Eruth Bears no Mask, Bows at no Buman Shrine, Seeks neither Place nor Spplause: She only John a Bearing.

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JNO. C. BUNDY, EDITOR.

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THE ROSTRUM.

Spiritualism the Oemonstrator of a Future State of Existence.

An Address Delivered by E. D. Brainerd

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL At a Union Meeting of Mantue, Garretts-ville and Ravenna Spiritualists, held in Atwater 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.

Whatever may be urged in support of the doctrine of total depravity, history proves that man, in all ages of the world, has intuitively inclined to a belief in a future state of existence, and is by nature a religious being. 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 religious beliefs, only proves that hitherto the evidences of a future state of existence have not been sufficient to satisfy the human mind, and could only be accepted through a blind faith but poorly understood. Hence the necessity of more direct and positive proof to save the world from drifting into the cheerless belief of materialism.

The Spirit-world, recognizing this fact and man's necessities, have sought to establish a telegraph line by which human beings 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 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 fellows, who have been compelled to thread their way with as much caution as did the tugitive slave with his eye fixed on the

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In alluding to scientific truths, we may stop to inquire what is this thing we call science, which commands so much deference? Simply trained and organized com-mon sense. Swift says old sciences, like old stockings, are easily unraveled by beginning at the foot. Prof. Huxley, the greatest scientist of the old world, says, "Before 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-learning 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 having 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 less that ripened into a mower, resper, 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.

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 Galleo, 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 to-day 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,

there were seven openings in a man's head, seven days in a week, and confequently 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 rip-pling brooklets, in the chemical analysis of the soil, in the symmetry of the snow flake, in the brilliancy of the dewdrep 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 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 traditions

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

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 prejudices. Public senti-ment, 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 city and sow it with salt; claughter all, both man and woman, old and young; dash the little ones against the tones; 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 usual by the Rev. Dr. Kitto, of England, who, in commenting on Samson's achievement when he set fire to the fields of the Phillistines, already white for the harvest, said: "We cannot say anything 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 frees of Smithfield were lighted, witches were hung in Salem, Quakers were whipped at the cart-tail in Boston. In this enlightened nineteenth century should we 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 way faring 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 the Great Eastern? Mr. Beecher may well say: "The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a land-scape 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, 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 and less demandies and eternal hell, endless damnation, and the devil disappear in the broader light. Spiritualism denies only by affirming higher and better evidence. It attacks error only by the statement of truth. It "shatters the idol, that i, 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 everyother age in order not to believe those that take place is 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 man-kind? If the intelligence of the invisible world accomplish this, will they not do more than all the theological teaching at

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 Jeap." celebrated scientist, &r. 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 tianity 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 as-tonished at the number of mediums long since developed, and the amount of investigation secretly carried on in the higher cir-cles of erthodox society.

Compared with the past, this is indeed a crogressive age, but with all our boasted mowledge, how little do we know, and how 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 conceased, the silent 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-liabing and spiritual, than objects of sight, hearing and taste. Possesser with immortal powers; instruments of most delicate

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 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 rolled 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 governed by unchanging, immutable laws. It has long-been conceded that the starry systems 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 irresistible flat. Every movement of the glittering 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 abey ance. Refreshing, rains, gentle dews, and warm sunlight clothe the hills with forests and the fields with vegetation. Slowly and surely the work goes on; no-confusion exists, no mistakes occur in the world of matter; can it be that the direction of human

affairs is left either to chance or special Providence, or the caprice of man? Intellectual, moral and spatitual development, and culture seem to be nature's aim in regard to man, and all is governed by a power we cannot understand, who controls and directs without consulting our wishes or being governed by our wills. A law of necessity governs these things which man did not create, neither can he resist. Fashioned by a power he cannot see, man is snoving on over the sea of life of an un-known 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 precedthat 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:

"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 translated 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 1553 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 1800 by Rev. Edward Berwick, a vicar of Ireland, is full of evidences of the then existing inner

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 El-

The Neo-Platonists possessed these occulpowers in the early centuries and transmit-ted them down to the middle ages. See Draper's Intellectual Development of Eu-rope, pages 299 and 300. Wm. Howitt's His-tory of the Supernatural, Vol. 1, page 209. A A profound and celebrated work, enti-tled, "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

"Isis Unveiled," a work recently published in two large quarto volumes, by Helen P. Blavatsky, the noble Bussian lady, scholar and world-wide traveler, is probably the most truthful and exhaustive work on oc-

The works of eminent authors and profound writers can be traced in regular chronological line from the dawn of time, furnishing indubitable evidence of man's belief in communication from the Spiritworld. On account of preconceived religious theories, manking seem to cherish a welcome blindness to all these facts and

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 secular 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.

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 sustain 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

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 spiritual church. We do not understand our spirit-friends to teach anything of the ind; like one of old, they "come not to conagmn or destroy the world, but to savest." They condestroy the world, but to savest." They come to bring us direct, and absolute proof of their continued identity, their manner 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.

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 re-ligious faiths.

There may be much error among the respective religious organizations. Suppose there is; as Spiritualists are we prepared to cast the first stone? We have far greater respect for an honest, conscientious Christian 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 (confldentially) 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 unwise 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

significantly called Campbellites) were denounced by other denominations as worse than Heathens, Infidels or Atheists? Suppose Spiritualists are persecuted, ridi-culed, and laughed at; so was Noah while

popular sect known as Disciples (formerly

building the ark; yet it is claimed that in consequence of a somewhat protracted but well-timed shower. Noah made his pro-gramme a success, and his craft a saving in-

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, fields 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 ferward into a universe crowded to overflowing with Infinite Life, which above and beyond still beckons it on.
Spiritualists have no occasion to excite
the 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, whether real or imaginary, and all the isms that can be loaded on; consequently we are carrying much that had better be thrown overboard as not being worth the freight.

Suppose an individual should enter into an undertaking to dig down and remove

one of the Alleghany Mountains; he starts in with twenty men, ten mules, and as many carts. Suppose instead of removing the earth load by load in the usual way, he in-sists that the entire mountain shall be loaded 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 merita? We once beard 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 own strength, and a determination to carry out the undertaking, he managed to offer as an amendment to every bill 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 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 ipecac.

Lowell says: "The devil loves nothing better than the intolerance of reformers, and dreads nothing so much as their charity and patience."
"No rouds 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 religion from the same motives that they marry; not from love of the person, but because of a large dowry."

Clergymen in all the different denominations are presching the spiritualistic documents.

ions 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 and feel, and work more mightily and con-stantly than ourselves. As these invisible, unembodied partners of our toll, and share of our spiritual life, have sometimes stepped forth from bekind the curtain that hides the unseen world, to show us that we may have witnesses to our condect 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 eyes 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 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 it weary; they have eaten bread as if hungry; they have received hospitality at human homes at evening, as if 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 un-hurt 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 extent." We have quoted at some length from this eminent theologian, thinking no better Spiritualism can be preached.

In the work from which the foregoing is "It gives us a higher and truer estimate

THEON.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNT /. · [CONTINUED.

Are those deeps exhausted? Is this Infinite ocean dried up? Must genius forever plod "over those arid, stusty plains of history, and no more tread the steep and magnificent pathway of the gods? An affirmative to this quesnary scholarship. Scholars, divines, poets, all need more reverent spiritual trust; and it is my experience, as a Spiri itualist 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 hot 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 erect 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 intense individualism. The greatest need in society, is individuality, not a mockish pedantry—but a real, genuine, 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 dismands to knew by what right it dominates the seve 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 Judeaized 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 individual 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 social and religious captive. Unitarianism with all its talent and scholarship has failed to do it. Spiritualism is a perfect triumph in this affair of social and spiritual emancipation. 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, there is slavery." Read John Stuart Mill on liberty, and then say if you can that Spiritualism has no value. Before John Stuart Mill wrote his work on liberty. Spiritualism was striking off the chains of custors from thousands of creed-bound Americans. And is this emancipatory tendency 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 tyranny is constantly contracting down upon the souls f 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 society has 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 oblinion" tries to do afterward, by its meddlesome and timering propensity, viz: to cut all persons down to the same stajure 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 kinders 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 extendof 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 temper-ance, 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 unpopular and needy. It is per sen 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?

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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 contro-versy is from a New Haven latter 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 exercise in the public schools. Instantly there followed a protest, which, when put into formal shape, was signed by some five thousand tax-payers. A counter esolution 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 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 up such an agitation as would result in the election 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 re-peal, and these, with the three new members, will make

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 wehemency 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 Haven Palladium, he has had abundant opportunity to exercise it. He has found his strongest support among the people of small means. These characteristics are the action of the board as infidel in its tenderty, 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 re-

members of the board who voted to dispense with religious exercises were all church members and consistent 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 Congregational church, to which Mr. Sperry belonged, and wa 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 announced that they sustained the board in this action, 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 delivery and many of these have street over 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-

lieves that there should be an entire separation of hurch 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 clergyman, 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 religious that the danger was that the danger was that if religious that the danger was that if religious that the danger was that the danger was that it religious that the danger was that the danger was that it religious that the danger was the danger was that it religious that the danger was t 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

Prof. Robinson, of the Yale law school, now a Roman Catholic, but formerly a Profestant 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 ack welledge Him.

But there suddenly came up, a few weeks ago, a com-plication 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 Catholic and those who wish religious exercises resumed. This complication arose from the action of the board in re-gard to a parochial school in St. Patrick's Roman Catholic 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 fol lowed, and many plans were suggested. It was finally agreed that the beard 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 school, 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. 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 Hamilton 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 thay regarded as an injustice. This, however, has not gone so far as organization, but it became a very potent

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 support the board in any action that tended to get a school taught by the Sisters of Mercy off its hands, while, on the other hands there were not a few who supported 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

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 under-standing 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 other hand, 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

The impression now is that, under the skillful lead of Postmaster Sperry, the vote on Monday will prac-tically 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, 4,881; those opposed, 1,963.]

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 exercise of reason or a wise investigation of the present or future of man. Hence, as a class, they are liable to more direct impoverishment of spiritual wisdom than people are who are in the full use of their reason-ing faculties, and in the habitual exercise of the mind 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 devoid of philosophy. They sit negatively at the dark end of telegraphic conductors, accepting anything, all the heterogeneous stuff, claiming to be trustworthy information, which real or unconscionable mediums pour into their unused, credulous brains. Some noble exceptions 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, is 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 universal 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 philosophical explanation rather than to a spiritual harlequin. 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 general advice irrespective of the seeker's phase of mind. The performance by its strangeness does not always secure the noviciate's interest to the object originally intended-proof of immortality. The interest or attention is often given to the curious, to the mystery and the modus operandi. The mind is not always interested 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 medium hip; 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 highsource and acting upon it without the usual appeal to reason, is deplorable indeed and in those who possess 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 infor-mation 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 indiscriminate 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 Delphirs, and the straw and superscription of some such Delphirs, and the straw and superscription of some such Delphirs, and the straw and superscription of some such Delphirs. perscription of some such Delphian authority to-day, it goes for naught, and feason stands in the shadow of

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 presenting 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 supof their influential hearers, liberal though they are supposed to be. This state of things is creeping into our ranks and cannot be successfully defied. This restricted kind of teaching indicated does not permanently advance men in divine ideas. If a spaker 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.

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 the constant study and labor which calls into exercise the faculties of reason. 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 curiched in wisdom by invisible servitors, is a fettly represented by the service of the large on the 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.

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 fundamental principles of spiritual philosophy; must be admitted 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, enlarging and unfolding those faculties which characterize man from the lower animals.

The parable describes the diminutive size and grad-ual unfolding of man through the operation of the law

of nature.

Another parable put he forth unto them, saying. The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed 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 alr 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 conditions which man passes through from organic conception to individual perfection. The germ of humanity, 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 progress, as invisible, universal continuous force, which is irresist-ible, 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 or woody substance. The mustard plant, in warm cli-mates, not withstanding 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 figure. This beautiful comparison the starts 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

Growth and development insure ultimately liberty, congenial surroundings. The love of freedom is innate in the humas pirit; it may be considered the result of

progress, and the best means of promoting it.
In all ages and conditions of the world, this desirefor freedom has manifested itself, producing a continuous 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 im-portant 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 pertains 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 imphway.

When these parables are stripped of the many fallacies and false interpretations that theology has thrown around them, they will be found to contain a significance tending greatly to premote human freedom and to enlarge the sphere of human capacities.

Death Warrant of Jesus Christ.

One of the many interesting relics and fragments brought to light by the persevering researches by anti-quarians, 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 Govern-or 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 Calphas being priests, sanctifiers of the
people of God—Pontius Pilate, Governor of Lower Gailiee, sitting in the Presidential chair of the fractory,
condemns Jesus of Nazareth to die on the cross, btween two thieves, the great and notorious evidence of

- the people saying:

 1. He is a redeemer. He is seditious.
- He is the enemy of the law. He calls himself, falsely, the Son of God. He calls himself, falsely, the King of Israel.
- 6 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
- -Daniel Robani, a Pharisee.
- Joannes Robani.
 Raphael Robani. Japet, a citizen.
- Jesus shall go out of the city of Jerusalem by the gate Strannus.

The foregoing is engraved on copper plate on the reverse of which is written: "A similar plate is sent to each tribe." It was found in an antique marble yase, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1810, and was discovered by the Commissioners of Arts of the French Army. At the expedition of Naples, it was enclosed in a box of ebony and preserved in the sacristy of the Carthausians. The French translations were made by the Comsians. The French translations were made by the Com-missioners of Arts. The original is in the Hebrew lan-

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.

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 continuous 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 whole 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 assemblage revived. After the master had called to order, and the chaplain given a heartfelt prayer, Mrs. Emma Tuttle amused the audience with her langh-provoking readings from the quaint book of "Josiah Allen's Wife" The Grange choir which is excel-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 af-ternoon 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 necessity 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 en-

gaged 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 bundant returns for their labor. They have a Supply House efficiently managed at Tifly, which is a con-

venience 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 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 I 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.

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, is guaran-teed to be just as represented, and when failing to live, is replaced by the agents free of cost. It is an impexible 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 constantly enlarging his business in every di-rection, until it would seem it must soon grow out of the capacity of one man to manage. The direct orders by mail are constantly 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 themselves. A fair audience assembled in the afternoon to listen to my lecture, and at even-ing when my subject was "Labor and Capiing when my subject was Laborated tal 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 infancy. 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

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 rectures all shades of ballef attend. 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 accourse 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. W

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 incent 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 claimant, 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 minnows in a brook.

or girl's have ever done for a troop of minnows 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 dripping fish, "good luck is mocking her own
child to-day! Throw your line away; all the
fishes in the river laugh until the waters
really duiver-at-your foolish play."

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 hook 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 shouted 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 beat 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 angie 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 fished another way—a safer way. He threw in his hook, and having waited

long enough for his man to load his hook, What was his chagrin when he pulled in a flat salt fish which had been decapitated and pickled long before, reasy for some servant's eating!

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

A Beautiful Incident-A Beautiful Religion.

The yellow fever seems to be increasing 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 nothing else can. Some cases of cowardly desertion are reported, such as husbands leaving their sick wives to de 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 humanity, as younteers without money walk into ty, 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 feverstricken ones were her sisters and brothers, all humanity was her family, and that when she fell, she and her angel friends would come to her, cheer her and table 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 nurses called her Sunshine. On August 20th 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 angel friends were with her and would tend to her. One of the nurses, very much attached to the corld, said to her in the evening of August 31st; I am afraid you are going to die, my little Sunshine. Don't cry. Phæbe; she replied, don't cry; I am net 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 stair-way reaches my pillow. My mother sits by my side, you do not see her Phæbe, but I do, just then she smiled, for a gentle hand of air was laid upon her head. The following morning (ast 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 fixing her eyes upon the open window, through which the sunlight streamed—whispered; "I am coming." She is a real little Sonshine," said the nurse, "Indeed she is Sunshine," replied the doctor—her head fell back upon the pillow--all over—for she passed through into everlasting sunshine—the glories of which her spirit had long belied. 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.

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 Ladles; Boston streets; Tiny Feet of Chinese Ladies; Weighing the Baby; Doc and her Knights; Rain Drops; Classics of Baby-Land; Something about Light-Houses; Her own little Room; Trying to be True; October; Phronsie Peppera new Shoes; The Story of English Literature; Little Miss Muslin of Quintillion Square; Naughty Zay; Al-Fie; Tangled Knots; The Postofice Department of Wide Awake; Music. This number is profusally illustrated. fusely 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 Poetry; Iceland, A Ballad of Prose and Rhymel A. Reminiscence of Miss Cushman; The Races of Aslatic Turkey; The Moon's Myriad Small Craters; Macleod of Dare; The Runic Stone; Sainte Beure'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

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 Lilaca; Happy Little Froggy, Verses; How to Keep a Journal; Simple Simon, Pictuse; Prince Cucurbita; Mrs. Primkins' Surprise; The Linnet's Fee, Versea; 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; Jackin-the-Puipit; 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 illustrations, is quite interesting.

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York.) Contents: The Art School of 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 Neighberly; A Trip with Lincoln; Chase and Stanton; A Parable: Falconberg: To the Katydid; A Combine Falconberg: To the Katydid; A Comble; Falconberg; To the Katydid; A Com-pany of Actors; How Uncle Gabe Saved the Levee; Miss Calderon's German; Recallings 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.

The Phrenological Journal. (S. R. Wells & Co. New York.) Contents: Edward Kimball; Conceptions of the Soul and Future Life; Brain and Mind; Results of Experiments in Nervous Function; Henry M. Stanley; 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 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 Rela-tions of Labor and Capital; The Meaning of Music; The Contributor's 'Club; Recent Literature.

Items of Interest-Gems of Wit and Wisdom.

THAT the inhabitants of the Spirit-world have the power to entrance sensitive mortals, 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.

As we by years and centuries of growth can detach ausselves 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 flistice; 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 and in units without that only people not in unity with us, that only of creases our responsibility, and makes it ob-ligatory upon us to, seek further enlighten ment, that we may see truth more clearly and have better and fuller knowledge of duty. And also, it admonishes us not to let 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 aspiration. 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 ife - 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.

WE believe, on the authority of Scripture, that spirits are capable of entering human bedies 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 alphabet, or in the way of writing with the pencil.—Dr. Camubell.

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 profane, ancient and modern, and to the tradi-tions 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.—Sar and.

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LOCATION

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Shortcomings of Spiritualism.

Wonderful as has been the spread of modits 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."

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 throughwhich 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. We must make the conditions such, that in our reports of phenomena we can fairly make an impression on earnest and scientific minds as yet unblased 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

attached to the utterances of seers and mediums. 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. Discrimulation must be exercised. It evidently is not the divine intention that spirit communication shall exempt man from cultivating his owh reason, exercising his own judgment, and attending to his own affairs...

When the outside public see that Spiritualists generally are thus earnest an exis-criminating; liberal in construction, and yet ever careful in guarding against fraud; qualified 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 un' seen 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 over the world can be commanded and properly remuserated. 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 ern Spiritualism during the thirty years of 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 scientifie thought of the civilized wors 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 Haeckel'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 genu-ineness of their mediumship, we eare not if the whole world ignores the fact—it is a fuct notwith-

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 scance 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. "It 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 flowers, 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 hever 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:

date of the 22nd ult, as follows:

"I read the Journal carefully, and approve most fully and heartly 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 experi-enced Spiritualists that matter has passed through matter. The interlinking of two rings is, therefore, a phenomenon to be ex-pected; and I venture to predict that before long it will become a demonstrated fact." The Character of the Exhibitor of "Ever-'ettism."

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 he 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 Bishop, 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 Chanicle 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 publie 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 manifestations 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 warmed 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; I offered to treat her. She could not bear my hand laid upon her shoulder or side. In a few moments she seemed entranced, and recould 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. I have seen the same phenomenon before, the person being a medium—her Indian control being in possession and telling me what to

An English Spiritualistic journal says: 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 would be mediums." Nevertheless it is true that many of these mediumistic exhibitors are fither graduates from England, or, if American, have there obtained their strongest endorsement.—Boston Herald. ment.-Boston Herald,

. Disembodied Spirit,

The following is a quotation from Dr. Engel's work, Wir werden uns wiedersehen, (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 bod-ity organs into a purefy spiritual condition. Some instrumentality for the purpose of re-ceiving and communicating ideas, appears, in fact, not only to be a requisite for the ori-ginal development of the human mind, but an inseparable necessity of its peculiar na-ture. Hence its diversified conditions must always have been a general similarity and it began. A purely spiritual existence, however-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 s 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 ac-cordingly 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 ex ternal creation as a system of suns and plan-ets, having our appointed dwelling place in one of these material worlds."

THE BANNER OF LIGHT.

Commencement of Volume Forty-Four.

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

The readers of the Banner will not fall to ob-The readers of the Barner will not fall 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 Banser is the handsomest paper among the 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 prenom-

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. Do not these communications purporting to come from the Spirit-world, generally sustain the leading doctrine of Univer-

Please reply abyour earliest convenience.

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

Universalism, The doctrine or belief toat 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 lowa, sends money to this office for books, but fails to give signature. Will fill the order when we get re-

quired information. Dr. J. V. Mansfield, after spending some weeks at Saratogs, 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. 20th; 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

Rev. Geo. W. Cooke, Unitarian minister at Grand Haven, Mich Ppaid 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.

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 proyided. 'Prominent speakers were present.

Dr. M. A. Fullerton desires to make engagements to lecture the present fall 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 leek 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 occur under these circum-

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

Among the numerous callers at the Jour. NAL 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 pow er 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 humality are dwelling in an era of remarkable inventions.

Under the date of September 14th, we have received a bote from A. J. Riko, The Hague, Holland, saving: "We send a full report of an expose of two English mediums of note, to the London Spiritualist, and Medium and Daybreak, Said expose 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!

Mr. W. E. Stedman, who is being developed for physical manifestations, called at the office last week. Mr. Stedman believes firmly in test conditions.

LECTURERS and MEDIUMS will please send us their present address at once, if they desire to have their names appear in our revised directory.

Brother James H. Young, 235 Gasquet St., New Orleans, has had the fearful scourge of the South in his own family. Bro. Young is an honest man and a zealous Spiritualist. Should any reader feel impressed to send him a remittance, it will be " put where it will do the most good."

One hundred and forty-five dollars was stolen from Dr. J. V. Mansfield's cash drawer during his momentary absence one day last week. The old gentleman is illy able to bear this loss.

A fine steel engraving of Madame Blavatsky will illuminate the fourth edition of "Isis Enveiled," now in press. J. W. Bouton, the intrepid publisher of heterodox works, has struck a bonanza in "Isis," as the sales indicate.

Dr. H. P. Fairfield, of Greenwich Village, Massachusetts, has just returned from Maine, where during three weeks he delivered twenty lectures, and officiated at one funeral. He would now like to make engagements to vecture in the Middle and Western States, during the next three months. E. P. Bald and S. F. Barton, of Bangor, Me., say:

"Dr. H. P. Fairfield is a live, earnest, honest trance-speaking medium, and entertains with eloquence and sound reason his audiences-so the Bangor, Maine, society say,"

Rev. John Tyerman, writes Dr. Peebles. " now on his way to Chicago from San Francisco-is a most able and eloquent exponent of the spiritual philosophy. He was formerly an English clergyman in Australiabut convinced of Spiritualism, he at once took the field in its defense, doing a noble work in both Melbourne and Sydney. He excels as writer, speaker, debater; in Mie latter he has few, if any, superiors. Spiritualists should keep him busily at work while in this country-and pay him for his lecturework. His present address is in care of the RELIGIO-PHILOSOPHICAL JOURNAL."

A well known New England Spiritualist who travels much in the West, gave us a call last week. Among other items he informs us that Dr. H. F. Gardner, of Boston, widely known to the Spiritualistic public, and who has been blind for some time, is now failing in health. Dr. Gardner is a man of uncommon strength of character and indomitable energy; he has taken an active part in conducting the meetings in his own city for twenty-five years. He was also the originator of the Silver Lake and Highland Grove Camp-Meetings. In his 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 authorg with his usual good nature, has put upon she title page, the imprint of the respective publishing houses in Chicago and Boaton, 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 PRILOSOPHICAL 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

and attentive audiences were present, a gain from last year in numbers and power.

The hall was finely decorated with evergreens. 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, "Free thought," "Free speech." Mr. Wojson spoke under spirit control with marked power and excellence. The next yearly meeting is to be in August, 1879.

G. B. STEBBINS. G. B. STEBBINS.

Dr. D. P. Kayner called at our office Tuesday, on his way home to St. Charles, Ills., from Cleveland, where he lectured during September. He is in good spirits and ready for work in the lecture field, or clairvoyant treatment of disease, and is a faithful and able worker in the cause.

Professor Pope has published quite an able pamphlet entitled, "The Gallows an Institution of Barbarism." For sale at this

Buy Barlow's last poem; price, ten cents.

Free Religious Convention.

A two days' meeting of Spiritualists and Liberals will be held at Garrettsville, Ohin, on Saturday and Sonday, October 5th and 6th, 1878. Able and eloquent speakers will be present. Among them, A. B. French, Hudgon Tuttle, tone or both expected, A. J. Fishback, Fred K. Gillette, and others. Arrangements will be made to accommodate all who come, and a cordfal layviation is extended to all. It is intended to make this a pleasuragle and profitable pathering of the earnest-minded who are seeking fellowship in wider thoughts and nobler hopes than are contained in a theology, "old over much."

A. C. Belden, Chairman.

Convention.

The Minnesota State Association of Spiritualists will hold its lifth annual convention at Fletcher's Hally Farmington, Isocia Co., thetober 11th, 12th and 18th. Mas Sude M. Johnson will be one of the speakers. Other speakers and mediums will be present. The association has held grand conventions at Farmington in days of yore. Come, all that are interested in the inter-communication between this and the more interior life.

Mas, Estring Clark Doublass, Sec'y.

Winons, Sept. 11, 13

Spiritualist Meeting.

The Susquehanna and Chenango Valley Association of Spiritualists will hold their third annual meeting at Blinghamton, N. Y., in Leonard's Hall and Grove, on Saturday and Sunday, Oct. 5th and 5th, commencing at 104 in the morning and 5th, r. w. and 15th in the evening, of each day. Giles B. Stebbins and Lyman C. Howe will be present and other prominent speakers and mediumang expected. All Liberals are invited to participate.

By order of Committee.

E. C. LEONARD, Soc'y. Blinghamton, N. V.

Business Botices.

DR. PRICE'S Unique Perfumes are superior in persistency and rich, fresh, flowery fragrance, to any that comes from abroad.

J. V. MANSPIALD, Test Medium—answers seal-bd letters, at No. 61 West 424 street, corner Sixth auc.—New Tork. Terms, \$3 and four 3 cent stamps. Register your letters. 24-15 25-14

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

DR. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column

Ir Dr. Price's Vanilla, Lonon, Orange, Rose, Almond, or Nectarine Flavoring Extracts, are once used, they will always be used.

Mas. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

Ir is the belief of all who use them, that Dc Price's Special Flavoring Extracts are the strongest and most natural flavors made.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, carner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has bad twenty years' experience and eminent success in treating the infirmities recivily to the formula constitution. the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a dis-tance. Letters calling for particular information and professional advice should enclose Five Dol. 24-26-25 25

DR. PRICE's Cream Baking Powder is of superior strength and aniform equality, and contains no unwholesome substance.

BEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered.

SPENCE's Politive and Negative Powders for sale at this office: Price \$1.00 per box. 24-1tf.

SAFONIFIER, see advertisement on another page

DR. PRICE's Unique Perfumes are genuice flower extracts-fragrant and persistent.

CLAIRVOYANT - EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical care. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

DR. G. E. ROGERS, the celebrated magnetic healer and practical physician, cures all chronic discases with his vitalized and magnetized remedies. Also magnetized letters and paper; by this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, and a P. O. order for \$5.00, which pays for examination and one month's remedies. Cancers and Tomore cured without cutting or description.

for examination and one month's remedies. Cancers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will have to visit film in person at his residence.

The Vital Lung Healer, prepared and magnetized by Dr. Rogers, is an unfailing remedy for all diseases of the throat and lungs, tubercular consumption; etc. Price, \$3.00 each. Address Dr. G. E. Rogers, Milan, Eric county, Ohio. 24-311f

THE WONDERFUL HEALER AND CLAIRVOTANT, MRs. C. M. MORRISON, M. D.-Thousands acknowledge Mus. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.-Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application. MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

new Advertisements.



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HYGIENIC PHYSICIAN,
330 W. ADAMS ST., CHICAGO, ILLE,
Special attention to Obstetrics and Diseases of Women and
Children. Electricity and Movements applied in appropriate

IF, THEN, AND WHEN,

From the Doctrines of the Church. BY WARREN SUMNER BARLOW.

Author of "The Voices," and other Poems. All who have read the author's "The Voice of Nature," The Voice of a Pebble, "The Voice of superstition," and The Voice of Prayer," will find this Poem just saited to the

Price 10 Cents. ". "For sale, wholesale and retail, by the RELIGIO-l'HILO-sornical Punlishing House, Chicago.



pain. Fox information, circulars and references, address, Dr. P. L. POND, Aurora, Kane Co., Ill.

MACNETISM.

Nature's Chief Restorer of Impaired Vital Energy.

DR. J. WILBUR, OFFICE: 125 STATE STREET, CHICAGO, Boom 24; take elevator.

Dr. Wilhus is very successful in effecting speedy and per-useent cures, both in Acute and Choose Diseases by VITAL MAGNETISM. Wonderful Cures are performed by Magnetic Papers Sent by Mail, Price \$1.00. First paper free on application at the office.

.TESTIMONIAL.

TREER HAUTE, Ind., Sept. 17th, 1878. DR. J. WILBUR-Dear Sir :

Please send paper with directions, for Lyman Archer, who has Consumption, and suffers much from shortness of breath, and coughs almost incessantly. If he could be cured as mirsculously by the use of the paper as I have been, we would be glad to give all we have or ever expect to have to you. Please Very respectfully, answer immediately.

MRS. LYMAN ARCHER.



Office, 42 & A4 Lake St., Chicago. Three Styles, Ten Sizes, for Hard Coal. Received Illinois and Wisconsin State Fair Premiums.

Ask your dealer for it or send for free llustrated Circular.

20 Caremo Cards (perfect beauties) with name, 10c. Outnit like. Turner Card Co., Ashland, Mass. 25-15

ACENTS if you want something good and that will pay well, send for directlers and terms of the

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Angelic Visitation.

A NABBATIVE OF THE LEADING PERNOMENA OCCURRING IN.

Mary Lurancy Vennum,

- BY E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D., Professor 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 Hodson Tuttie.

P. Kayner, M.-D.; S. B. Brittan, M. D., and Hodeon Tuttie.

To members of the various learned professions we expectally commend this marrative. We believe the history of the case as herein tools to be seriefly true. The account is given, in a modest, unassuming way, with no Attempt to example or enlarge; it could have been deaded 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 honestly mistaken and fo 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 have willfully prevariented. The evidence which we publish herewith as to the credibility of the Roff family, could not be stronger; and the reputation of E. W. Stevens squally good; the publisher has known him for years and has implicit confidence in his verseity.

The case of Lurancy Vennum is not by any measuran iso lated one, and there for others which is some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, randid, unbiased consideration, not only of professional men, but of all who are interested, either as advocates of a future existence of as disbettered, either as advocates of a future existence or as disbettered, either as advocates of a future existence.

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WOMAN

Dr. Pierce's Favorite Prescription

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to file organism of whoman, singled it out as the eliminate organism of whoman, singled it out as the eliminate of diseases, and one that will, at all times and under all circumstances, act a indicate a remedy for this class of diseases, and one that will, at all times and under all circumstances, act a indicate an arithmetic of the any reportation as a physician; and so confident an I that it will not disappoint the most sangular expectations of a single travaild lady who uses it for any of the aliments for which I recommend it, that I offer and sell it under a Fourity E GUARANTEE. [For conditions, see pampited wrapping bottle.]

The following are among those diseases in which my Favorite Frescription has worked cures, as if by magic, and with a certainty never before attained by any medicine: Leucorrheea, Ercessive Flowing, Painful Monthly Perioda, Suppressions when from unnatural causes, Irregularities, Weak Back, Prolapsus, or Valling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Hoat, Nervous Depression, Debility, Despendency, Parentened Miscarriage, Chronic Congestion, Bearing-down Sensations, internal Hoat, Nervous Depression, Debility, Despendency, Bartuness, or Sterility, and Female Weakness. I do fift exict this medicine as a "curre-all," but it admirably faillis a single-ans of purpose, being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, bor will it do harm, in any state or condition.

Those who desire butther before that not disappoint, bor will it do harm, in any state or condition.

Those who desire butther before and parameters of these affections.

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lly its freat and thereugh bleed-purifying properties. It: Fierce's Golden Medical Discovery cures all Mumors, from the worst Scrotchs to a counself Hotels, Pimple, or Eropton. Mercurial disease, Mineral Poisops, and their effects, are eradicated, and vigorous health and a sound constitution established. Exyspectas Salir-knum, Fever Sorop Seats or Rough Salir-in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and hotels, are conquered by this powerful, purifying, and invigorating medicine.

Especially that it manifested its potency in curing Tetter, None Kash, Bolls, Carbuneles, Soro Eyes, Scrotchus Soros and Swellings, White Swellings,

Tetier, Rose Rash, Rolla, Carboneles, Sore Eges, Serviculous Sores and Swellings, White Swellings, Coltre or Thick Neck, and Enlarged Glasda.

If you feel dall, drowsy, debilitated, have sallow rolor of akin, or prilowish-brown speck on face or body, frequent headache or dizziness, had tasto in month, Internal beat or chills alternated with hot flushes, low spirite, and gloomy foutbodings, hreegalar appetitie, and toucur contest, you are suffering from Turpid Liyer, or "Billousness." In many cases of "Liver Complaint" colly part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierco's Golden Medical Priscovery has no pound, as it effects perfect and rayfest rures.

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No use of taking the large, repulsive, nauseous pills, composed of cheap crube, and bulky logreshed to the property of the pro



DR. SAGE'S CATARRH REMEDY

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

A HYMN.

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

BY EBMUND S! HOLBROOK.

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

Oh, if there be one thought That all other thoughts excels; Oh. If there be one truth That with every virtue dwolls; And If there be 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 tiplest 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, Knowledge, Wisdom, Love, With sweet Charity and Truth: And, as the blend and bloom Under Heaven's all-perfect plan, They achieve their work divine 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 alds the Creature Man.

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 scan, Through the Falth 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."

Influence, Passive and Active.

BY HENRY T. CHILD, M. D.

The remotest star in the universe sends forth 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 smallest stom of matter, that floats unseen in the air, moves the world. Everything in nature has its influence, and not a single atom could be destroyed without disturbing the have mony 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 said to be insignificant, but whose active influence is exceedingly amnoying. It is, however, on the plane of humanity that I would speak of these influences. Mankind exert a passive influence up 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 Quak ers, two of these went into a church where a min ister was preaching, and though they said 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

All of us have felt something of this kind of in-flaence, an inability to speak in the presence of-certain individuals. Our thoughts are often completely driven from us, and that without any in-tention 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. Impocent children often have a feeling of attraction towards these the love nature is drawn out, and they seek the sompanionship of certain persons without being able to give

We should endeavor to cultivate this silent inwhich tends to awaken in others a feeling of goodness. There are many allent preachers in the world, whose works, whose lives are doing much to bring mankind 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 the 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 surroundings; not only the letters they write, but everything that comes within their influence, is marked by their peculiarities, either for good or otherwise.
We are recording our lives all along the pathway
we are traveling, and the impressions of these records cannot be effaced. The more sensitive mankind becomes, the more will they be impressed by these. The developments of the last thirty years prove beyond a doubt, that these silent influences prove beyond a doubt, that these silent 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 escape 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 no desire to hide it from the world, and hide it from the spirits, nor from the Supreme Being, nor need we imagine that we hide it very fallow beings. The general exmuch from our fellow beings. The general ex-perience of mankind is that they are pretty well known and read of their fellow men.

known and read of their fellow men.

The important question comes then, how shall we act and live 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 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, allently and actively reaching our fellow men, and influencing them to walk in the path of right and truth. We have every encouragement to do this;

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 io have an influence over our fellow men, and if the is directed in the right channel we shall have the sat-isfaction of knowing that we have not lived in

vain.

"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.

Footprints that perhaps another, Sailing o'er life's solemn main, A forlown and ship wrecked 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. Edison's telephones, and he has put up a large num-About three months ago he put up a Phelps tele-phone for Mr. J. J. O'Connor, the Catholic book-sener 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. 163 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 superintendent, and in this office Mr. Ghegan placed a telephone, which he connected with another telephone in Mr. O'Connor's house. No other telephone phone 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. Mrs. O'Connor and her friends found amusement in

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'Connor 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 nuor was surprised, because he knew that the office in the cemetery was lo ked every evening at six o'clock, when Sungrintendeat Rowe and all his assistants go home for the night. Mr. O'Connor thought, however, that some ruffans might have been caught defacing the monuments and tombstones, which had been done bements and tombstones, which had been done be fore, and that the police were wanted, so he answered 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 ampered with or that some person had gained access to the cemetery office, and given an alarm in order to play a joke on 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 crank 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 rung by a battery, but by a magnetic alarm. Mr. Ghegan questioned the men in the cemetery, but neither Superintendent Rowe nor any of his assistants had been in the cemetery after six o'clock on the previous evening. The little office was examined, and the windows and doors showed no evidence of flaving 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 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 speaking tube. He disconnected the wire, but the beli kept on ringing. His wife was so thoroughly alarmed that she demanded that the instrument, should be removed from the house.

Mr. Offegan and Superintendent Rowe then had the doors and windows of the cemetery office so secured that no person could enter and tamper

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'Counor 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

Thereafter a watch was kept on the cemetery of fice at night, but Mr. O'Connor still complained that the call bell was rung at sight at intervals. Superintendent Rowe, Mr. O'Connor and Mr. Ghegan still cannot account for the mysterions signals. 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 vening: "I am not superstitious, but I confess that this thing puzzles me. A Spiritualist friend tells 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 cemetery. 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

'Answer to a Question.

Will our respective dispositions, habits, tastes and pureuits, 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? [s it 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 tastes and your habits, would be so changed? We believe that one of the black seeds of infidelity has been sown by the ignorant hand of old theology, when it assured people that they were to live beyond the grave, and be conscious of the agony of their friends, while they themselves might be in heaven. The loving mother, whose son was faithful and loving and true, but who died without conversion, 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 her own dear son forever, cried out from the depths of her soul, "How could it be me and forget my child; how could I live and enjoy heaven, and forget the soft that was dearer to me on earth than my life blood; dearer to me than the very happi-ness of my soul?" Then came the strangeness ness 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 ways of speculation into the greater darkness of an utter unbelief, through just such ideas or suppositions as these.

Now if a person here on earth has lived a life of heiffshees, has a triven aimply for himself here.

selfishness, has striven simply for himself, has 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 disposiidentity! Think of his character, of his disposition, of his nature, and can you suppose that that
nature can he so instantly changed in all its qualities, and yet the identity of the person remain the
same? Take the merchant, whose thoughts have
seldom strayed beyond the narrow limit of sollarsand cents; daily he has thought and planned, he
has aid awake nights thinking 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
listen 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 its

eid 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 character, as an identity—save that gross envelop of fiesh, 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-land? The law-of association, upon which all society of earth is formed, draws upon which all society of earth is formed, draws him to those who are like himself. His interests belong 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 oldery circle of his thoughts and feelings, there he is en vircle of his thoughts and feelings, there he is instructed, perchance, by those who are higher, and turer, and freer, and yet have risen from this vary standpoint of spiritual and moral enfoldment to which he gravitated naturally on entering the Spiritland. So the farmer whose sole interests seem to be centered upon the earth—we mean the man whose mind, like the rusty hinge of a door, moves but creakingly and slowly when you draw it open to any instruction in spiritual things—such man has made of himself a machine—he has went the vital powers, the energies, the abilihas no the vital powers, the energies, the abili-ties of his mind, and has used all these only as ties of his mind, and has used all these only as steam, or as a force, to run the poor working machine 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 selfah life here on earth, whether over it shines the glitter and lustre of wealth, or over it gathers the darkness of poverty, and if the mind does not rise above the level of its insterial and earthly surroundings when it enters the Spirit-life, it finds itself just as it was on earth.—Mrs. N. T. J. Brigham, in Olice Branch. T. J. Brigham, in Olice 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 peo-ple 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 un-offending families?

Instead of perishing in the midst of their use-fulness, are they not better off here under the protection of their God, and in answer to their earnest 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! 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 pres-

* * I enclose you some tracts, which are a little more appropriate than the illiberal tract on the sin of gluttony sent to the starving men of the west. Facts are irrefutable, and you will find

west. Facts are irrefutable, and you will and them in these papers. It is easy to make assertions, but another thing to prove them.

For your back complaint, you and many others with similar allment, may be benefited by getting some healthy person to rub you downward and outward, reversing the paims 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 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 unbellef."
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. accept all in it that is truthful, reasonable and Laccept all in it that is truthful, reasonable and can be proved to be such. But would you trust me if I were to tell you that the Lord God apoke 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 infidel 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

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 little, according to the oft quoted text from the writings of John, what reason have the rest of the less learned of the people 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 lealous writer, had reference only to scroll he was then writing, and not to something as a com slation about which he could have known sothing 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 o 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 turn the touch of an intrusive hand, the sudden turning of a fight, or the too near approach of a curious pair of dyes 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 termed materialization, have been produced, and that in light rooms and under crucial tests in connection with which the charge of collusion or de-ception would have been insanity, or pure malice. The true medium is as anxious to prove truth as the most cautious skeptin 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 matter 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 religions, as Spiritualism is—if it be anything at all lons, 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 imdeniable fact. I know, for I have proved it, that honest skepticism and civil demands for full proof have never injured medial powers, or marred demonstration of spiritual agency; on the contrary, the Misses For, Messrs Redman, Conklin, Koons, Jennie Lord, D. Blome, and hosts of others in the opening of the manifestations so only submitted cheerfully to every test kindly proposed, but

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 respect-

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 lessons 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 make credit for their self-sacrificing 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 saw them rarely at our meetings. The association could, I think, assist the mediums and improve the meetings, by holding out better inducements to the former. To all mediums of known ment, 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 materialistic feeling, so forturing to every good medium, that comes with the asking of a fee. Several of the best mediums on the ground 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 atrength 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 dire test seance. She will submit to any reasonable test. Let skeptics test her.) Mrs. Cur-

reasonable test. Let skeptics test her.) Mrs. Cur-rier, musical medium, and "The Allen Boy," and while I mention these, I would not do lujustice to the many others. These are the only ones I had experience with. Mrs. Currier's manifestations are in the light, and are remarkable. The Allen Boy's seauces 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 gul. human power made the music upon the two gultars that played meanwhile.

tars that played meanwhile.

While we were there, we had the pleasure of hearing Cephas Lynn, a representative young American. He is broad in his ideas, cosmopolitan, 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 eyery 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, undxceptionable, but they are too scholarly for a platform

tionable, but they are too scholarly for a platform and a promiscuous audience. Elaboration, fine figures and rhetorical climaxes, will do in a pulpit where there is a paucity 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 spirdiscourses, because so often interrupted by spirits 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 coed is done by the tests thus given. Mr. B. 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 were 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, realize 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 spiritual 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 womanliness 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 "sweeten-ed wind" and "hifalutin" of our earlier days, should call her to speak for them, for her presence is a benediction; her face, with its crown of gray halr, an inspiration.

Mr. Langly, of Springfield, and Mr. Chas. Sullivan, both fine singers, and the latter a fine inspirational personator, Mr. Baxter, Mr. Vandercook, and a chorus of ladies and gentlemen, furnished fine music; and we were very glad to meet upon the grounds a Spiritualist, and to listen to his rendition of his own songs, Mr. Walter Kitteredge, author of the popular, "We're Tenting To-night author of the popular, "V 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 One item:—On the railway train in altenigan, the news boy dropped into our lap Thomas Paine's "Age of Reason." This is a wonderful sign of progress. Ingersoll's "Gods" and "Ghosts" have broken the ground for other liberal works, and now sen the ground for other liberal works, and now let the traveling public ask the newsboys for other liberal works, and they will be forthcoming. I asked once on the C. & N. W. 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 comies.

several copies.

My-Lake Pleasant experience confirms my preous opinion, that we can have in the West a imp-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 Michigan or Wisconsiu, or in the beautiful groves of indiana, or by the great lake's shore in Ohlo or Illinois. Let us form an association for that purpose, and make a beginning. All who are ready, respond, and till a better one can be appointed, I'll act as secretary, and can be addressed till October 31st, care of Banner of Light; after that, care of RELIGIO-PHILOSOPHICAL JOURNAL.

V. FeII writes: For the past three months the Spiritualists of Maneapolis have been favored with the services of Miss Susie M. Johnson, trance speaker, favorely known in Boston and Chicago. She hashasile a very favorable impression 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 adapted to grapple successfully with the strong materialistic element in this city and section. Although quite a number of the Spiritualists here read, and see pleased with the Banner of Light in its esacral management, there are none so far as I know, who endorse its course in sustaining fraudulent mediums. While no, one can rightfully accuse he Banner of intentionally sustaining impostors

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 angels 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 Chica-. go 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 arende, 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-nence to all that are genuine.

On Friday, September 20th, after holding a careful consultation with one of Chicago's most emineut men, it was decided to apply as thorough a test to the lady above named as could be done. Af-ter plans were matured I repaired to her residence; seance room small but neat; table of plain Alabama

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 three chairs, with closely nailed carpet, completed the furniture and fixtures.

Two slates and a gobiet of water, with a bit of pencil, constituted all her implements. All being critically examined, the work proceeded. The alate 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 always in sight, 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 messages "Me heard when this condition was told you to ask it.—Skl."

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 carefuliy set a large goblet full of water over it and on the slate. This the lady took in her hand and carefully put it under the table, and held it in space while I covered all with the cloth, and held her 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 initials 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 man also with whom I consulted in the morning. The ninth message was to me asking me to

the man also with whom I consulted in the morning. The ninth message was to me, asking 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 throw manners of the same critical transfer to hear the manners of the same critical transfer to hear the manners of the same critical transfer to hear the medium through the same critical transfer to hear the same critical transfer to the same critical transfer transfer to the same critical transfer to the same critical transfer transfer to the same critical transfer transfer transfer transfer 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 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 Jack Hall. Twentieth by Amos Hall, desiring me to give my name to the medium, which I did.

On Saturday, at two r. 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

state, well known for her ability and acumen, and none of them avowed Spiritualists. With closed door, full lighted kindows, and absolute fraud-proof-conditions, desired by the medium, and fixed by both gentlemen and ladies, the critical tests vere applied; sometimes the investigators holding the slate and the medium's hands, while her feet were turned away. Message after message was written, and many times under a full gobiet or cup of water on the siate. 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, let which was done properly. On being seated etc., which was done properly. On being seated again, and all carefully examined under and about the stand, the slate, 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 measure sending flowers to an individual results. 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 bustness and confidential matters, and I believe all correctly replied to on the slate or by other manifestations, save once or twice when no response was given, and all under strict conditions asked by medium, and imposed by us, Mance lasting from two p. M. to half past five p. M., in open

Again on Sunday, I called at two r. u., by request, when one of the railroad magnates of the Northwest was investigating. He was equally successful, and procured a fine cluster of -(names given) more than a thousand miles away. Bro. Bundy, you know the names I have withheld in this communication, and can vouch for their fitness for testing the gen-ulneness 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 reliable guide," is the whole truth in a numbel. Mediums as a general thing, are exceedingly susceptible, and when hot educated, or are falsely taught, become mere machines in the hands of designations are savieties as a service of the savieties. signing persons, and being perfectly credulous, can be made to pervert realities at their bidding, and in all things are less reliable than idiots. It is, therefore, imperative that their education should be attended to, if we desire to further the

cause of Spiritualism and spirit control, etc.

The question naturally arises, flew 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 knewledge of their powers and capabilities, they cannot resist false impressions nor make a choice between right and wrong, consequently caunot be responsible, nor give results which would be likely to convince or satisfy any one. Ignorance in re-gard 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

through the, and could be electually obviated it they undershood 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 that the statuvolle is the educated condition of that state, and that all persons who are in it cannot be trified with, yor made to believe any of the idiotic perversions that are practiced upon those who are mesmerized, 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 possession of their senses and faculties, and consequently of their will-power, and the offers 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.

themselves as well as ural 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 purity.

WM. B. FAHNISTOCK, M. D.

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PREFACE.

45 4

Under a sense of duty which I owe to mankind, and espe cially to all those of the various Christian denominations. feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZARETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr to his love, and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clairaudient communications and mental visions through the Medium and Author. The grouping of these characters, com-piling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperections that may be found, then that he has done his best to make it comprehen-sive, important and interesting to all classes of rador. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to puruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the drives and engagements by which I am-bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors -such being the wish of the Spirits, and of the humble indi-vidual who subscribes himself the MEDIUM AND AUTHER.

CONTENTS.

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was very dear to me, and I was greatly
grieved. I lay down to rest, and stept, and
as I slept it seemed to me that Brother
Lovejoy stood beside me. 'Why, Lthought
you were dead!' I exclaimed. He raised
himself, 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 am has been to heaven! Do who has died and his been to heaven! Do 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 hand.' He hesitated, so pure seemed the Holy One. 'Take my hand,' he repeated, and he obeyed, and lo! he stood on the heaven aide 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 described it. Oh! the glories of that land no tongue can tell. As he ceased I swoke. My dream was ended."

When we realize the progress of Spiritual-ism 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 ban-ner. 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 re-lations with ourselves, and with each other, strive to live nure, upright, exemplary lives, furnishing living examples of the ele-vating and regenerating influence of our spiritualistic faith.

Encourage and assist each other, and do all we can to aid the higher intelligences of the invisible world to so present the evidences of immortal life, and the heavenly truths of the better gospel, as to carry con-viction to the hearts, conscience, and un-derstanding of men and women everywhere. When absolutely convinced of the truth-fulness and reality of messages direct from

the loved ones on the other shore, they will gladly receive their direction and instruction in place of eld teachings that furnish no better solace in the dying hour than "that death is but a leap in the dark."

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 on that we may do humanity more good, we should come up higher, and by exgood, 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 knowledge 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 forward, even in the right path, beyond the measure of their light, will turn out a failure; but by convincing their understanding and concillating 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 civiized 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 magnatimity 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 been laid under contribution in this Series. Credit will be given to due time; but no distinction is here made between what is original and what is selected or coinpiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—ED. JOURNAL.]

Matter and spirit, though ideally distinct

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 abstraction.

Materialist! I grant that you may testify to the reality of your sensations, but as to what occasions them, all that you say involves this reciprocity: Something, which you call matter, is the occasion of sensations which are felt by another. Something, which I call spirit. Thus, whether philosophy, after having outgrown theological dogmatism, spiritualizes matter or materializes thought, idealizes being, or realizes ideas; or whether, identifying substance and cause, it everywhere substitutes force—a word which here explains nothing,—it always leads us back to this everlasting dual-

ism, and, in summoning us to believe ourselves, compels us to believe in God, if not rial properties may be deduced.

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 supramaterial physis in God—this spiritual realism—furnishes not only an escape from the errors of a lifeless materialism, and of an ibstract and attenuated Spiritualism, but is the synthesis of the partial truth that is in

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 com-mon 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 substance of all substances. Thought implies a thinking substance, as much as sight 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 person-

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 similar 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, mani-festing individuality, will, intelligence and affection. The attempt to explain them away as nothings, or as mere illusions, is in giolation 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 formmanifesiations by supposed spirits. Its fundamental postulate is, that there can be no qualities in fatter that are not matter. The fact that there is an order of persons inappreciable by the ordinary burning appreciable by the ordinary burning appreciations. preciable 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 hey 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 embracingboth 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 estabishes. Therefore it is a fact of science...

It may be that what materialistic science postulates as atoms are themselves infinitey divisible; and that in tracing matter up to its primary constituents, we shall arrive at last at points merely of attraction and repulsion—mathematical points—or, in oth-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 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 superpartural to a superpartural to a series as the control of the superpartural traces. 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 so-called "persistency" is merely a concomitant of that will, is perfectly legitimate and

unaffected by any scientific objection.
"Physicus" quotes Mill to show "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 argument 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 exist. the development of inferior orders of existence into superior, the substitution of great-er 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 animals are produced merely by the soil and the manura which are the conditional mals 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 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 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 nature, the true supremacy belongs, both of right and in fact. From the idea of matter spirit-life cannot be explained; but from

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 I find it here. The city claims one hundred and forty 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 active, energetic Spiritualists, only a few of whom now remain. Our old friend and coworker, D. A. Eddy, passed on last spring. Hezekiah Camp, Mr. Crittenden, Postmaster Gray, and his brother of the Plaindealer; Mr. Everett of the Spiritual Universe, and many others of the old pioneers, are gone. The Plaindealer has passed into other hands, and the Spiritual Universe and

have died out. It was here the famous debate between President Mahan and the Spiritualists oc-curred during my stay in 1835. It was open-ed on the part of the Spiritualists by Prof.4. Rhen, of Philadelphia, and continued, after the first evening, by Joel Tiffany, and resulted in an overwhelming defeat of the champion of orthodoxy, after a combat of intel-

its successor, the American Spiritualist,

lectual 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 com-munion. 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 called for a letter of withdrawal from her church and has united with the spiritual society 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 ex-cellent work; possessing remarkable heal-ing powers, and bringing you into familiar converse with the loved friends in spiritlife, giving their names, and demonstrating 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. 57. Newcomer, Mrs. Standen, and Mrs. Simes and others.
Sitting in a circle shortly after coming to

this city, I saw clairvoyantly a bright light springing up near the west end of the viaduct 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 Spirit-ualism. 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 gir; about seven years old, who was never tanght 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 1866, 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 num-bered 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 lecdates in language adapted to the compre-hension of the children. I had the pleasant duty to inaugurate the course Sunday, Sept. 15th, 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, illustrational of the chart and discountered by the stomach in the chart and discountered by the stomach is a stomach and the stomach is a stomach as a stomach is a stomach as a stomac ed by charts and diagrams. Mr. Lees is 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 Lycenm and is doing something in a social way to relieve the worthy

While the general work conducted by the Spirit-world is thus going forward, the or-ganization 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. age 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 speaker 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 continue 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 Inequality to the speakers, to partake of the feast he spreads; and he must do this without any effort on their part 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 expecta-tion 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 meetings to the level of the show business and ignore the science and philosophy of Spirit-nalism, can only result in retarding the pro-gress of mind by dragging the intellect down to the entirely phenomenal plane and re-solving mankind into an army of wonder-hunters; 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. 29th, 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. Mith, 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, victous 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 benest, 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 editorial 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 tone, aspirations and character of a paper, as a public instructor, may be determined 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 victors it will neturally paper is low and vicious, it will naturally attract to itself many contributions of that character; but if on the contrary, it is high, and pure and spiritually 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 com-munication recently published in the Banner 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 re-gults of "years of thought, study, observa-tion 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:

"To my mind fraud has the deepest significance. In connection with Spiritualism—its present stat-us—I regard it as essentia!. It is a safety-valve— the touchstone of Spiritualism.

"I say it without fear of contradiction: take fraud

out of Spiritualism, and it would dash to pieces has twelve month. You would deprive it of its safety valve. Instead of curses, it should receive bless

The office of public mediumship is to divert the attention of the masses from Spiritualism, per se: 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 ridi-cule 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 mediums."

What do Spiritualists, whose aspirations are for spiritual development, who desire to have their lives and conduct a terned and controlled by the great truths thught 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 endorse such "views"? Does the Banner of Light aspire to become and be a 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 alleged spirit manifestations, is too true, and it is equally true that it is the duty of all in sincere and earnest Spiritualists to deall in

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 suppress this excrescence, which, by the aid of such "views" as are expressed in the communication above referred to, has attached itself to Spiritualism. No philosophy, not based on a sure foundation of truth and reason, could, it a "twelvemonth," carry such a load as "views" like these have heaped upon Spiritualism.

That there are some professed public management.

on 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, trick-ery and imposition in mediumship has, un-der the influence of the Spirit-world, recent-ly been presented to Spiritualists and in-vestigators in all its naked deformity; and

those who practice, uphold, sustain, apologize 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.

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

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