point is cause, but as the eliman of sound observation. I have, while witnessing its point is cause incident to the organism of wound, single dual of earsets. On its merities, as a positive, said, and effectual remeaty for this class of diseases, and one that will, at all times and under any reputation as a physician and so consident any topolations of a single invalid ally who uses it for any of the alinents for which i recommend it. That I offer any editions of a single invalid ally who uses it for any of the dile is that it is the sound of the diseases in which a certainty user before attained by any medicant exceptions. Exceeding bothed.
The following are among those diseases in which a certainty users before attained by any medicant. Exceeding a source of the alinents for which a certainty never before attained by any medicant. Exceeding a source of the attained by any medicant exceeding users before attained by any medicant exceeding the curves, as if by any medicant. Exceeding a source of the attained by any medicant exceeding the curves, and there are another the most source of the diseases of the source of the diseases of the source of the diseases of the source as the exceeding the disease of the source as the end of the disease of the source as the exceeding the source of the source of the diseases of the source as the source of the diseases of the source as the end of the diseases of the source as the end of the diseases of the source as the end of the diseases of the source as the source as any source of the source



By its great and thorough blood-purifying proper-ties. Dr. Pierce's Golden Medical Discovery cures all Hamers, from the worst Scrouble to a common Rists, Pingle, or Eraptica. Mercurial disease, Mineral Ponsons, and their effects, are eradicated, and vigorous leastith and a sound constitution estab-lished. Expelpeins, Salt-rheam, Fever Sores, Scalp or South Stan, in short, all disease caused by bard blood, are compared by this powerful, purifying, and invigorating medicine. Expelpeins it manifested its potency in curing Scroubles Sores and Swellingy, White Swell Each, Scroubles Sores and Swellingy, White Swell Each, Cattee or Thick Neek, and Enterped Slawds. If you feel doll, drowy, decidilated, have sallow edor of skin, or yellowish-brown spots on face or poster of skin, or yellowish-brown spots on face or poster of skin, or yellowish-brown spots on face or provide Liver, or "Billowmens," In many cases of "Experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures. In the cure of Bronchilis, Severo Complet, and the medical faculty, and eminent birsicians promounce it effects perfect and radical cures. In the cure of Bronchilis, Severo Complet, and the medical faculty, and eminent birsicians promounce it effects perfect and radical cures. The cure of Bronchilis, Bevero Complet, and the medical faculty, and eminent birsicians promounce it meters the severest Couglis, it strengthens the system and gerifies the Flored. Bold by dragsits. T. With the streast medical discover of the age. White it cures the severest Couglis, it strengthens the system and gerifies the blood. Bold by dragsits. T. M. Pielker, M. D., Tropyr, Workid's bispensary and Invalids' Hotel, Buffalo, N. Y.



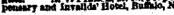
THE CATHARTIC. No use of taking the large, repulsive, nauseous pills, composed of elicap, crude, and builky ingredients. Tinest Pellots are correctly larger than mustard seeds. Being entirely vegetable, no particular care is re-quired while using them. They operate without dis-turbance to the constitution, diet, or occupation. For Janudec, Hendacke, Comfigution, Impura Blood, Pain to the Shoulders, Tightscas of the Chert Diratiness, Sour Ersectations from the Stomach, Had Taste in the Shoulders, Tightscas of the Chert Diratiness, Sour Ersectations from the Stomach, Had Taste in the Shoulders, Tightscas of the Chert Pleasant Pargetive Fellets. In crylinntion of the Pleasant Pargetive Fellets. In crylinntion of the remediai power of these Purgative Fellets over so gired a variety of diseases, it may be said that their actions upon the animal economy is universal, and a gland or limpair the properties of these Pellets. They are sugar-conted and inclosed in glass builts, their vitues being thereiny preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pastebaard isses. For all diseases where a Larstive, Alterative, or Pargative, is indicated, these limb Pellets will give the nost parfect anti-faction. Sold by dragation. R. V. PlERCE, M. D., Propertus Void's Dispensary and hardies Hotel, Buffalo, N. Y.

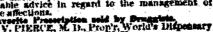


STMPTUME.- Frequent head-sche, discharge falling into throat, sometimes profiles, watery, thick mucous, purulent, offensive, eac. ges. dr., watery, weak, or inflamed 20 sometimes profiles, watery, thick mucous, purulent, offenelve, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or of struction, of the nasal pac-sages, ringing in eurs, dearnees, hawking and cough-ing to clear the throat, ulcerations, scabs from ulcers, volce altered, nasal twang, offensive breath, impaired or total deprivation of scabs of ameli and taste, diz-ziness, mental depression, loss of appetite, indiges-tion, emistred tosils, ticking cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

UR, SAGE'S CATARINE REMEDT produces radical curves of the worst cases of Catarith, no matter of how long standing. The liquid remody may be smuffed, or better applied by the use of Br. PIERCE'S Douches. This is the only form of instru-ment yet invented with which fluid medicine can be carried inform up and PERFECTLY APPLIED to all parts of the affected massi passages, and the cham-bers or cavities commanicating therewith, in which sores and ulcers frequently exist, and from which the catarithal discharge generally proceeds. Its use companying each instrument. Dr. Back's Ch-tarth Remedy curves recent attacks of "Model in the Meast" by a few applications. It is mild and pleas-ant to me, containing no strong or custies form on poisons. Charth Remedy and Douche and by Arma-poisons. The V. PIERCE, M. D., Prop'r, World's Dis-pensary and Invalids Hotel, Buffaio, N. Y.







RELIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER 5, 1878.

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

A HYMN.

"The Fatherhood of God and the Brotherhood of Man."

BY EDMUND S. HOLEBOOL.

[We republish the following, there having been typographical errors in the same, as it appeared before, which the Judge does not wish to Fatherse

> Oh, if there be one thought That all other thoughts excels; Oh, if there be one truth That with every virtue dwells; And if there he sweet words That all other words o'erspan, 'Tis "The Fatherhood of God And the Brotherhood of Man."

Some charm of mystic powers And some secret chords of love Unite the tiniest flowers. And the mightiest worlds above; And by those bonds unseen, Through the earth and heaven abroad. Every soul is anchored fast To the Heart of Father God.

And, from that Heart proceed, In the glow of endless youth, Life, Enowledge, Wisdom, Love, With sweet Charity and Truth; And, as they blend and bloom Under Heaven's all perfect plan, They achieve their work divise In "The Brotherhood of Man."

That Brotherhood portends, That each child is equal heir To all the wealth that flows From an All-wise Father's care; That worship, true and pure, From this central truth began, He best serves the Maker God, Who most aids the Creature Mau.

Hope, Conscience, Mercy, Grace, That no tyrant shall constrain; Law, Justice, Freedom, Right, That slike for all obtain; A bright eternal life, Our blest heritage we sean, Through the Faith of Man in God, (And the Love of God to Man.

Then let us, children all, In a sweet fraternal song, That shall advance the right, And that shall repress the wrong, In worship, work and love, As each one most truly can, Praise "The Fatherhood of God, And The Brotherhood of Man.22

Influence, Passive and Active.

it is the key to our own happiness, and the means by which we may be most useful in the world and accomplish the greatest amount of good. There is a strong natural desire on the part of all to have an influence over our fellow mes, and if this is di-rected in the right channel we shall have the satisfaction of knowing that we have not lived in

vain. "Lives of great men all remind us "Lives of great men all remind us We may make our lives sublime, And departing leave behind us, Foot-prints on the sands of time.

Foot-prints that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing may take heart again." Philadelphia, Pa.

A HAUNTED TELEPHONE.

An Instrument in a Cemetery Office Taken Possession of by the Spirits of the Dead.

Mr. John J. Ghegan, the night operator in the Newark office of the Western Union Telegraph company, is agent for Prof. Phelps' and Prof. Edicon's telephones, and he has put up a large num-ber of both kinds of the instruments in Newark. About three months ago he put up a Phelps tele-phone for Mr. J. J. O'Connor, the Catholic book-seller and publisher for the diocese of Newark. Mr. O'Connor is the agent for the cemetery of the Holy Sepulchre, in East Orange, two miles from Mr. O'Connor's store and residence, at No. 105 Washington street. He frequently has occasion to send orders and other communications to Mr. Rowe, the superintendent in the cemetery; so he determined to have a telephone to connect his store and the cemetery, in order to save time and the expense of messengers. At the cemetery is a small building used as an office by the superin-tendent, and in this office Mr. Ghegan placed a telephone, which he connected with another telephone in Mr. O'Connor's house. No other tele-phone connects Newark with the Cemetery of the Holy Sepulchre.

Mr. O'Connor was delighted with his telephone, It was a novelty, and it worked like a charm. Mra. O'Connor and her friends found amusement in conversing through the instrument with persons in the cemetery. The telephone was thus kept in constant use for several days. By means of it orders could be sent at a minute's notice to the cemetery for the opening of a grave. Mr. O'Con-nor told Mr. Ghegan that he would not do without a telephone for any money.

At about four o'clock one morning, three weeks after the telephone was first used, Mr. and Mrs. O'Connor were awakened by a furious ringing of the call bell attached to the telephone in their room. Mr. O'C mor was surprised, because he knew that the office in the cemetery was locked every evening at six o'clock, when Superintendent Rowe and all his assistants go home for the night. Mr. O'Connor thought, however, that some ruf-fians might have been caught defacing the monu-ments and tombstones, which had been done before, and that the police were wanted, so he an-swered the call and asked through the speaking tube what was wanted. He received no reply except ringing of the bell. This was repeated several times, but no answer came through the tube. Mr. O'Connor finally concluded that either the wire was being tampered with or that some person had gained access to the cemetery office, and given an alarm in order to play a joke of him or annoy him. So he told Mr. Ghegan the next morning of his

night's experience. Mr. Ghegan said that the call bell could not be rung unless some person turned the crauk at-tached to the telephone in the cemetery office, neither could the bell be rung by tampering with the wire, because the bell is not runr by a battery, but by a magnetic alarm. Mr. Ghegau questioned the men in the cemetery, but neither Superin-tendent Rowe nor any of his assistants had been in the cometery after six o'clock on the previous evening: The little office was examined, and the

old circle, the treadmill of his old ideas, and thoughts, and habits. Now that man, in the Spir-it-life, has everything that belonged to him as a man and as a consciousness—as a spirit, as a char-acter, as an identity—save that gross envelop of flesh, that material structure or covering, which you call the body, which was not him, but which was his, and which he lays aside when death compels the change. For him, identified, holding the same loves and attractions and interests, what is there in the Spirit-Iand? The law of association, there in the spirit-land? The law of association, upon which all society of earth is formed, draws him to those who are like himself. His interests beloug to the earth. Do you not remember the truthful saying, "Where the treasure is, there will the heart be also?" Drawn back, then, to the old-en circle of his thoughts and feelings, there he is instructed methaned by those who are higher. instructed, perchance, by those who are higher, and purer, and freer, and yet have risen from this very standpoint of spiritual and moral enfoldment to which he gravitated naturally on entering the Spirit-land. So the farmer whose sole interests seem to be centered upon the earth-we mean the seen to be centered upon the catta we mean the man whose mind, like the rusty hings of a door, moves but creakingly and slowly when you draw it open to any instruction in spiritual things— such a man has made of himself a machine—he has taken the vital powers, the energies, the solil-ties of his mind, and has used all these only as the power working masteam, or as a force, to run the poor working ma-chine of a human body. When he passes into the Spirit-life, what is there for him? Think of the condition in which such a soul awakens—think of any selfish life here on earth, whether over it shines the glitter and lustre of wealth, or over it mathematic and such a soul awakens. gathers the darkness of poverty, and if the mind does not rise above the level of its muterial and earthly surroundings when it enters the Spirit-life, it unds itself just as it was on earth.—Mrs. N. T. J. Brigham, in Olive Branch.

Extracts of Letters from a Spiritualist to an Orthodox.

BY J.Y.S.

Accidents will happen, even if we are ****** "saints." When I read the terrible accounts of the drowning of three hundred souls by ship-wre k, and of the destruction of the Southern people by the tornado, I could not help asking my-self, if the most of them believed in the only true faith, why does their God allow them thus to die, and bring mourning and despair into so many unoffending families

Instead of perishing in the midst of their usefulness, are they not better off here under the pro-tection of their God, and in answer to their earn-est prayers? I think all the preachers and saints in this part of the universe, can't answer that question

Your last letter was written, you say, after your visit to the "House of God." May I respectfully ask if you left him there? Is he "confined to the house?" As for myself, I feel I am always in his grand, universal temple, the only one worthy of his own erection, revelation of his power and presence that cannot he questioned. * * * I enclose you some tracts, which are a

* * * I enclose you some tracts, which are a little more approprise than the illiberal tract on the sin of gluttony sent to the starving men of the west. Facts are irrefutable, and you will find them in these papers. It is easy to make asser-tions, but another thing to prove them * * For your back complaint, you and many others with similar aliment, may be benefited by getting some healthy person to rub you downward and outward, reversing the palms in returning them to the top of the spine. The "laving on of hands," personal magnetism, and the will and desire on both the part of the operator and the patient, will work wonders. Of course faith or confidence. work wonders. Of course faith or confidence, which is the all sovereign remedy recommended by the church, and therefore not to be scouted, is a wonderful assistant, and just as necessary now as in the days when Christ "could do no mighty work there, because of their unbelief."

You ask if I have discarded the Bible. No; but many of its doctrines, made by the men who wrote the sixty-six books, each one different, I discard. I accept all in it that is truthful, reasonable and can be proved to be such. But would you trust me if I were to fell you that the Lord God spoke to me through his prophet, a medium, and told me to tell you that when next you see a woman with an unborn child you should "rip her open," because the Lord had a grudge against her hus-band? Yet this is one of the lovely traits that one of the books gives to the Infinite Father of Mercy. I guess you are an indel to such faith as that. I should say, with my present information, it was the advice of a low order of spirits, and not of him we call God, and we should no more accept the advice than if a spirit were to tell me to kill my son, instead of some other person's, as well as the mother. The word "bible" you must remember, means only book, notwithstanding our imagination may have invested the name with supernatural mean-ing; that it was formerly called "the books," but because a set of men taught our relatives to call it the word of God, divinely inspired, we must not swallow its blasphemy, and contradictions and offenses against common reason. If it is God's word, why did he not make and keep it perfect? Why does he allow a set of men, now in Europe, "ministers of the gospel," to be correcting His word? Perhaps the rest of the preachers in the country can tell us why this is true. If you should say that these learned ministers are in the wrong in taking away one jot or one tittle, according to the oft quoted text from the writings of John, what reason have the rest of the less learned of the peo-ple to declare that these scholars are to have their names taken away from the book of life? How many Bible readers, without the aid of reason, think that the text cannot refer to the whole of the book, for the book as a whole was not found and bound at the time of the writing of that particular book of revelations, and that the injunction of the jealous writer, had reference only to the scroll he was then writing, and not to something as a compilation about which he could have known nothing at the time. Nobody claims that modern Spiritualism is in its teachings any more infallible than the teachings of ancient Spiritualism; and the denial of perfectness to the one, applies to the other as well. The character of the talk depends upon the character of the talker. [To be Continued.] Crucial Tests. "Let us have the truth, the whole truth, and nothing but the truth." Crucial tests suitable to every occasion, were not difficult to devise, and their application was never refused in the early days of spiritual investigation. In the exercise of my own mediumship, the more stringent were the tests demanded, the more ingenious were the spirits' modes of satisfying inquiry. I have sat with the best physical mediums of the age, and until the last few years have never been warned that "the mediums would sink through the floor," melt out, collapse, or give up the ghost altogether, at the touch of an intrusive hand, the sudden turning of a light, or the too near approach of a curious pair of eyes to the scene of operations. I was never told that I was no Spiritualist if I did not believe all the masks I looked upon to be spirits of those I had best loved on earth, and all the masqueraders to be angels from the seventh sphere. And yet in the presence of our earliest, best proven and most thoroughly tried media, hands, feet, faces, lights, touches, movements, voices, music, levitation, fire tests, and every species of phenomena, the full sum of which may be termed materialization, have been produced, and that in light rooms and under crucial tests in connection with which the charge of collusion or deception would have been insanity, or pure malice. The true medium is as anxious to prove truth as the most cautious skeptic could be, and will never object to any reasonable tests, or respectful objections that may serve to eliminate doubtful points, and put deception out of the question. In a mat-ter so unprecedented; in our modern experience at least; on a point so deeply momentous, in the greatest of all sciences and the truest of all relig-ions, as Spiritualism is -- if it be anything at all -we cannot do too much to prove its actuality, or demand too much to assure ourselves it is an un-deniable fact. I know, for I have proved it, that honest skepticism and civil demands for full proof

gladly aided in suggesting new modes of testing spirits, and often proposed experiments to prove the power, which the sitters would never have asked for .-- Mrs. Emma Hardinge Britten.

Lecture Notes by Capt. H. H. Brown, From Texas to Massachusetts.

(Continued from last week.)

The society of the Lake Pleasant camp-meeting takes no pecuniary responsibility, as everything is let out to those who monopolize their respective branches. This leads to some abuses, and makes one feel as

though he was there to be picked, but I am satis-fied that when after a little further experience the few remaining abuses are remedied, it will be a model camp. The officers learn each year leasons tew remaining souses are remetical it will be a model camp. The officers learn each year lessons that enable them to improve the condition of things at the next camp, and as they work with no salary, they are entitled to much credit for their self-sacriticing devotion to the cause. One thing that pained me was to see the public mediums worked so hard, and taking so little time for social recreation. I say them rarely at

time for social recreation. I saw them rarely at our meetings. The association could, I think, assist the mediums and improve the meetings, by sist the mediums and improve the meetings, by holding out better inducements to the former. To all mediums of known merit, they could give ground rent and tent, on condition of their using their gifts a portion of the time freely by mingling with the people, and in this way do much good. I find that at our meetings where the mediums mingle with those present, they ever are drawn to some one to give him tests, and this does away with that mericalitie feeling, so forturing to evwith that materialistic feeling, so toriuring to ev ery good medium, that comes with the asking of a fee. Several of the best mediums on the ground told me they only made their expenses, and never heard an address. Fifty per cent of their sittings are free. A medium cannot say No! to hungry mortals and anxious spirits, and so their time and strength are taken, while board and rent goes on. I would like to see the association recognize the part they do towards making the camp a success

by reducing their expenses. We had pleasant and satisfactory sittings with Mrs. Carrie Twing, Mrs. Suydam, (and she gave a successful fire test scance. She will submit to any reasonable test. Let skeptics test her.) Mrs. Currier, musical medium, and "The Allen Boy," and while I mention these, I would not do injustice to the many others. These are the only ones I had experience with. Mrs. Currier's manifestations are in the light, and are ramarkable. The Allen Boy's scances are dark, but as I at one time held both his hands, I am satisfied that no embodied human power made the music upon the two gui-tars that played meanwhile.

While we were there, we had the pleasure of

While we were there, we had the pleasure of hearing Cephas Lynn, a representative young American. He is broad in his ideas, cosmopoli-tan, generous, fearless, full of sharp hits and quick turns of thought. He is the favorite of the New England spiritual platform. J. Frank Baxter gave tests every day for a week while we were there, and they were remarkable, and I think he is doing a vast amount of good. His lectures are scholarly, the rhetoric, unexcep-tionable, but they are too scholarly for a platform and a promiseuous audience. Elaboration, fine and a promisenous audience. Elaboration, fine figures and rhetorical climaxes, will do in a pul-pit where there is a paneity of thought. Success can never be made with them in a reformatory field. But Mr. Baxter is compelled to write his discourses, because so often interrupted by spir-its during delivery end thus they meat of the its during delivery, and thus they speak of the study, and do not glow with the inspiration of the hour. He was so often interrupted during the delivery of his address of forty minutes in length, that he was nearly two hours delivering it, and every test he gave thus was clear, definite as to names and dates, and recognized. So you see that while an excellent discourse is injured, much more good is done by the tests thus given. Mr. B. is also a fine vocalist, and combining in one the powers of three, he furnishes a fine entertainment, and has more calls than he can fill, and if the West wants him, as it should, it must engage him a year in advance. Bro. Peebles gave two addresses while we we

still that is just what they are doing so long as they pursue the course they are. May the scales soon fall from their eyes. May God and the good augels sustain you in your heroic endeavors to rescue our beautiful philosophy from the imposi-tions of knaves, hucksters and tricksters.

A Visit by Dr. E. W. Stevens to a Chicago Medium.

Writing testimonials and appearing in the pa-pers, is no part of my ambition, but I have a pleasant duty to perform in reporting a scance with Mrs. R. C. Simpson, 24 Ogden avenue, Chicago. In these times when mediums are on the threshing floor of criticism, and so many are found wanting the qualities of honesty and integrity, I believe it my duty to give due notice and promi-

one of all that are genuine. On Friday, September 20th, after holding a care-ful consultation with one of Chicago's most emi-neut men, it was decided to apply as thorough a test to the lady above named as could be done. Af-ter plana were matured I required to how residence. ter plans were matured I repaired to her residence; scance room small but neat; table of plain Alabama pine-one piece, 27x15 inches, standing on high legs, put in with an auger. Two foot stools and

legs, put in with an auger. Two foot stools and three chains, with closely nalled carpet, completed the furniture and fixtures. Two slates and a coblet of water, with a bit of pencil, constituted all her implements. All he-ing critically examined, the work proceeded. The slate was placed on Mrs. Simpson's right hand, and under the stand and cloth cover, with her left hand either on the stand or on her head, and al-ways in alght, while I held sometimes the slate. The first message was written:

The first message was written: "We will try to do what you ask, because we heard the chief speak."

Second message: "Me heard when this condition was told you to ask it.-Ski."

This had reference to the consultation first above named. I next took from my pocket a note neatly written by the gentleman first mentioned, folded it into a block of an inch square and many thicknesses, and muchaged it fast together. This I placed on the slate with a bit of pencil, and careful-ly set a large gobiet full of water over it and on the slate. This the lady took in her hand and careful-ly put it under the table, and held it in space while I covered all with the cloth, and held her other hand. First examination, the billet was in the goblet of water; second, it was unfolded. I then removed it so the lady should not see the writing, which was not yet visible on account of the foldings. This I kept. The next writing told what were the contents of the paper, and gave the iuitials of the writer, whose name was not in the billet, nor had it been pronounced. The next writing was a message to J. C. B., and the modes with mean Learning the two second

the man also with whom I consulted in the morning. The ninth message was to me, usking me to hold the medium's hands, which I did, when a message was written by Ski, and duplicated by Vandosh at the same time on different slates. The eleventh message written proved the writer to have heard the morning talk on the South Side. The twelfth writing refused to let the medium know my name. (I was an entire stranger to her, and went unannounced.) Thirteenth message was from Newell Avery and Jack Hall. The fourteenth from Talcott to George Higgins (names unknown to me). The fifteenth announced the arrival in the perior of Mrs I the arrival fun course to see it parlor of Mrs. J., the artist. On going to see, it proved true. The sixteenth message advised a grand investigation next day, as my friend and I had planned, if it could be had, though it had not been mentioned. Seventeenth promised to give satisfaction. Eighteenth and nineteenth by lack

Hall. Twentieth by Amos Hall, desiring me to give my name to the medium, which I did. On Saturday, at two P. M., we went again, in company with the aforesaid gentleman and his wife, and a lady professor of note from another state, well known for her ability and acumen, and paper of them dependent Spielinglate. With desce none of them avowed Spiritualists. With closed door, full lighted windows, and absolute fraud-proof conditions, desired by the medium, and fixed by both gentlemen and ladies, the critical tests were applied; sometimes the investigators holding; the slate and the medium's hands, while her feet.

BY HENRY T. CHILD, M. D.

The remotest star in the universe sends forth its influence over the immensity of space, and though silent and passive, it is felt throughout all of it. The amallest atom of matter, that floats unseen in the sir, moves the world. Everything in nature has its influence, and not a single atom could be destroyed without disturbing the harmony of the whole. When we come critically to examine this, there are two kinds of influences, ac-tive and passive. The former belongs especially to living bodies. They have also a passive influence as physical beings, among others of the same class. Their active influence is the result of their vitality. There are many small insects, as the common mesquito, whose passive influence may be gaid to be insignificant, but whose active influence is exceedingly annoying. It is, however, on the plane of humanity that I would speak of these influences. Mankind exert a passive influence up-on themselves and upon all nature around them, and this varies very much. The very presence of some persons, especially where they have developed strong moral powers, has a potent influence. It is related that in the early days of the Quakers, two of these went into a church where a minleter was preaching, and though they esid not a word, he could not go on; such was their influence that he was compelled to stop. After mak-ing several efforts, he declared that he could not

preach unless they were put out. All of us have felt something of this kind of in-fluence, an inability to speak in the presence of certain individuals. Our thoughts are often completely driven from us, and that without any intention on the part of those whose influence is thus felt. The selection of our associates is quite as often the result of this silent, passive influence, as of the more active. This is particularly the case with the good. Innocent children often have a feeling of attraction towards these, the love nature is drawn out, and they seek the companion-ship of certain persons without being able to give

any reasons for it. We should endeavor to cultivate this silent in-fluence which tonds to awaken in others a feeling of goodness. There are many silent preachers in the world, whose works, whose lives are doing much to bring markind into better conditions. Those who think that preaching consists only in speaking to the people, are very much mistaken; the lives that mankind are living are doing more to mould the world, than all the preaching, and unless we come into a state to receive this silent preaching first, there will be very little weight in he influence of mere words, however eloquent they may be. Psychometry has shown us that the actions,—the very thoughts of an individual, are stamped indelibly upon all their eurroundings; not only the letters they write, but everything that comes within their influence, is marked by their pecultarities, either for good or otherwise. We are recording our lives all along the pathway we are traveling, and the impressions of these re. cords cannot be effaced. The more sensitive man. kind becomes, the more will they be impressed by these. The developments of the last thirty years prove beyond a doubt, that these allent influences are everywhere at work; that we cannot cover them up; that as a man thinketh so he is, and so will his records be, and if there be any who think they can avoid this, they are mistaken. Let none deceive themselves in the hope that they can es. cape the record they are making of their own lives; its connection with them is inevitable, and the only thing we can do to avoid trouble, is to make that record so clean and pure that we shall have no desire to hide it from the world; we can not hide it from the spirits, nor from the Supreme Being, nor need we imsgine that we hide it very much from our fellow beings. The general ex-perience of mankind is that they are pretty well known and read of their fellow men. The important question comes then, how shall

we act and lives so as to produce the best and most desirable results and influences, both passive and active? The answer is simple, live pure and true lives—by obedience to the divine law written in investing obtained to the divine law written in our souls. Never deceive ourselves in the thought, that we can do wrong and not have its influence go forth to the world. Do that which is clearly shown to us to be right, and we may be assured that our influence will be such, that we shall have no desire to hide it, but we shall be glad to have it go forth to the world in every way that it can, it go forth to the world in every way that it can, silently and actively reaching our fellow men, and influencing them to walk in the path of right and trath. We have every encouragement to do this;

windows and doors showed no evidence of having been opened, nor were there any indications that any one had been inside. No one could account for the mysterious alarm, so Mr. Ghegan advised

Mr. O'Connor to await future developments. Several nights later Mr. O'Connor and his wife were again awakened by a furious ringing of the call bell of the telephone. Mr. O'Connor could get no answer to his questions through the speak ing tube. He disconnected the wire, but the bell kept on ringing. His wife was so thoroughly alarmed that she demanded that the instrument should be removed from the house.

Mr. Ghegan and Superintendent Rowe then had the doors and windows of the cemetery office so secured that no person could enter and tamper with the telephone without leaving traces behind them. On that very night the call bell again rang in Mr. O'Connor's house. The workmen in the cemetery then said that an evil spirit was the cause of the trouble. Mr. O'Connor wrote a let-ter to Mr. Ghegan, in which he said:

"If you are in communion with departed spirits, we implore you to see that they will not disturb us at unnecessary hours."

Thereafter a watch was kept on the cemetery office at night, but Mr. O'Connor still complained that the call bell was rung at night at intervals. Superintendent Rowe, Mr. O'Connor and Mr. Ghegan still cannot account for the mysterious sig-nais. Some of the female neighbors of the O'Con-nors are sure it is the work of spirits.

Mr. Ghegan said to a reporter of the Sun last evening: "I am not superstitious, but I confess that this thing puzzles me. A Spiritualist friend ells me he is certain a spirit has sent the signals to Mr. O'Connor. I know many persons who have telephones in their houses, and some of them are connected with others, yet I never have received complaints from them. Mr. O'Counor's telephone has no connection, except with the cometery. I have investigated the thing for weeks, and cannot even suggest an explanation of the mystery, for mystery it certainly is. If the instrument was run by a battery the mystery could be explained, but in this case I cannot understand it all. I hope we will soon find out the secret, for the sake of the nervous women,-N. Y. Sun.

Answer to a Question.

Will our respective dispositions, habits, tastes and pur-suits, in the Spirit Life, be in any way analogous to those of our lives here?

Answen-Most surely they will. Friends, if you are so utterly changed at death, would it be you? Would you not lose your identity? Is it not a strange conflict of terms, to suppose that you would live after death, and yet, that all your feelings, your dispositions, your fastes and your habits, would be so changed? We believe that one of the black seeds of inlidelity has been sown by the ignorant hand of old theology, when it as-sured people that they were to live beyond the grave, and be conscious of the agony of their friends, while they themselves might be in heav-

en. The loving mother, whose son was faithful and loving and true, but who died without conver-sion, as you call it, when told that she would leave the grave and be conscious of the damnation of her own dear son forever, cried out from the depths of her soul, "How could it be meand forget my child; how could I live and enjoy heaven, and forget the son that was dearent a njoy heaven, and forget the son that was dearer to me on earth than my life blood; dearer to me than the very happiness of my soul!" Then came the strangeness and unnaturalness of this doctrine, and it struck below the surface, and many a person has drifted out on the dark waves of speculation into the greater darkness of an utter unbellef, through just such ideas or suppositions as these.

Now if a person here on earth has lived a life of tolled day after day, and year after year, when his time comes to enter the Spirit-life, think of that identity! Think of his character, of his disposition, of his nature, and can you suppose that that nature can be so instantly changed in all its quali-ties, and yet the identity of the person remain the same? Take the merchant, whose thoughts have soldom strayed beyond the narrow limit of dollars and cents; daily he has thought and planned, he has laid awake nights thicking of his business, he has slept and dreamed of it, and when duty, as he would call it, has led him, on the Sabbath day, to bisten to sermons, his mind wandered away from the thread of the discourse, and he has thought of profit and loss. When that man passes out o the body, what is he? A merchant, a man, a human being disembodied, that is all; taken out of his

there. The pilgrim is too well known to need from me more than a mere mention. He needs only to point to his record.

Mrs. Abby N. Burnham gave as fine an address in both thought and delivery, as it has been my pleasure to listen to for a long while. A course of elocution would strengthen her voice so that it would be far less fatiguing to her. She should be kept busy. In addition to her lectures, etc., she gives tests, and good ones.

Why is it so few-lecturers, of all classes, real-ize the necessity of a cultivated voice? I have seen a lady with rich trailing silks and flashing diamonds, speak in such a low and weak voice as to be a torture to her auditors, yet she had a fine physique, and the cost of one of her diamonds would have paid the expense of an elocutionary course that would have given her a voice of pow-er. I hold that no speakers have a right to torture an audience, and if they have a voice that can't be heard, let them keep silent. Audiences have rights that speakers are bound to respect. This does not apply to any of the speakers mentioned above, but does apply to even some on the spirit nal platform.

Mrs. Hope Whipple read one afternoon a beau tiful essay on temperance; beautiful in its rhet. oric and grand in thought. She brings to our platform that culture and womsuliness that Mrs. Burleigh, Mrs. Livermore and Lucy Stone bring to the lyceum platform, and most glad am I to see that with returning health she returns to work. Those societies that have outgrown the "sweetened wind" and "hifalutin" of our ea: Her days, should call her to speak for them, for her presence is a benediction; her face, with its crown of gray hair.

Mr. Langly, of Springfield, and Mr. Chas. Sulli-van, both line singers, and the latter a fine inspira-tional personator, Mr. Baxter, Mr. Vandercook, and a chorus of ladies and gentlemen, furnished and a chords of hadres and gentlemen, idmission fine music; and we were very glad to meet upon the grounds a Spiritualist, and to listen to his ren-dition of his own songs, Mr. Walter Kitteredge, author of the popular, "We're Tenting To-night on the Old Camp Ground."

Liberal pamphlets were selling well at the book stands; bound books moved off slowly. Mr. Shobe's fine pictures of "The Transition" and "Celestial Visitants," sold well, and they justly de-serve a liberal patronage. The Banner of Light and the RELIGIO PHILOSOPHICAL JOURNAL were both for sale at the book stand. I was highly gratified to find the latter better known in New England than I had anticipated, and also to find your course approved by many of the oldest and staunchest of Spiritualists.

One Item :- On the railway train in Michigan, the news-boy dropped into our lap Thomas Paine's "Age of Reason.". This is a wonderful sign of pro-gress. Ingereoil's "Gods" and "Ghosts" have brogress. Ingersoll's "Gods" and "Ghosts" have bro-ken the ground for other liberal works, and now let the traveling public ask the newsboys for other liberal works, and they will be forthcom-ing. I asked once on the C. & N. W. R. R. for a volume of Emerson's, the boy had it not, but two weeks after passing on the same train, he had it for me, and later he told me he had sold several contes several copies My Lake Pleasant experience confirms my pre

vious opinion, that we can have in the West a camp-meeting, and make it a greater success than this of New England. But where shall it be? Why not by some of the beautiful lakes in Michi gau or Wisconsin, or in the beautiful groves of In-diana, or by the great lake's shore in Ohio or Illinois. Let us form an association for that purpose and make a beginning. All who are ready, re-spond, and till a better one can be appointed, I'll act as secretary, and can be addressed ill October 31st, care of Banner of Light; after that care of RELIGIO-PHILOSOPHICAL JOURNAL. Boston, Mass., 1878.

V. Fell writes: For the past three months the Spiritualists of Minneapoils have been favored with the services of Miss Susie M. Johnson, trance speaker, favorably known in Boston and Chicago. She has made a very favorable impres-Chicago. She has made a very favorable impres-sion here, indeed, and we hope and expect that at the approaching state convention she will be secured as the state missionery. Her control is of the highest order intellectually, and well adapt-ed to grapple successfully with the strong materi-alistic element in this city and section. Although quite a number of the Spiritualists here read, and are pleased with the Banner of Light is its general management, there are none, so far as I know, who endorse its course in sustaining frandulent mediums. While no one can risking impostors have never injured medial powers, or marred de-monstration of spiritual sgency; on the contrary, the Misses Fox, Mesers, Redman, Conklin, Koons, Jennie Lord, D. D. Nome, and hosts of others in the opening of the manifestations, not only submit-ted cheerfully to every test kindly proposed, but

were turned away. Message after message was written, and many times under a full gobiet or cup of water on the slate. Again, while one would hold the hand of the medium, others would shake hands with the spirit, and receive recognized se-cret-order signs and sentences. The spirit wrote to have the ladies examine the medium's clothes, etc., which was done properly. On being seated again, and all carefully examined under and about the stand, the state, with cup of water and pencil, was placed on her hand and under the stand. On bringing it out again, the cup contained a cluster of twenty-two beautiful flowers, torn from its parent stem, with buds and leaves, and a written message, sending flowers to an individual named. etc. This seemed to exhaust the medium somewhat; her tongue and lips became parched and dry, while her pulse ran up to one hundred and nine per minute. Messages were written and duplica-ted at the same time. Mental and secretly written questions were asked with reference to business and confidential matters, and I believe all were correctly replied to on the slate or by other manifestations, save once or twice when no re-sponse was given, and all under strict conditions asked by medlum, and imposed by us, séance lasting from two P. M. to half past five P. M., in open dav light.

Again on Sunday, I called at two P. M., by rejuest, when one of the railroad magnates of the Northwest was investigating. He was equally successful, and procured a fine cluster of phlox -(names given) more than a thoufromsand miles away. Bro. Bundy, you know the names I have withheld in this communication, and can youch for their fitness for testing the gen-uineness of mediums. The beauty of the whole thing is, the lady herself asks fraud-proof condi-

A Training School for Mediums.

We were pleased to see in the last issue of the JOURNAL, that you are in favor of having a school for mediums established. Your remarks in regard to taking mediums out of the hands of their spirit controls, are unanswerable, and your assertion that "knowledge becomes the true savior, the re-liable guide," is the whole truth in a nutshell. Mediums as a general thing, are exceedingly sus-ceptible, and when not educated, or are fakely taught, become mere machines in the hands of designing persons, and being perfectly credulous, can be made to pervert realities at their bidding, and in all things are less reliable than idlots. It is, therefore, imperative that their education chould be attended to, if we desire to further the cause of Spiritualism and spirit control, etc. The question naturally arises, how is this to be

effected? Simply, we would suggest-teach them the true nature of their condition, and their powers while in it, whether they have entered it naturally or by instructions, for, without a perfect knowledge of their powers and capabilities, they cannot resist false impressions nor make a choice between right and wrong, consequently cannot be responsible, nor give results which would be like-ly to convince or satisfy any one. Ignorance in regard to their powers often, also, subjects them to unnecessary suffering during spirit control, as well as to diseases which a susceptible nature renders possible, and not knowing how to avoid, they sometimes positively create. These unnecessary afflictions often harass them

through life, and could be effectually obviated if they understood the true nature of their powers of resistance, as well as of their clear-minded or psychometrical capabilities.

We have no fault to find except with your ideas of statuvolence, which you have classed with the mesmeric or psychological conditions. True, it is the same condition, but it must be remembered is the same condition, but it must be remembered that the statuvolic is the educated condition of that state, and that all persons who are in it can-not be trified with, nor made to believe any of the idiotic perversions that are practiced upor those who are measurerized, or are in a psychological condition. True, they can read the mind of the operator or teacher as well, but as they have been educated, and understand the true nature of their condition and powers, they are in full nontheir condition and powers, they are in full pos-sessation of their senses and faculties, and consequently of their will-power, and therefore are not subject to the will of any one else, but perfectly independent, and can think, reason and control themselves as well as when they are in their natural condition.

If, therefore, we wish mediums to be rational, responsible and useful beings, teach them the true nature of their capabilities, and the "glad tidings" from the immortal future will come to us in their WM. B. FAHNESTOCK, M. D. purity.







RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Paste.

moted, the author gives graphic descriptions of spiritual manifestations had at over twenty dark seances recorded in the Bible, making a work of over five hundred pages to describe them. The same minute description of parallel manifestations that have taken place in the past quarter of a century, would make volumes enough to load a steamship. In alluding to modern manifestations, this plous Daniel March, D. D., says: "The spirits of the mighty dead have something else to do than to answer the call of conjurors and clairvoyants in any age, in any land. And if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their name." How easy it is to "strain at a gnat and swal-

low a Campbell!" As further evidence of the changes that the discussion of Spiritualism has produced in these days, we quote the following as re-lated by Dr. Peck, the presiding elder of the New York District at the Sing Sing camp-

meeting: "I heard," he said, "that my brother-inlaw, the Rev. Mr. Lovejoy, was dead. He was very dear to me, and I was greatly grieved. I lay down to rest, and slept, and as I slept it seemed to me that Brother Lovejov stood heside me. "Why, I thought you were dead!' I exclaimed. He raised himself, and with a triumphant expression nimself, and with a triumphant expression answered, 'I am what you call dead, but I still live.' 'But they told me,' I said. 'that you had been buried; that your body was in the grave at Stratford.' 'My body is there,' he said, 'but my spirit is free, and I have seen the glories of the better land.' 'Oh!' I exclaimed, 'I am so glad to meet some one who has died and has hear to heaven! The who has died and has been to heaven! \mathbf{D}_{0} tell me about it.' Then he told me. He said as he was about to die he heard his friends around his bed say, 'Now he is unconscious,' yet he never was more conscious in his life. He knew he was dying and trembled. Suddenly he seemed to come to a deep and dark river, and he dreaded to cross; but one appeared. glorious and lovely, who, reaching out his hand, said: "Take my hand.' He hesitated, so pure seemed the Holy One. 'Take my hand,' he repeated, and he obeyed, and lo' hestood on the heaven side of the river and walked up to the celestial city. I asked him to tell me of its glories, and he told me of heaven. I never have tried to repeat his words-I could not; but 1 see the vision of the city as he de-scribed it. Ohl the glories of that land no tongue can tell. As he ceased I awoke. My dream was ended."

When we realize the progress of Spiritualism in the past twenty-five years, in spite of the formidable opposition arrayed against it, to us our duty seems plain:

First, To provide protection and a home for all who enlist under the new gospel banner. We should organize so as to secure the advantages of united, well-directed effort, "for in union there is strength."

Second, Lay aside all fanatical vagaries and objectionable isms, seek harmonious relations with ourselves, and with each other, strive to live pure, upright, exemplary lives, furnishing living examples of the elevating and regenerating influence of our spiritualistic faith.

truths of the better gespel, as to capty conviction to the hearts, conscience, and un-derstanding of men and women everywhere. When absolutely convinced of the truthfulness and reality of messages direct from the loved ones on the other shore, they will gladly receive their direction and instruction in place of old teachings that furnish no better solace in the dying hour than "that death is but a leap in the dark."

ism, and, in summoning us to believe our-selves, compels us to believe in God, if not in spirits.

In spirits. Even in the orthodox theology, God is substance; that is, a Something including, or commanding, all the potencies of matter and of mind. This admission of a supra-material *physis* in God-this spiritual real-ism from the material physics in God—this spiritual real-ism—furnishes not only an escape from the errors of a lifeless materialism, and of an abstract and attenuated Spiritualism, but is the synthesis of the partial truth that is in both

Is it, then, materialism to call the soul a substance? Truly if we allow this doctrine of unsubstantiality to prevail, it must lead to a direct negation of the real existence of God and of the soul; for every man of common sense will ask, How can that be real which is unsubstantial?

The soul, then, is a real substance, into which flows the Divine Spirit as the sub-stance of all substances. Thought implies a thinking substance, as much as sight or hearing implies a seeing or hearing substance.

One factor of our personality is made up of solids and fluids, and these are kept in motion by another factor in our personality that is not solid. This non-solid factor has attributes of thought, feeling and will; but it has no direct perception and no adequate conception of the mode of its connection with the solid and fluid ingredients of the tangible and visible portion of our personality. But the intangible, invisible part of the

person, in some way, arrives at a practical knowledge of the reality of other intangible and invisible persons, clad like itself in sim-ilar vestures of solids and fluids. Can any one tell how he attains to this knowledge? The logical process by which it is reached is defective, and cannot be satisfactorily analyzed. Shall we therfore conclude that we have no valid evidence of souls like our own in the living bodies like our own?

Equally do these considerations apply to the fact of materialized spirit-forms, manifesting individuality, will, intelligence and affection. The attempt to explain them away as nothings, or as mere illusions, is in violation of all that experience by which we arrive at the commonest facts of existence.

The materialism that rejects all supersensual facts cannot accept the alleged form-manifestations by supposed spirits. Its fundamental postulate is, that there can be no qualities in matter that are not matter. The fact that there is an order of persons inappreciable by the ordinary human senses, but who can act upon physical substances, and manifest intelligence, is, therefore, to materialist the assumption of a miracle; and they conclude that as miracles are impossible, spirit materialization is impossible.

But Spiritualism admits no special miracle; it regards every phenomenon as in harmony with natural law; nature embracing both the visible and invisible realms. It proves the amazing power of spirit over matter-a power which is miraculous only to those who do not realize that matter is no impediment to spirit. Now this is a fact which Spiritualism experimentally establishes. Therefore it is a fact of science,

It may be that what materialistic science postulates as atoms are themselves infinitedivisible; and that in tracing matter up Encourage and assist each other, and do to its primary constituents, we shall arrive all we can to aid the higher intelligences of at last at points merely of attraction and the invisible world to so present the evi-dences of immortal life, and the heavenly er words, centers of motion or of force. like the monads of Leibnitz, or the atoms of Hartmann. The only substance or basis of matter that we can discover will then be an unknown Something which Materialism may call Force, but which Spiritualism has quite as much right to call Mind or Will. A recent anti-theistic writer, under the name of "Physicus," labors to show that First Cause can be no other than Force, and that the Will does not, any more than other agencies, create Force; for, "granting that it originates motion, it has no means of doing so but by converting into that particular manifestation a portion of force which already existed in other forms. Volition, therefore, does not answer to the idea of a First Cause. Force has all the attributes of a thing eternal and uncreated. But Force is a Proteus which no human science can trace to its origin; and it is a mere begging of the question to say that Force is independent of Mind and Will. "By the law of *parcimony*," says Physicus, "we are forbidden to ascribe a phenomenon to a supernatural cause when a natural cause will serve." Spiritualism, in merging the supernatural in the natural, is experimentally limited by no such law. What materialism calls force, in its ultimate analysis, may be purely spiritual. Even science admits that the imponderable elements exercise an immense influence over the ponderable; and the investigators of Spiritualism know that spirit exercises a power over matter, which, to the uninstructed, seems supernatural. The hypothesis, therefore, that what materialism calls Force has its origin in the Divine Will, and that its socalled "persistency" is merely a concomi-tant of that will, is perfectly legitimate and unaffected by any scientific objection. "Physicus" quotes Mill to show that causes may give to their effects a perfection which they do not themselves exhibit, and that this brute matter may have originated consciousness and mind. But Mill's argu-ment is obviously shallow and unscientific. Here it is: "How vastly nobler and more precious, for instance, are the vegetables and animals than the soil and manure out of which, and by the properties of which, they are raised up! The tendency of all recent speculation is towards the opinion that the development of inferior orders of existonce into superior, the substitution of greater elaboration and higher organization for lower, is the general rule of nature." This general rule is not disputed; progress is the divine order of things. But what a mere fiction of an analogy is it to leave us to infer that vegetables and animais are produced merely by the soil and the manure, which are the conditional means for their generation! The experiment has been repeatedly tried by careful weighing, and it has been found that a plant gets much more of its bulk and weight from the atmosphere than from the soil. As for its properties, they may be spiritual in their nature, and in no sense the gift of the soil. The sun and the air are essential agencies; the hypothetical ether may be an important factor; and, before these, comes the Eternal Principle of things which no consistent or scientific theory can confound with blind and aimless Force. It is, therefore, a wholly unfounded assumption to say that there is any real analogy in nature for the assertion that Consciousness and Mind can reasonably be attributed to brute Matter as their sufficient author.

the idea of spirit, on the contrary, all mate-rial properties may be deduced.

SPIRITUALISM IN CLEVELAND. Letter from Dr. D. P. Kayner.

After a sojourn of nearly a month in Cleveland to fill an' engagement to lecture the Sundays of September, I have concluded to write up the condition of Spiritualism as

to write up the commentation of the it has a forty thousand inhabitants. It was one of the constitualism was planted thousand inhabitants. It was one of the first places where Spiritualism was planted and took deep root. When I visited this place in 1854, I found a large number of ac-tive, energetic Spiritualists, only a few of whom now remain. Our old friend and co-worker, D. A. Eddy, passed on last spring. Hezekiah Camp, Mr. Critteudeu, Postmas-ter Gray, and his brother of the Plaindeal-er Mr. Everett of the Spiritual Universe. er, Mr. Everett of the Spiritual Universe, and many others of the old pioneers, are gone. The Plaindealer has passed into oth-er hands, and the Spiritual Universe and its successor, the American Spiritualist, have died out.

It was here the famous debate between President Mahan and the Spiritualists occurred during my stay in 1855. It was open-ed on the part of the Spiritualists by Prof. Rhen, of Philadelphia, and continued, after the first evening, by Joel Tiffany, and result-ed in an overwhelming defeat of the champion of orthodoxy, after a combat of intellectual forces for a week or more.

We now find all grades of society here have been penetrated by the mighty power of spiritual truth, and we believe there is not a church in this city of churches, but what one-third of its membership and attendants are firm believers in spirit communion. On every hand here I am meeting those who attend my meetings a part of the time, holding circles for development in their homes, and still are members of some of the churches here. They say they are Spiritu-alists from necessity, because their spirit friends have come to them when alone, have shown themselves to them, and have communed with them. One lady who was an active and exemplary member of the Baptist church, was made a Spiritualist by having her son-in-law, who had died without making a profession of religion, and whom she was mourning for as lost, come to her when alone, and bring her the assurance of a better life in the Spirit-world. She call-ed for a letter of withdrawal from her church and has united with the spiritual so ciety since I came here. The family with whom I am stopping are not members of the Cleveland Society of Spiritualists-the lady being a member of the Disciple Church—and yet they entertain the speakers for the Society, attend many of their meetings, and hold weekly circles for development, and two of the sons are becoming developed mediums-one quite advanced.

I am informed there are many fine public mediums in this city, besides numerous private ones. It has been my good fortune to have sittings with two of whom the public should know more—Mrs. Sarah F. Pirnie and Mrs. Tillie Cook. Mrs. Pirnie resides at 285 Perry street, and is doing a most excellent work; possessing remarkable heal-ing powers, and bringing you into familiar converse with the loved friends in spiritlife, giving their names, and demo ing by the communications, their identity. Mrs. Cook is at 70 Ontario street, and is also an excellent test medium, having controls of a high intellectual order. Besides, we hear of good work by Mrs. Dr. Newcomer, Mrs. Standen, and Mrs. Simes and others. Sitting in a circle shortly after coming to this city, I saw clairvoyantly a bright lightspringing up near the west end of the via-duct in Cleveland, West Side, and announced that a medium was being developed, or would soon be developed there, who was to become one of the brightest lights in Spiritnalism. Last week while crossing the river on my way to dine with Dr. Benton, I mentioned what I had seen. He requested me to point out the locality, which I did. Taking me to the block I had designated he introduced me to a child, a little girl about seven years old, who was never taught to write, and yet under control is influenced to write communications from spirit friends. There is no possibility for deception in this case. A light is arising there to illuminate the spiritual atmosphere and furnish brighter evidence of the linking together of the two worlds. The Cleveland Lyceum was organized by A. J. and Mary F. Davis in January 1968 and has been in continued existence ever since. It has had seven different conductors, and Thos. Lees the present conductor is now serving his third term. It has numbered as high as one hundred and seventyfive in line of march, but now numbers only about sixty or seventy, having still some of its old members. It follows closely to the Lyceum manual, but introduces from time to time new exercises. Mr. Lees has of late introduced brief scientific lectures in language adapted to the compre-hension of the children. I had the pleasant duty to inaugurate the course Sunday, Sept. 15tn, by a familiar lecture on Digestion, and was followed on the 22nd by J. H Harvey, Esq., a well known attorney and temperance advocate, on the deleterious effect of alcohol upon the stomach, illustrat ed by charts and diagrams. Mr. Lees i thoroughly posted in the Lyceum work and puts into it his usual business energy to make it a success. There is also a mite society here known as the "Good Samaritans," which co-operates with the Lyceum and 1s doing something in a social way to relieve the worthy poor While the general work conducted by the Spirit-world is thus going forward, the organization known as the First Religious So. ciety of Spiritualists of Cleveland, from some reason or other fails to present the workings of a real live institution. Depending upon a door fee and giving their speakers a percentage of the same for their lectures, necessarily causes a failure both to the society and the speaker, as it releases the members from all pecuniary obligations to the speak. er and makes it optional to them whether they will support him by their presence and moral influence, as well as their dime. As the real lecture season does not fully commence before November and closes in March, those who come before that time, or con-tinue after it, will be necessarily doomed to disappointment with regard to being paid for their time and services. Besides some of the officers and members say to the speaker, "If you have ability to entertain and draw an audience, you will get your pay for your labor; if not, you must be contented with what you get." Now this is placing a speaker in a false position. He must not only furnish the material for food and keep the pot boiling, but must furnish the fuel. cause, it everywhere substitutes force-a word which here explains nothing,-it al-ways leads us back to this everlasting dual-spirit-life cannot be explained; but from do this without any effort on their part to too, if he wants these people who make themselves irresponsible to the speakers, to

aid on the work and amid a multitude of embarrassing circumstances. I do not complain alone for myself, but for other speakers as well who have fared even worse in this respect than I have done. There is no justice in this course, and I would say to all speakers, never go out of your way to take a percentage of a door fee with the expectation of financial success. Physical and test mediums may prove a drawing card and make it pay through the novelty of the attraction, but to reduce the spiritual meetngs to the level of the show business and gnore the science and philosophy of Spiritualism, can only result in retarding the progress of mind by dragging the intellect down to the entirely phenomenal plane and resolving mankind into an army of wonderhunters; and instead of their becoming thinkers and reasoners they will be like the inhabitants of ancient Athens in the days of Paul, and gather at Mars Hill, or some other place only to hear and to tell of something new.

My engagement closes here next Sunday, Sept. 20th, when I shall return again to my home in St. Charles, Ills., ready for active work, either in treating disease, or on the rostrum, whenever the friends are ready to meet their obligations to the workers, and pay a reasonable sum for services.

Cleveland, O., Sept. 26th, 1878.

A PERTINENT INQUIRY.

Is Fraud the Basis of Spiritualism?

In these days of universal reading, the influence of the public press, as an instructor, is incalculable. The responsibility of those conducting it is measured only by the extent of its influence. It is a powerful engine for good, if animated by a conscientious and pure desire to teach the highest truth and virtue; and it is an equally powerful engine for evil, if animated by low, vicious and im-pure desires and impulses. Especially is this true of that portion of the public press, which professes to be the exponent of relig-ious and spiritual truths. Pre-eminently is this true of that portion of the public press which professes to be the exponent of that highest, purest and noblest religion yet revealed to man,--Spiritualism!

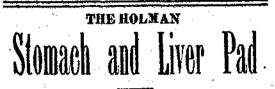
Since the sources of spiritual truth are more accessible to Spiritualists than to others, it follows that the aims, aspirations and teachings of the Spiritualist press ought to be proportionately higher, purer and nobler. It ought to stand for all that is honest, pure genuine, sincere and true, and *against* all that is dishonest, impure, false, fraudulent, tricky and deceptive. By the common judgment, this much is required of our common schools—and certainly no less should be de-manded of the Spiritualist press.

A public newspaper must be held respons-ible for all it publishes editorially; and must also be held responsible for the moral effect of the sentiments and assertions of all communications which it publishes, unless it disclaims them as conspicuously as it publishes them. It may be proper sometimes to publish vicious sentiments contained in a communication, when the object is, by edi-torial comments thereon, to show their falsity and injurious tendency as a warning to the public; but if they are published without a disclaimer, without a word of comment, the reader has a right to assume that the editor endorses their moral character. THE COHE 30 агащоно вна снагасие per, as a public instructor, may be determiined and fixed as well by the contributed articles it publishes as by its editorials. If the moral, religious and spiritual tone of a paper is low and vicious, it will naturally ittract to itself many contributions of that character; but if on the contrary, it is high, and pure and spiritual, it would never receive a contribution of that stamp for publication, except with the full expectation on the part of the writer, that its destination would at once be the editor's waste basket. These thoughts were suggested by a communication recently published in the Ban-ner of Light. It was given a prominent po-sition on the first page of that paper, and its sentiments were not denounced, or even disclaimed, in that issue of the paper, nor have they been dissented from in any subsequent issue. The writer of the article says the views therein expressed by him are the results of "years of thought, study, observation and investigation," and the "views" so expressed are thus conspicuously put forth with the endorsement of that paper. The following are some of the "views' contained in said article:

those who practice, uphold, sustain, apol-ogize for, or palliate such outrages upon public decency and private feelings, must, in the light of the great truths of Spiritualism, sooner or later go to the wall. They cannot face the sunshine" and live.

SANFORD B. PERRY.

OCTOBER 5, 1878.



The Holman Stomach and Liver Pad has effected more cures;

The Holman Stomach and Layer Pad has made warmer friends; The Holman Stomach and Liver Pad.

has grown faster in favor than all the world's trestment combined.

The Holman Stomach and Liver Pad -the new external treatment by ABSORP-TION-cures the SEVEREST CHRONIC, LIVER, and STOMACH DIFFICULTIES.

- he Holman Stomach and Liver Pads have proved efficacious in at least ninetcen-twentieths of all the diseases man is heir to.
- To the Permanently afficied, also the pe-riodical sufferer, and all who are exposed to the dread scourge, Mainrin, NOW is the time to apply The Holman Stomach and Liver Pad, and thereby save a world of trouble and suffering.

MESSIS. BATES & HANLEY, Agents Holman Liv er Pad-Gentlemen: Allow me to thank you kindly in behalf of our friends as the south for the Hotman Pads donated, for I am satisfied after hav-ing thoroughly tested the merits of your "Pad," myself, and from the trustworthy testimony borne by others, that it is a most valuable remedy for disordered Stomachs and Livers, Billous and sick headache, and doubt not it is a preventive of dis-

Yours truly, A. T. HEMINGWAY, Secretary Y. M. C A.

INTERESTING EVIDENCE.

Dr. D. A. Loomis, late assistant surgeon U. S. A. and professor of obstetrics and diseases of women and children, St. Louis, Mo., has written the follow-

GENTLEMEN-The Pad is a success. I have give en its workings a personal inspection and I find that it merits my professional sanction. It acts kindly, safely and effectively, and comes the nearest to a universal panaces of anything I know in medicine. The principle upon which it acts is as old as Hippocrates himself, and the only wonder is that the medical profession has not been simplified and made of some practical use to suffering humanity. I especially recommond the Pad in all majorial affections, and in chronic diseases of the various organs it is invaluable.

Capt. L. Guthrie, master of the schooner "Simpson," said: "I had a severe attack of fever and ague which hung to me for months. I also suffered greatly from bronchitis accompanied with an alarming cough. I obtained a Holman Liver Pad and wore it according to directions. I am entirely cured and enjoy excellent health. All praise is due to the Holman Pad, I have recommended dozens with marvelous results.

A Sovereign Remedy for all forms of Stomach Troubles, Billious and Malarial Fever. No Fever and Ague where the Pad is worn as directed.

Messrs. Bates & Hanley, the general Agents of the Holman Pad Company, are located at 184 Mad-ison street, where they have a set of elegant offices, with separate spartments for ladies.

25 Fancy Cards with name 10c., Pieln or Gold, Agents outfit 10c. 159 Styles. Hull & Co., Hudson, N. Y. 24-26-45-5

It is estimated that Spiritualists in the United States and the Old World now number over twenty millions.

The cardinal principles of their faith are rapidly modifying and giving tone to the theological teachings of the civilized world. With this moral responsibility resting upon us that we may do humanity more

good, we should come up higher, and by example and purity of life demonstrate to the world that it is the result and practical working of a faith based on positive knowl-edge of immortal life. Meantime let us do all we can to place within reach of our fellows the same opportunities that have been so satisfactory and convincing to us.

Any attempt to urge men and women for-ward, even in the right path, beyond the measure of their light, will turn out a failure; but by convincing their understanding and conciliating their affections they will cheerfully go forward of their own accord.

With the flood of light now emanating from the Spirit-world, the time is not far distant when mankind throughout the civilized world will accept the glad tidings that come over the invisible wires to aid them in ascending those mountain steeps to the beautiful table-lands where the terrestrial and celestial blend in one. In conclusion, we will adopt the appropriate admonition of the great classic:

"If difficulties bar the way Thy magnanimity display, And let your strength be seen; But oh! if fortune fills thy sail. With more than a propitious gale, Take half thy canvas in."

DEVOTIONAL SPIRITUALISM.

'Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY.] [The thinkers and seers of all the ages have een laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and ntitle his inbors to the highest consideration. It is to be understood that in publishing what apcessarily, endorse it all.-ED. JOURNAL.]

Matter and spirit, though ideally distinct, may be never separate. The spiritual forces require matter for their expression; they must have a substrate. Divorce spirit in thought from all grades of matter-from all space-occupying activity-or place it in opposition-and it becomes an empty ab-

straction. Materialist! I grant that you may testify to the reality of your sensations, but as to what occasions them, all that you say in-volves this reciprocity: Something, which you call matter, is the occasion of sensa-tions which are felt by another. Something, which I call spirit. Thus, whether philoso-phy, after having outgrown theological dog-matism, spiritualizes matter or materializes thought, idealizes being, or realizes ideas; thought, idealizes being, or realizes ideas; or whether, identifying substance and cause, it everywhere substitutes force-s word which here explains nothing,--it al-

The whole tendency of Modern Spiritualism is to demonstrate that to the soul, in contradiction from the external body, and to spirit in contradiction from external na-

"To my mind fraud has the deepest significance In connection with Spiritualism-its present stat--I regard it as essential. It is a safety-valvethe touchstone of Spiritualism,

"I say it without fear of contradiction: take fraud out of Spiritualism, and it would dash to pieces in a twelve month. You would deprive it of its safe-ty valve. Instead of curses, it should receive bless-

ings. "The office of public mediumship is to divert the attention of the masses from Spiritualism, per se: It keeps the creat ignor-It is ever on the stage. It keeps the great, ignor-ant world amused. It is the butt of science; it provokes the Christian's mirth; it draws the ridiale of the rationalist, and the sneer of the skep-

"But in the meantime, behind the scenes, in ten thousand homes, the cause goes forward through ten thousand private mediume."

What do Spiritualists, whose aspirations are for spiritual development, who desire to have their lives and conduct governed and controlled by the great truths taught in the philosophy of Spiritualism, think of these "views"? What do they think of a public newspaper professing to be an exponent of this philosophy, that will publish and en-dorse such "views"? Does the Banner of Light aspire to become and be a Banner of Darkness? Does it endorse a "view," that fraud is the basis on which Spiritualism rests; and that without fraud, as a foundation, Spiritualism would go to pieces in a twelvemonth? Does it endorse that other "view" that the office of public mediumship is merely to divert the attention of the masses from Spiritualism, and simply amuse the ignorant world, so that behind the scenes the cause of Spiritualism may go forward through the aid of private mediums?

That there are gross frauds in many al-leged spirit manifestations, is too true, and it is equally true that it is the duty of all sincere and earnest Spiritualists to do all in their power to ferret out, expose and sup-press this excrescence, which, by the aid of such "views" as are expressed in the com-munication above referred to, has attached itself to Spiritualism. No philosophy, not based on a sure foundation of truth and reason, could, for a "twelvemonth," carry such a load as "views" like these have heaped upon Spiritualism.

That there are some professed public mediums, who act upon the "view," that their mission is to divert the attention of the masses from Spiritualism, and to keep the great, ignorant world amused, is also too

But the question of fraud, deception, trickery and imposition in mediumship has, under the influence of the Spirit-world, recently been presented to Spiritualists and in-vestigators in all its naked deformity; and D^{R.} AIKIN, 70 State St., Chicago. (Book free.) Specialty: Langs, Nerves, Debility, Cancers, etc. 21:25-25-24

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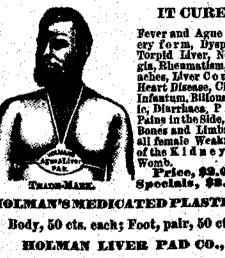
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