Ernth Mears no Mask, Pows at no Human Shrinc, Seeks neither Place nor Spplause: She only Isks a Bearing.

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Biographical Sketch of Andrew Jackson Davis.

BY HUDSON TUTTLE.

"It was near the close of a sultry day, Aug. 11th, 1826," says Mr. Davis in his autobiography, "The Magic Staff," when the half weaver and half shoemaker received the intelligence that another item of property had been added to his estate. The attendant physician, after due examination, declared it to be free and unincumbered.

"You don't say so!" exclaimed the exultant cordwainer, who had just returned with unsteady step, from the nearest village.

"Yes, I do, sir," said the doctor; "and what is more, your baby is, sir, a fine-looking boy."

"A boy, eh?" soliloquized the enriched man-"that's good!" That is just what I wanted-that's the best luck yet!"

"Overcome by the congratulations of nurse and doctor, and his head swimming in a river of parental delight, he seated himself to collect his scattered thoughts, but rest and sobriety were impossible; in fact, if the sad truth must be told, the effect of the intoxicating draught was already upon his brain. Thus conditioned, he went reeling and dancing to the sick couch, to take asurvey of the plump little parcel of poor man's riches, which, as already said, had been so recently added to his previous good fortune."

The mother was partially revived, "but the exhalations of a whisky breath which now passed like a pestilential missive over her, summoned a return of those despairing moods with which for years she had been only teo familiar.

"I do wish you would keep soher," the lady said, "and get things in the house to do with."

"Oh, never fret and worry about me; I guess I can keep the family out of the county-house a while longer," returned the still jolly father.

"Now do try to keep steady! Don't stand here. Go away-away!"

The child born under such untoward circumstances, was Andrew Jackson Davis, and as he shows in his autobiography the conditions of his birth, the accidents which befell him, and the sickness he suffered, even the sharp pangs of poverty, all were directed towards the development of that fine clairvoyant organization which so eminent-

ly distinguishes him. The mother of Mr. Davis possessed an intensely refined, sensitive and spiritual organization. His narrative of her struggles in rearing her family, contending against the lack of patience, indulgence and intemperance of her husband, is most affecting. She was a dreamer of dreams, in which she believed, and her belief was justified by her dreams nearly always proving true. It is evident that he owes to her the unique sensitive nature which has made him the wonder of the age. His father was half shoemaker, half weaver, a rolling stone that gathered no moss, and was continually on the move to better his forlorn condition. The picture of the departure of the family from Blooming Grove, N. Y., after the "Vandue," is graphically sketched in the "Magic Staff" by Mr. Davis. The over-taxed mether opposed this wandering life in vain, and had yielded to necessity.

"The children were running and jumping about regardless of the sufferings endured by the bewildered mother; while the father, full of fictitious courage and alcoholic tropes, lent a hand to every one who asked, and laughed at his own calamity. Presently the word came, 'All aboard?' meaning all in the traveling wagon, and in a few minutes you might have seen the depressed mother, with the boy-baby in her lap, the two daughters stowed in between the bundles of bedding. and the half weaver and half shoemaker in front with the thirsty driver-all pioneerlike except in unity of purpose, going without compass or rudder, on a reckless voyage of domestic discovery." The family at length anchored at Staatsburg, N. Y., if anything, more isolated than their former home, and here the boy first remembers his

contact with the world. At Pine Plains, at the age of ten years, he first attended school in earnest, and attempted the difficulties of the alphabet. He had previously been three weeks at another school on the same errand. After long and nationt application, he progressed to words

of two syllables, but he was always at the foot of his class, and the multiplication table was certainly too much for his comprehension, and writing had to be postponed indefinitely. Peter Parley's geography was his delight, for its pictures, which he says his "eyes have looked almost out of sight" (Magic Staff, p. 126). At school he was never at ease. His nature was too different from that of the other scholars to allow affiliation. He disliked their rough ways, and they comprehended him as little as boors do the refined sensibilities of culture. The boys called him "gumpy," the girls, "sleepyhead," and the teacher, "blockhead." A short time sufficed to send him home from this vain attempt. After a while he made an effort to do something for himself, and drive the fast coming wolves of poverty from the door. He obtained the place of clerk with a Jewish merchant, who had temporarily opened a store in the village; but his incapacity to add figures, tell the names of merchandise, and lack of vivacity and graceful ness, soon procured his discharge.

Then he attempted the school again. By the time he was twelve years old, he had mastered the multiplication table to nine times nine, beyond which all was confusion; could cipher in addition, simple and compound; spell words of three syllables, with vexation and trouble, and in a class of twelve children smaller than himself, he quaintly says. "I must confess that during the most of the time I came within ten or oleven of standing triumphantly at the head;" and adds, "I gloomily left school without any promotion consonant with my years. Not a laurel wreath could be seen upon my fevered brow. The fetters of inwrought ignorance seemed to bind me to earth, The foot of a great mountain appeared to rest on my youthful neck. The car of time, speedily conveyed onward my jolly schoolmates, and left me crying at the blockhead

Then he obtained the position of porter in a wealthy family, but failed to please be cause of his awkwardness, and gladly went to work on the Hossack's Farms. Preyiously he had often been subject to somnambulism, and received messages by clairaudience. He inherited from his mother a singularly sensitive temperament, which had become still more acute by an accident early in life, and by attacks of disease. All of these seemingly untoward events, Mr. Davis regards as stepping-stones to his present development. While at the above farm, clearing some new ground for buckwheat, he heard marvelously sweet music. He was alone, and with rapture listened to the pure bird-like melody which floated dreamily through and from the heavens. The music at length formed itself into words, and he heard, in a whisper like his mother's voice, "To-Pough-keep-sie!" It did not take much urging to enlist his father, who was a wandering planet, and his mother, after her usnal resistance to a change, acquiesced. All the members of the family had reasons of their own for moving, but none had the insight to determine the real motive which pushed them onward, for that motive was wisely concealed by the unseen power, which had planned to bring the young seer where he could at the proper time meet those who would appreciate his rare gifts, and bring them before the public. Here he again, and for the last time, attempted a school education. The school was founded on the Lancasterian method, and the boy Davis was duly established monitor over a class in the alphabet. He in turn studied the lower branches, and says that he was not prejudiced by the school-books, because he was not able to understand them. In the presence of his playmates in the higher departments, he was an intellectual dwarf. This was the last of his schooling. Added to the several weeks before, it made a little more than five months as the entire amount of his attendance. Never since that time has he attempted the study of any book on historic, scientific or philosophic subjects.

His father, provoked at his inaptitude. constantly affirmed that he was "good for nothing," while his mother as constantly pleaded that he was yet a child. He was discouraged, and questioned the wisdom of the voice which sent him to Poughkeepsie, When most lost in despair, he obtained a situation in a grocery, and it seems improved sufficiently to retain the place. After a little time the proprietor became ill, and induced the boy to prevail on his father to buy

him out and continue the business. As might have been expected, this was a bad speculation. When the stock was sold out nothing remained, and the family was plunged in hopeless bankruptcy. By living in a basement, the mother contracted a hopeless illness, which added to the remorse the boy experienced for his part in the business, and the father's spirits were almost crushed. We will add here that the father suddenly had reformed some years before, and from the time he took the pledge never drank intoxicating beverages. The family sank into the very abyss of poverty, and the boy started out to beg for bread at the houses of the wealthy. He met only rebuff, and was returning home empty-handed and despondent, when a voice told him of a new tradeto sell yeast. He bought it at the brewery, and retailed it from house to house, and in this manner supported the family.

February 2nd, 1841, his mother departed this life, and with her death he received a spiritual baptism. He had simultaneously a vision of death and the beautiful house to which she was called, and death to him became a sign and symbol of a new creation. When all others were plunged in grief, he said: "I thank you, kind Providence; I thank you for taking her out of trouble; and, kind Providence, I pray you won't forget the rest of our folks never."

A clerkship with a lowly German in a small grocery, was a stepping-stone to an engagement with a boot and shoe merchant. Iy and without excitement began: ere he met for the first time appreciation and kind treatment, while he slowly learned true business methods. While in this employ, in 1843, Prof. Grings came to Poughkeepsie, to lecture on mesmerism. The boy Davis was seized with a desire to be operated on, and with others subjected himself to manipulations, but without result. Soon after this, William Livingston called at the store, and engaged the boy to come to his house that night and allow himself to be manipulated. This time the sensitive spirit was unbound. The fountain which had only indicated its presence by a few drops now burst forth. The experience of that hour was beyond expression. It decided the fate of the boy, and gave direction to the grand thought-current of the age. Of it Mr. Davis writes: "Looking back upon that magnetic experiment, with its precious results, I am filled with speechless gratitude." Irresistibly drawn every evening to the parlor of Mr. Livingston, he slowly climbed the difficult ascent of spiritual progress, and by his clairvoyance became locally famous, and the subject of private scandal and public ridicule. He pursued his daily occupation as a clerk in the boot and shoe store, and gave the evenings to these experiments in magpetism. He continued to gain new strength, and a clearer, brighter, purer world dawned on him when in the trance. Externally, when awake, he was yet dull, mystified and unchanged. The attraction for Mr. Livingston became so great that when offered a permanent place in the household, the boy joyfully accepted, and then began a more rapid advance. His clairvoyance was mainly directed to healing the sick, though there was a constant occurrence of interesting episodes. One of these must be mentioned, as it gave title to his autobiography. One evening when awakened from the magnetic state, he rushed to his room, threw himself down by the bedside, and burst out into the

following supplication: "Oh, kind Providence who art in heaven thank thee that! Iive; but as I now feel I don't know whether I am right or wrong. Oh, kind Providence, let me know what I've lost or forgotten!"

He was endeavoring to recall what had occurred during his magnetic sleep. Partially succeeding, he became angry because he found that it was a beautiful staff that he had lost. Then he saw these memorable words gleam amid the silent air:

"Behold ! Here is thy magic staff; Under all circumstances keep an even

Take it, try it, walk with it, Talk with it, lean on it, believe in i

In his nineteenth year he found that under the constant magnetic control of Mr. Livingston, he could gain no higher clairvoyance, and after a time of great uneasiness and suffering, he broke all paternal ties which had bound them, and selected Dr. Lyons as his operator. Soon after, the great work of which he had repeated intimations, began to arise on his spiritual ho-

rizon. While in the superior state, he search ed for a scribe to take down the words as they fell from his lips, Rev. Wm. Fishbough, of New Haven, was selected. Of him, Mr. Davis says: "This gentleman I had previously seen in my normal state. But prior to this interior survey of his qualifications, I had not discovered the slightest tenure of relation between him and the work about to be commenced. My impression of the scribe's interior character was that his mind was thought-loving, truthloving, man-loving, soul-loving, heaven-loving, humility-loving, and moderately ambitious of personal success and distinction."

The production of the work which was entitled "Nature's Divine Revelations," took place at 92 Green street, N. Y., in the presence of Dr. Lyons, Mr. Fishbough, and three witnesses. The revelation began on the evening of November 28th, 1845. When the uncultured boy had become entranced, the doctor asked, "Can you give the lecture tonight?" To which the youth replied, "To the great center of intelligence—to the positive sphere of thought-of that focus which treasures up all the knowledge of human worlds; to the spiritual sun of the spiritual sphere—I go to receive my information."

"Does he wish to have that written?" asked the scribe.

The doctor repeated the question, and the youth replied, "No, not that:" but after a pause he said, "Now I am ready," and slow-

'Reason is a principle belonging to man alone. The office of the mind is to investigate, search and explore the principles of nature, and trace physical manifestations in their many and varied ramideations. Thought, in its proper nature, is uncontrolled. It is free to investigate and rise into lefty aspirations. The only hope for the amelioration of the world, is free thought and unrestricted inquiry, and anything which opposes or tends to obstruct this sublime and lofty principle, is wrong."

Mr. Fishbough writes as follows of the manner in which the revelations were made, and I take the liberty to introduce his observations in full, because of the great interest they have to the student of psychology and clairvovance, made as they are by one well versed in the subject and capable of scientific observation, and made at the incipient development of one of the most eminent clairvoyants the world has

"It seems proper to note here also that in dictating the different parts of this book, as distinguished by the different subjects treated, the author seemed to pass under inspiring influences of different characters and grades, and was not always uniformly elevated, lucid or dignified in his treatmen of the themes especially in hand. In the first few lectures the sentences were more awkwardly constructed, and the ideas more disconnected, than in the subsequent parts of the book, and there was a gradual im-provement in the fluency and lucidity of the style as the work proceeded. In the second part of the book, a 'revelation,' as it is call ed, the solemn and dignified tone and man ner of the clairvoyant, indicated great elevation of thought; but as he proceeded to lescribe and discuss the contents of the Bi ble, there was a manifest letting down There was a certain brusqueness of style and off-hand readiness of expression, but his manner was that of one who did not at tach much importance to the subject under consideration, and who did not indeed regard it as meriting any considerable share of respect from reasoning minds. After utter-ing the passage on page 544 giving the etymol-ogy of the word 'Holy Bible' as synonymous with 'excellent soft bark,' he burst into an immoderate fit of laughter, the only instance in his clairvoyant history, to my knowledge, in which even a smile could be observed on his countenance."

There is little more of this style of composition in the book until we come to page 699 and onward for about 20 pages, when the seer appears to be selzed by the same or a similar spirit, and falls toul of the clergymen as a class, and belabors them in a most unmerciful manner.

The other portions of the book are in general lofty, dignified in style, and that portion from page 648 to 677, devoted to a description of the spiritual spheres, is eminent ly so, frequently rising to the sublime.
Of the remembered collateral incidents

and experiences that may throw light upon the spirit and intent of the work, the following may be related: At an early period of my acquaintance with Davis, he informed me that St. John was his guardian spirit. The simplicity and childishness of his deportment and conversation were not in-consistent with the supposition that he was under the prompting of the "beloved Of an equal temper under all disciple." provocations, cheerful under every adverse circumstance, and that cheerfulness fre-quently taking the form of jovialty, he was a general object of love to all those of his

acquaintances whose atmosphere harmonized with himself. No irreverence or impure thoughts could be detected in his conversation, and it may be said that the strongest tendency of his mind, both in his normal and abnormal state, was to themes of a humanitarian and spiritual nature.

"The prospect of a great change and reorganization of human society, which would place it on a higher foundation and secure a larger degree of justice and happiness to all classes of people, formed from the first a prominent theme of remark and prophecy, especially when he was in the higher degrees of his interior state; and the out-workings of this change and the exposition of principles which might serve as the foundation to this new era, seemed to form the object and animus of his work. He never pretended to fix the date of this change or any other coming event, but when once ask-ed by Dr. Lyon about how soon the predicted that some great disturbance or uprising of the masses would first take place, which, he said, need not occur if people were only wise and knew how to avoid it. In proceeding to speak briefly of conditions that would ing to speak briefly of conditions that would ensue, he said with apparently deep emotion, Then will be fulfilled the words of that prayer, which nothing known in human language surpasses, Thy kingdom come, thy will be done?

"In a foot note on page 161 of the book, I have stated that the comment printed on that page, of the nearly perfected discovery uscript as dictated by Davis, in March, 1846, and months before Le Verrier's mathematical conclusions had been announced in this country and six months before the news arrived that the new planet had been actually seen, in Sept. of the same year. As an additional proof of a faculty which could an-nounce things in advance of their practical verification, I will state that Davis predicted the inter-oceanic telegraph, yet it is fair to say with accessories which have not been realized. Connected with this item of prophecy, he predicted a great earthquake, a geologi-cal change (which he spoke of quite a number of times before and after) which would in some places be very destructive, altering geographical demarkations and among others upheaving the land and narrowing the Atlantic Ocean between New Foundland and England, so that by means of strong batteries a current of electricity might be made to pass back and forth between the two confinents, through the air or above the surface of the water, I know not how.

"Still more rife were his private conversations with the parties present, with predictions of the opening of general intercourse with the Spirit-world at no distant day. During the latter part of our connection with him, this theme was kept before us pretty constantly. It is also expressed in the text of his book on page 675 in these

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long presept itself in the form of a living demonstration, and the world will hail with delight the ushering in of that era when the interiors of men will be opened and spirit communion will be established."

After the completion of the "Revelations," the influence of the operator became more and more adverse, and on the 10th of April, 1847, the connection was severed, and with a feeling of doubt and uncertainty he began his brilliant career as an independent

A band of devoted brothers gathered around Mr. Davis, and on the anniversary of his twenty-first birthday, it was resolved to start a reform paper in New York, to be called the Univerculum and Spiritual Philosopher, with Dr. S. B. Brittan editor-inchief. At this time Mr. Davis was beset with the great temptation of his life. The band of friends gathered around him were determined, contrary to his repeated warning from the superior state, to make him a religious centre; the leader of a grand religious movement. Other men have been placed in his position and have yielded. No word of praise would be sufficient, did we not know that a power, superior and beyond him, swayed his actions. The John the Baptist of Spiritualism was not to become a leader, or an authority except so far as the truths he uttered warranted. There was to be no leader in the new religion, who of himself or through any sanctified priests, should dominate over the minds of mankind. The disciples gathered around him at that period, were incomparable in intelligence to those who followed Jesus from the shores of Gallilee, but had they been archangels they would have been rebuked. The scheme by which the stately editor-in-chief and the versatile post Harris wholhad already started to the West, lecturing on the new movement, and of all others was broken by a straw, artfully laid in the way of their designs,

#### THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. PINNEY. CONTINUED.

IX.

THE PROBLEM OF EVIL AND MORAL BESPONSIBILITY.

There is no more clearly marked characteristic of the spiritual movement than the fact that it compels the new discussion of old questions; as, for instance, the problem of evil, moral responsibility, and moral freedom. We all know well how this question has been treated; we know well the ordinary resources from which arguments, ideas, facts, and thoughts have been drawn. But it is the function of the Harmonial Philosophy to take up the truth it finds in all the systems of thought in the world, and to give those systems of thought, or the truths embadied in some of them, new interpretations, put them beside each other to compare, to analyze, and synthesize, and recombine them into a unitive statement.

It takes all mankind and all the ages of history to get the whole revelations of truth. And it is the especial function, and that is the meaning of true Harmonial Philosophy, that it gather all these hitherto fragmentarily related truths (at least thus fragmentarily related in the consciousness of man,) into one unitive statement, so that we see it in harmony-see it as a whole. Truth is necessarily harmonious with itself; all principles and truths with each other. And therefore the unity of Nature is only typical of the unity of Truth and its principle.

And perhaps there is no greater necessity for the Harmonial Philosophy than in the discussion and climination of this one question, viz.: the problem of evil and the moral agency of man, for they are inseparable: you cannot discuss the one without discussing the other. I look over the spiritual movement; I read its literature; I listen to the discourses of its advocates, its trance speakers and its normal speakers, its teachers and expounders, and I find that amid a great unity there is a multiplicity and variety of special, personal views-some of them very antagonistic to each other. I say to myself, How is this? Here is one inspired speaker, and here is another. One stands up and tells me that fate is the universal fact and the universal truth; the other, that freedom is the universal fact and the universal truth. What is the world to do then? Put these two statements together and see what they mean, and in what relations stand to each other.

Let me, then, begin with the question of evil itself. Here two tendencies manifest themselves in the spiritual mind; the one a tendency to run off into one phase of extremism, and the other into extremism in the opposite direction. The one tendency I should call philosophic fatalism, a system of thought that regards man as only a fragment of Nature-that binds him fast in her ponderous machinery and leaves no margin of oscillation, no center of power, and no capacity to resist the influences that come against him. This is only another statement of Calvinism; it is Calvinism gone to seed in Materialism and called Spiritualism. Calvin finds the world under the foreordinated decrees of a personal God. Whether you are damned or saved is of no consequence as far as your will is concerned; has nothing to do with your volition; is not related to your personal effort, but only to the predetermined counsel and knowledge of God.

There is a certain class of Spiritualists who have at tempted to take this thought and spiritualize it, but who have sadly materialized it, until it has run into an extremism of philosophical statement. (I should have said unphilosophical statement.) What is the legitimate conseouence of such a position? Why this: man is not at all responsible. He is only a system of nerves and tissues, a galvanic battery. Lake a vessel floating in the air, he is governed by the attraction of any current that sets against him. His function is simply to be passive, and let the forces carry him whithersover they will-and they usually carry such persons to the-(D)evil. The man who parts with the scepter of his own personal power, parts with the central element of his manhood. He is the property of the passing whim; a pulsation of the blood carries him on its tide whither it will; he knows not where he is going until he finds himself buried under his passions, or those of the world around him. He takes the statement of his whims, and the momentary pulses of this blood, and pits them against the everlasting voice of the centuries.

There is another side, another tendency, the extreme opposite of this, viz., that man can do just as he has a mind to; that he is absolutely free. On this question of evil, therefore, it becomes us to put some very close and pertinent questions. We are asked by the advocates of the popular theology: "Do you believe in the existence of evil as a positive principle?" No! "Do you believe that there are any such things as evil facts, crimes, immoralities?" Yes, "Will you tell me how crimes, immoralities, or what you call evil facts, car come, unless they come out of evil principles, internally and externally bad forces or powers?" Then the opposite tendency has run off into the declaration that, "Whatever is, is right." And, unable to see any principle of evil in the universe, starting with the hypothesis of an Infinite God, "who," as Theodore Parker said, "makes the world out of perfect material, as a perfect means for the accomplishment of a perfect purpose," they have gone to the extreme conclusion that there is no margin of oscillation for any personal imperfections or misadjustments-evil adjustments-in the world. Carrying this view a little further, they have gone so far as to say, "Grant that these things that you call evil adjustments, and immoralities, and vices, and crimes, do exist, they must exist as part of one stupendous system. Man is not responsible for their existence, and he cannot, therefore, be responsible for any of the consequences which follow, that you call evil. On this theory, murder is what? Only a fact in the magnificent system of the world. Prostitution is what? "Only a fact that is necessary—an inevitable fate," say they, "in the institution of this vast system of the universe." Thus binding man with the iron cords of fatalism, so that destiny is not in him, but only over him, and around him, and upon him, with its everlasting pressure, as a mere adjunct and fragment of that system which sweeps him away upon its currents, whether in harmony with or against

his will. shall discuss this question from the other stand-point And in order to illustrate this stand-point let'me speak of some conversation I had with a friend not long since. In talking with him, "Well," said he, "I have nearly come to the conclusion that 'Whatever is, is right.' Man is under the laws of Nature. Nature is a vast magnificent system, and I have got over the question of praise and blame." I added, "Have you, therefore, got over the facts? Allow me," said I," "to improve your statement. You say man is under the laws of Nature. I answer, man is the laws of nature, but he is those laws gone up into voluntary self-adjusting consciousness. You say man is under the dominion of fate. I answer, man is fate embodied and organized."

This is the harmonial position from which to discuss the question of moral agency and the problem of moral evil. Were man what such a theory as I have spoken of represents him to be, he could not, by any possibility, be at all responsible for any action which he might put forth. He is nothing but a wheel, a cog, a pinion, or pulley, that only moves as he is turned, slides as he is pulled. With this theory neither virtue nor vice are possible. For what does virtue imply? Temptation resisted, misadjustments overcome by the exercise of personal volition. You can | dom would admit him as a member, while the majori-

not have vice where there is no possibility of virtue; you cannot have virtue where there is no possibility of vice.

But, says one, "Grant all that, isn't it right that there should be a possibility of vice?" If this statement that "Whatever is, is right" be true, we must expect to find out its truthfulness by an analysis of psychology, an analyais of history and of man. Now, if it be absolutely true in relation to human effort and personal action and personal feeling and personal destiny, then this truth certainly ought to have a lodgment and an intuitive expression in the consciousness of man. Has it? What means your jurisprudence? What means the worship of virtue? What means the condemnation of crime? Are these without significance? They are the moral finger-points and indices of that intuition of absolute justice and rectitude which proceeds from the heart of the world. Did you ever see a man or woman that would stand up before you and calmly and intelligently tell you that they never did a deed which they did not know to be wrong-that they did not feel the consequences of an intelligent wrong committed in their consciousness itself? Consult history on a large scale. We will not argue this question merely from the personal experience, but when we find the personal experience, the personal intuition, to harmonize with the general career of history, we certainly have very strong proof of the truth of our position.

How is it, then, with history? Take the ages and centuries together, and what does this moral consciousness mean? Is not your history of jurisprudence a demonstration of man's consciousness of moral misadjustment, and a moral condemnation for such misadjustment? If "Whatever is, is right," misadjustment is not a possibility. We should not, therefore, talk about crime. To be perfectly logical on that hypothesis, we should say there are no immoralities; there are no crimes; there are no vices. And when we had said, that we should say of this other category of things, there are no virtues, there are no sublime moral attainments and excellencies; there are no moral grandeurs and beatitudes of character. Man is neither virtuous nor vicious if this theory be true. Why talk about misadjustments, wrong adjustments, if there be no possibility of such. "Ah! but (says the advocate of this theory,) what we contend for is this, that these misadjustments are, in themselves, actually and absolutely right." Well, now, I will go so far as this, and admit for the sake of the argument, if for nothing more, that it is right that the world and man in the world should be so organized and related that the power and possibility of misadjustment should exist also; what follows? That misadjustments are right adjustments? What kind of logic is that? Nothing of the kind follows. Go further back, if you please, and suppose that the world is so constituted, could not possibly be otherwise constituted, than that man should positively be placed in a state of probation, of education and of development, where, to bump his head, to burn his fingers, and freeze his toes, and get out of place socially and politically, get into the brambles, cut his feet on the stones, is possible to him, what follows? That burning his fingers is proper-that it is a function of life-that it is not a wrong relation—that it is not a misadjustment? No: nothing of the sort follows.

But you will answer this other thing: Does it not follow that it is right and proper that the universe should be so organized? I grant all that. There is no discussion on that point-there can be none. It is so organized, and that is the proof that it ought to be so organized; for we have no standard of what ought to be, except by what is, as the grand and magnificent system of the universe.

I will go further. I will grant that it is the best possi ble condition of things that wrong should be possible to man. What follows? That wrong is right—that there is no wrong? To me it does not follow. "But," says the advocate of this position. "'Whatever is, is right,' when viewed from God's stand-point." I answer, How do you know? This is an enormous stride from the consciousness of man to the objective consciousness of God. I would like to see that Jacob's ladder which the advocates of this theory have set up on the sky and leaned against the throne of heaven, by which they have gone to God and informed themselves of his secret counsels. I will put the question more closely: What are your methods of knowing what God's view is? I know no way of telling or discovering what the Divine view is, except as I find it in the intuitive consciousness of that intelligence, of that reason, which is the best exponent of the universe, and the sublimest and the holiest and best revelation of the Divine Intelligence itself. And if I turn to that source of information -if I consult this authority-what do I find? There is your jurisprudence; there is your self-condemnation; there is the consciousness of wrong adjustments. There it is. And when you look through the world, how can you say: When looked at from God's stand-point"?

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1878.

THE GOSPEL OF COMMON SENSE: OR, JESUS AS A LIBERAL.

A Lecture Delivered by G. A. Loomas at the Watkins

Convention.

Reported expressly for the Religio-Philosophical Journal.

LIBERAL FRIENDS AND BRETHREN-Although a Christian Spiritualist, and a representative from a radically Christian church, I have no particular isms to introduce or to defend: but I am here to add my heart and voice for the encouragement of whatever is best for my brethren-all mankind. Nevertheless, I am here to represent ren—all mankind. Mevertheless, I am here to represent a people, who, though being radically Christian by profession, yet to all the popular, churchal theologies, they are the rankest infidels upon whom the sun ever shone; a people whose only creed is in patterning the best and purest of lives, and who are sufficiently blest with liberal, common sense, to believe that the best religion, recordless of its denomination is that which does the gardless of its denomination, is that which does the most good for its adherents, by making of them nobler and noblest men and women, without taking from them their powers and privileges of reason. The religion of common sense teaches that we must reap what we sow; that effects are the legitimate children of their causes. and that we must face the music of this life's doings, here or hereafter, with no ambush to hide behind, nor creeds to save us from the consequences. The religion of common sense nowhere recognizes any miraculous conceptions; neither Jesus nor any other man nor woman as a god; but approves of all good works, whether coming from those with creeds or without them. It perceives a divinity in all humanity, but no especial divinity in any one: it knows of no imputed righteousness for the benefit of extensive villains in exchange for a worthless faith, who, though black with sin as Topsy was with color, expect to be atoned for, vicariously, by the

blood of a man-made god. This vicarious-atonement theory has been the giant obstacle to the progress of the gospel of common sense; but it is fading before the light of true Spiritualism, even as the sun's meridian splendor forbids the stars to glow; yet unlike the stars, it is doomed to fall to rise no more; for the truth is being realized, that the blood of Jesus, shed upon Calvary is no more effective for the salvation of the people, than the blood of the thieves crucified at his side; nor is such doctrine apparent in the life-testimony of Jesus, yet this, together with the fallacies of a physical resurrection, a monstrous trini-ty, a ridiculous heaven and horrible hell, are the essential features of so-called Christendom, which nowhere find recognition in the life teachings of Christianity's founder. Were Jesus living to day, he would be one of the grandest of liberals; scarcely a church in Christen-

ty would, did the times permit it, crucify him more cruelly than did the Jews of old.

Should Jesus enter the palatial churches of to-day, wherein the poor cannot enter to have the gospel of common sense preached to them, but are starying for bread within a stone's throw of these churches, would we not hear his protests against there being either rich or poor in any Christian church? and would not the appellation of "a den of thieves," very aptly and rightfully apply? To all the popular ethics of the so called Christian churches, there would come from Jesus an unqualified and thundering protest. Were he living to-day, he would be as radical an infidel to what is being taught in his name, as Thomas Paine ever was, or Robert G. Ingersoll ever can be! So opposed would he be to what is commonly termed Christianity, and its methods of making converts, that he would declare by the eternal" he knew nothing in them that he could or that he would endorse. Every suggested improvement upon Judaism made by him, he would find wholly ignored, while the entire catalogue of selfish indulgences errors, diseases and crimes was made quite respectable; and priests, lawyers, doctors and devils were getting fat salaries, and the people repeating the old, stereo-typed prayer: "Lord, be merciful to us, miserable sin-ners!" This convention should not adjourn until it shall vote to Jesus the highest niche in its temple, as an infidel to the popular, religious teachings of our day, and as a liberal. So liberal was he, that while he lived, no compulsion to even think as he did, was ever intimated by him, but "whosoever will, let him come," and whosoever won't, let him stay, were characteristics of him, and of a liberal. He was "a man, approved of God by his good works." He was a daring innovator, a merciless iconoclast to the doings of error, and in being the representative of an evolution out of Judaism into something higher and better, he became a rebei; and no doubt, knowing that death was the penalty, and that he merited it, died in defense of what he believed to be right; and glorious he or any one else that dares to be so true to their adopted principles. His disciples were very earnest men-so earnest, that they entered with zeal into the persecuting spirit of the Jews, by which so many of them became martyrs.

Earnestness for what we believe to be true, is a very noble peculiarity of character, even amid the fears of transcending the bounds of common sense; but when it is exercised by narrow minds, or by a narrow-minded people, governed by narrow and ungodly creeds, scenes similar to the days of the Inquisition will be enacted, according to the power of the individual or the people believing in them. Realizing these facts to be true, a company of inspired infidels, one hundred years ago, in the formation of the best government under the sun, aimed at such a separation of Church and State governments, that no human conscience should be biased by the civil laws; and no conscience of any man or woman needs be under the control of another for the space of a single hour, thanks be to Almighty God! The history of the past two hundred years gives ample assurance that such a government of State was needed by the people. Going back, however, to the beginning of the sixteenth century, and we are taught how earnest were the Roman Catholics for the faith they believed to be true-how unwilling they were of intrusion or innovation upon what was the complete, perfect gospel to them. Luther, Calvin, and their followers only intended an improvement upon what had preceded them; and they no doubt thought if the Roman power would but cease in its persecutions, they would be the very last that would ever become persecutors. The persecutions of the Roman church did cease; and the gospel of the reformation become the corner stone of men's consciences; and forgetful of their past sufferings, we behold in Luther and Calvin's followers, unequaled persecutions for opinion's sake, as instanced by the burnings of Servetus and the Anabaptists who

were better than they were.

Then recall the changing brutalities that wrong the blood from hundreds of thousands during the reigns of successor down to the beginning of the present century, the sword, the gibbet and the stake were in very active demand for the punishment of religious heretics.
Where, then, was the gospel of common sense? Then these Catholic and Protestant legions, unmindful of their past sufferings by each other, were quite ready to join in direful vengeance upon the earnest Puritans, who fleeing to America from inexpressible tortures were afterward most active in the maltreatment of the Quakers and Shakers. Mark Twain truly says: "The Puritans came to America that they might enjoy their religion and to prevent everybody else from enjoying theirs!" Truly, the name of Puritan, unsullied by such disgraceful persecution, was the most glorious appellation any people could desire; now, the name of Puritan as truly means a holy horror, even as Sioux means a treacherous Indian. Then arose the American Government, framed by those termed Infidels; and persecution for opinion's sake was outwardly brought to an end, much to the chagrin of those earnestly religious fanatics, whose creed was in a popular ascendency; and of those who would now, if they could, deface and disgrace the American Constitution, by the introduction of an entering wedge, called God, but which would soon assume gigantic proportions as a sectarian mon-ster, ready to countenance as of old, all the barbarlties of the past "for conscience sake."

Perverted human nature is ever ready to repeat it-self, and is not to be trusted. It has been very earnest for religion's sake; but if it had been in the service of the devil, it could not have been more earnest in wick-edness; and, however shocked Protestants or Catholics may be on the subject of Infallibility, whosoever persecutes for opinion's sake, advertises his or her personal infallibility, for the ridicule of all fair-minded liberals. Let us be determined to keep the name of God, and the same of every sectarian church, out from the Constitution of the United States; and the surest means of accomplishing these, is to keep the Bible out of the public schools, and, secondly, any and all priests from

opening State sessions with prayer. While I mean to thank God for Judaism soon, I want to give some expressions of gratitude for Spiritualism now. There is a great deal of common sense in Spiritualism, although its merely phenomenal displays are worth but little. Its first and best feature is, that it makes confirmed infidels to popular theologies of every one of its converts. And a man is no less honorable as an infidel, liberal, or radical Christian, for being a Spiritualist—some of the readers of the Truth Seeker to the contrary, notwithstanding. We live in a day of theological revolution; and every creed that will not bear the scrutiny and investigations of Spiritualism, will find a handwriting on its walls which will more than mean: "Ye are weighed in the balance of the 19th century and are found wanting" in common sense! Who wonders that the clergy resist the innovations of Spiritualism? If there were any philosophy in "an irresistible force striking an immovable object," then Spiritualism would make but little headway against the clergy; but God and reason has decreed otherwise.

Years ago, when we had honest legislators at Albany, N. Y., a lobbyist dined and wined a committee upon the rarest delicacies of the season. When his bill came up he was indignant that every member of the committee voted against his bill. He expressed his chagrin as "impossible for him to see how they could vote against his bill with his codfish in their stomachs!" And if, in the face of facts wrought out by Spiritualism, the clergy have not transferred their consciences to their stomachs or pockets, then we greatly mistake the signs of the times. Call Spiritualism what you may please—call it electricity, psychic force, mesmer-ism or fraud—the philosophy displays an intelligence beyond our ability to fathom, and has satisfied millions, that there are intelligent, human souls behind the same, who say: "If we were dead, we are alive again; if we were lost, we are found!" The simple fact of in-ter-communication between the two worlds, may not have built up much of an edifice as yet; but let us think of the ages of superstition and error it has had to contend with, and thank God for what it has knocked down! In the face of its simplest facts, what becomes of the theory of a physical resurrection? What becomes of all the splendid calculations and man-made creeds of the churches—the atonement, predestination. heaven, hell, total depravity and purgatory? The Methodist comes back and says: "I'm not in the heaven I sung of!" The Presbyterians communicate that they

are all mixed up with other denominations, and stand as good a chance of divine favor as any others, but no better. Paddy has not found purgatory; and Episco-palians, Baptists, and a long line of so-called Christian denominations were surprised on arrival there, that the Lord was not on hand to meet them, and equally surprised that Jews and Infideis are nowhere found, frying in eternal fires!

But we are referred to the RELIGIO-PHILE SOPHICAL JOURNAL to read the long list of spiritualistic frauds. Let the world rise up in gratitude for all such weeding-out of mountebanks and dishonest mediums, by that indefatigable representative of common sense—the RE-LIGIO-PHILOSOPHICAL JOURNAL. If seventy-five per cent, or more, of the so-called spirit communications should prove false, the tact of there being a Spirit-world proved, and one, single, truthful communication from any who ever lived on the earth, establish beyond dispute, that ninety-nine of every hundred of churchal theologies, are but monuments of human folly! And we have not only one, but many thousands of indisputable evidences. Years before the rappings at Rochester, N. Y., the Shakers were enjoying, very quietly, the most surprising seasons of spiritual communications--times when the atmosphere seemed pregnant with spiritual influences, and all became more or less mediumistic.

Volumes could be filled with incidents, in which even the children and weak-minded of the societies showed forth a wisdom and prophecy beyond their possible comprehension. Ten years before the Fox girls were heard of, a simpleton in an eastern society said he was Jesus of old! Being asked if he was Jesus, to mention something he did of old, he very unsatisfactorily answered: "I wrote on the ground, and made the people turn away!" Being further pressed to state what he wrote on the ground to cause such departures, he simply got down on his knees, wrote, and read: "Ye have all done likewise!" To those who want fuller evidence of the verity of these fragments, I would refer them for comparison to the 8th chap. of John; but I diverge.

There is no religion in Spiritualism-it is a science—a science of religion; but out of it will spring a universal religion of common sense, whose glorious proportions will fill all the earth and make all the people happier; and why are not the people happy now . Why the discordant sounds of family feuds and national wars? There certainly have not been the anticipated and reasonable evolutions of progress, out of Judaism and into something better. Christianity promised something better; but where can we see the grand desideratum? Let us reflect: We are asked to aid in the abrogation of Sunday laws, and so we will, for there is no common sense about them. It will surprise some when I tell them that in the Sabbaths under Mosaic dispensation we might find a panacea for the galling afflictions of "hard times," and an equity and justice that would have prevented thousands of wars in the past, and prevent and cure that anticipated spirit of violent, revolutionary communism, which threatens to sweep through the nations like a sea of blood! Such we read as "the signs of the times." But theological bigots cling with the tenacity of life, to an observance of Sunday laws. while there is no good done; while Sunday is used as a

lazy, lolling time by selfish misanthropes.

In Moses' time, six days the people might work and trade, and emulate each other in getting the most; the seventh was the Lord's Sabbath—to be kept by each one loving his neighbor as himself-the rich and strong visiting and feeding the poor and the feeble. Let us try this. Six months they had for me and mine—the seventh was a holy convocation during which the laws of love and greater equality were the supreme laws of the laud. Again, six years were allotted for selfhood to develop itself; and the fruits of such development were debtor and creditor, master and slave; but the seventh was the Sabbatical year; now, were all debts canceled; all slaves made free; the land enjoyed a fallow-rest, and what grew spontaneously, belonged to all the peoplerich and poor alike. Once more, after seven times seven years came the liftieth—the Sabbath of Sabbaths. Not only were all debts declared null and void, and all slaves made free, but the land, the source of all wealth, was returned to the original owners. Let us have such Sabbaths as these, and forever prevent the present disparity of conditions between rich and poor-shut down upon all monopoly, and let monopolists beg for mercy. Let us have such Sabbaths and stop our interminable "Indian wars." Genuine Christianity proposed as an improvement on the Sabbaths of Moses, to make every day a Sabbath. Why are there rich and poor members of any church? Because they are not Christians. Christianity does not admit of any selfish property, and objects to both riches and poverty. Mosaism permitted war; equal retaliation for injuries. Christianity proposed non-resistance—a permanent peace therewith. Where are the Christians who practice this? True, our soldiers were furnished New Testaments containing the "Sermon on the Mount;" but they were not permitted to forgive their enemies, until after they had killed them! Moses established confessionals that would be invaluable in our days. He no doubt thought, as Thos. K. Beecher expressed it years ago, that "it helps a man repent a good deal, to realize that another knows of his misdeeds," and I have often thought it would do his brother, Henry Ward, no more harm to confess his sins than it would me to confess mine. Let us have confessionals established all over the country. for the benefit of such men as Tweed, and for those more respectable thieves, the millionaires. What gainers the cities and our whole country would be by such provisions. Moses not only required the confession of a theft, but demanded the amount stolen to be returned, with the fifth part thereof added thereto. Christianity also proposes the confession of wrongs, and a repentance that means "never do so any more." Jesus made wealth an objection; where is the church that would consider a rich man or woman ineligible to mem-

Moses inaugurated a system of physiology unequaled by any in our day; and regulated the amorous desires of the people to the end that the most perfect reproduction might ensue-sound bodies and sane minds in them, and Jesus first cured the bodies of his converts before he accepted them as disciples. Thus do we present Mosaism as a government of State, superior to any now existing, and sufficiently abounding in good, common sense as to be a worthy pattern. For those who want a church which will lead unto a perfection beyond Mosaism, and place their names with "those whom greater love of God has blest," we present for their reflection, radical Christianity, with all of its rigid denials of selfishness; for whose says he loves God, and does not love his brother equally well with himself, aye, better than himself and at the expense of self, "is a liar and the truth is not in him."

and the truth is not in him. blavery is done away, so far as the negro is concorned; let us do away with all white serfdom, and give woman a chance equal with man, for the maintenance of "inalienable rights;" let her be eligible for any position, office or emolument which she can fill and earn. Let intemperance in eating as well as drinking be supplanted by something which will be more satisfying, for it can never be suppressed by force. Let libertinism be made as odious, and punished as severely as is prostitution. Let free speech and free press be demanded; and while we say to our statesmen: "Hands off from our Bible," let us also say to the churches: "Mind your own business, and keep your sacrilege away from our statutes!" Let us not trust the churches with our civil liberties; let us be most jealous of their interference. Let us remember Jesus, Galileo, Abner Kneeland, John Brown, Heywood and others, and think of what theologies have done and would do with any who dares

speak what God gives him to say.
Churchal theologies have clothed life in the habiliments of sorrow, because, maybe, this one or that some thousands of years ago, made some unmanly and un-womanly mistakes. What though they fell; does this doom the race to bondage, ignorance and superstition? Does it demand belief in an angry God, in the atonement of Jesus for the race, or in the total depravity of any individual? The parents of the world may have fallen; but if they did not fall upstairs, then some of their descendants have, and away not only from these inconsistencies, but from the whole catalogue of manmade creeds and devilish impositions. Infidels they may be; but blessed are such infidels! They are forerunners, the prophets, the apostles of the coming church universal—the Church of Common Sense; "the salt of the earth;" and let all the people say, "Amen!"

### RELIGIO-PHILOSOPHICAL JOURNAL.

Account of a Seance with Mrs. Simpson by a well known Chicago Lawyer.

September 15th, without previous notice or appointment, the writer called upon Mrs. Simpson, a medium residing at No. 24 Ogden avenue; she had not the least knowledge of who her visitor was. He was ushered into a small, well lighted room. Mrs. S. called attention to the "stand," which upon examination, proved to be a plain board, one inch thick, about eighteen inches wide and three feet long. Holes had been bored in each corner of it, and plain, straight sticks, about three feet long inserted, which served for the legs. No deception in the make-up

of the thing could have been possible.

The floor was then examined, but no trace of trap-door or other device could be found. The writer then piaced the stand upon the floor in a different place and position from where it stood when he entered the room.

A large common shawl was thrown over it which hung to the floor on each side. The medium seated herself on one side with her side to the edge, and her whole figure free and clear of the table and shawl. A point of pencil placed upon a common slate, was held under the table by the medium, but several minutes elapsed before any writing was done, and then the communications were unsatisfactory. The name signed to them, however, was one well known years ago, to the citizens of Chicago, but of whom the writer knew but little.

Next came a message to be delivered, from one who had never been seen by him in life, nor of whom he had the least knowledge, to one who was a personal friend. The authenticity of this message could not be known until that friend had been seen.

The next message claimed to be from one who knew the writer. He proved his knowledge, not only by the nature of the communication, but by giving the initial of the writer's name, not a very common one. The medium then placed a small cup filled with water, upon the slate where lay the pencil point, and said she wished a message to be written upon the slate, and the pencil point put into the water after it was written. She then with her right hand held the slate under the shawl, her left hand being in full view. The message was written upon the slate, and when taken out, the pencil point which had written it, was in the cup. It was the same point, and none was in the water when the slate passed under the shawl.

Again the slate with the cup upon it filled with water, was held under the shawl. In a few moments, a hand under the table seemed to press the shawl outward, and it grasped the hand of the writer. Although not in direct contact by reason of the intervening shawl, the fingers and thumb were as plainly felt, as though composing the hand of a living person. Being upon the opposite side of the stand from where the medium was seated, and her right hand holding the slate while the left was in sight, it is certain the hand did not belong to her. To verify this, the writer bent down until his hand was close to the floor, to be sure of being beyond the reach of the medium's hand. The medium then placed both her hands upon the top of the stand, and the writeralso placed his upon its edge, on the opposite side. All at once, fingers from beneath the shawl pressed up against one of the writer's hands, and upon lowering the hand, it was again grasped and shaken as before, and whilst his eyes were upon her, the hand within the shawl still continued its grasp. but not the least motion appeared to be made by Mrs. S. The hand was not hers. The slate was withdrawn with a message upon it, and not a drop of water appeared to have been spilled. Mrs. S. then procured a large goblet and filled it with water, and placed that upon the slate, and again passed it under the stand, when the hand of the writer upon the outside, but touching the shawl, was again seized, and one of his fingers pinched so severely as to produce pain. This was when the hand was near the floor, and at least four feet from the medium, who remained perfectly motionless in an upright position. The medium was requested to let the writer hold the slate beneath the shawl, and that her hands should remain upon the outside in sight.

This was done, she holding the edge of the slate, her hands outside in full view, and the hand of the writer under the shawl and

pressing the slate up against the stand.

Soon the sound of the pencil was heard, and upon taking out the slate, there appeared upon it a well written message, the tenor of which was a test in itself. Frequent examinations beneath the covering made it clear that there was no accomplice, and that the manifestations were genuine. Subsequent inquiry of the friend to whom the second message referred to was sent, elicited the fact that the name and relationship mentioned in it were correct.

At a subsequent sitting, the slate with the goblet full of water, was, with the medium's right hand, placed under the shawl, her left hand being upon the outside, in sight, when the writer held a slate-percil against the shawl upon the opposite side of the stand. Fingers took hold of this pencil, palm of the hand downward, and upon a slate being held by the writer near the stand, a message was written upon it, and signed with the spirit's name. Then the pencil was moved up and down, and then tossed outward upon the floor. During all these exhibitions the entire person of the medi-um, except the right hand, was in full sight.

It is refreshing among so many false or doubtful mediums, to find one that can be pronounced true. Mrs. S. says she courts investigation and solicits reasonable tests, and is ready and willing, and even anxious to have any fair test applied which will prove her to be what she professes herself, a truthful, genuine, reliable medium. INVESTIGATOR.

Singular Yellow Fever Incident.

A curious episode is reported from one of the lower districts, and it is said to be gen-erally accredited in the locality where it occurred, although of a marvelous character. It is stated that a few days ago there died a child of eight or ten years of age, who, during his life, had been a mute.

It is stated that a few minutes before the child expired, he uttered the following words: "The people may think the epidemic is bad now, but it will be worse in September than it ever was."

The writer was shown a few days ago, a photograph representing a family group, consisting of a young married couple and their two children—pretty, merry-eyed children—one seated upon the father's knee and

the other at his feet. The expression upon the countenances of this haudsome, robust man and fair young wife, was one of satisfaction and happiness; the picture was an animated representation of domestic felicity. This family came from a distant country and made their home in

The fever came upon them, and the parents and their offspring died in the same

night. They were buried by the city. The driver of the charity wagon, a man inured to seenes of death and misery; shed tears when he told how he had borne away to the Potter's Field in one day, a father, a mother, and their two children.—New Orleans Picayune.

#### Can One Spirit Displace Another?

A man by the name of Reynolds came from England to this country in 1804, and settled in Crawford county, Pa., twelve miles from Meadville, on the road to Franklin. His daughter Mary, at that time was seventeen years of age. She awoke one morning in perfect health, but without the power of speech, or a single idea that she ever had had. Another spirit had control, and had to be educated like a child. It learned very rapidly for perhaps six months, when Mary again got control of her own' body. For about twenty-four years they alternately had control of the body, without a single idea in common. The time of occupancy was about equal. The periods varied from perhaps four to seven months at a time. After a joint occupancy of the body for about twenty-four years, the trespassing spirit maintained an exclusive control for about the same period. At the end of that time she threw her hands up to her head exclaiming, "Oh, my head?" and instantly left the body.

During the entire period of occupancy of the body by the parties, there is no account that it ever had an ache or a pain. The second Mary was a woman of more talent than the first. She taught school, wrote poetry, and made herself a very useful member of society. Dr. Alexander, of Princeton, N. J., in his life time, had prepared a history of her life, for publication at her death, but the doctor died first, and the account was sent to the professor of theology in the theological seminary, in Alleghany City (Pittsburg), Wm. S. Plummer, and he published it. I think, in Harper's Weekly, and that A. J. Davis copied it into the "Age of Progress." Plummer's concluding words were "Her body gave every evidence of being the tenement of two souls." It should be republished to go with the Watseka case. The fact of a human being coming to earth and living in a human body forty-eight years, that never had a natural father nor a natural mother, is equally, if not more of a "won-der." Two things are proved by it: 1st, That we have had an interior existence; 2nd, That a spirit may eject a human being from the body, and use it without an injury to the body. Mendota, Ill. JAMES ADAIR.

#### BOOK REVIEWS.

FOUR ESSAYS CONCERNING SPIRITISM; What is Spirit? What is Man? Organization of the Spirity it Body. Matter, Space, Time. By Heinrich Tiedeman, M. D., Philadelphia, Paper, pp. 80. Price 50 cents. Chicago: Religio-Philosophical Pub-

This is a beautifully printed pamphlet from the press of the Religio-Philosophical Purlishing House, and of it may be safely said, it is condensed in the last degree. and at times only the close and thoughtful student will be able to grasp the author's ideas. Beginning in 1872, the four essays which form the book were published successively in German, under the assumed name of Dr. Svivan. They awoke a strong interest with their German readers, and the author wisely translated them himself, and now publishes them as a whole.

Dr. Tiedeman is son of the great German physician and anatomist of that name, and one of the most learned and eminent of the physicians of the city of his adoption. During his leisure hours, he has thought and written on the great problems expressed in these essays; problems which have attract-ed the attention of the greatest thinkers of all ages, and which have never met final solution. He brings to his aid the highest philosophy and science of Spiritualism, and his stand-point is entirely new, being taken

on its most advanced outposts.

It is an easy task to write a large book with few thoughts: To write a small book full of thought, is one of the most rare efforts of the human mind. Each of these four essays might be readily expanded into a volume, by simply enlarging on the suggestive paragraphs. This temptation the learned and studious author has resisted and given his readers only the germs of great truths, leaving them to enlarge and apply

The conclusion of the essay, "What is Spirit?" gives the gist of the whole matter: "(1). Spirit must be matter; (2), which like all matter is an inseparable combination of matter and force, and (3), is partly percepti-ble, partly imperceptible to the senses. (4.) The former originates from the latter, and (5), the latter is everywhere still in existence, and is the cause of the never ending development of the former. (6). All matter is subject to the same fundamental laws, which (7), by our extended views of matter, must be extended correspondingly. (8). These laws will explain spiritic manifesta-

The essay on the "Organization of the Spirit-Body," is intensely interesting. The author concludes his course of reasoning as follows: "(1). The spirit-body of man consists of psychic matter, (2), which, like any other matter, is infinitely divisible, and hence eternal, uncreated, and indestructible: (3). During its further development it must organize, (4), and continue the spirit-body as an organism, (5), which, like any organism, is subject to an ideal development, (6), which subject to an ideal development, (6), which it does not obtain during its union with the life-body; (7), hence it must continue to exist as an individuality after its separation from the life-body, in order (8) to enter as a free spirit upon a free and limitless development." This we believe is among the first attempts to prove the principles of Spiritual-limited by the first of science as a ground-work ism by the facts of science, as a ground-work for the speculations of philosophy. The essay on "Matter, Space and Time,"

has not as direct interest to the Spiritualist, yet those greatest of all questions are discussed with peculiar force and originality. The argument reaches these conclusions: (1). Matter, like its elements, is originally imperceptible to the senses, and (2), becomes perceptible only in certain combinations, and (3), Is universal, infinite, eternal, and (4). Independent of space and time; (5). Both of which are only properties and means of measuring matter, to accommodate the fin-

ite human understanding."

We purposely left the notice of the second essay. "What is Man?" out of its proper order, that we might speak of it last. The author discusses the question, What makes man, man? and arrives at the conclusion that it is his spiritual being. Altogether this little work is unique and of exceeding

IF, THEN, AND WHEN; from the Doctrines of the Church. By Warren Sumner Barlow, Paper Pp. 21. Price 10 cents, Chieggo: For sale by the Religio-Philosophical Publishing House.

The readers of "The Voices," and they are many, are well acquainted with the author, for he conceals himself behind no reserve, and his verse is characterized with plain common sense as well as withering sarcasm. In this little brochure he dissects the church plan of salvation in a masterly manner, and his pages will be read with interest. He abhors the heaven of eternal rest, and doubts the dogma that this life determines irrevocably the fate of the spirit:

Can the transient deeds of mortals, On this frail and fickle shore, Rivet all the coming ages To a changeless evermore?

If there be a fixed condition, Where no higher truths are taught, Where the soul will perch forever On its topmost round of thought,

Then dissolve my aspirations With this tenement of dust; Better, far, annihilation Then eternally to rust!

He feels assured of the golden coming

Cease, oh, mortals, cease to languish . On this barren field of thought, Where the myths of Superstition Into dismal creeds are wrought.

LAMARA, and other Poems. By George Homer Meyer. 16 mo., cloth. Pp. 141. San Francisco: A. Roman & Co., publishers.

The author is a youth of about twenty years; but youth, except with very partial friends, is no excuse for the lack of merit. They that read, seek solid sentiment and fine expression, irrespective of the author. Upon perusal of this volume, we find the thought is good, the rhyme, measure and poetic diction quite perfect. We bespeak for the volume a good reception by the public, and the consideration of the youth of the author, will justify high expectation for his maturer years. Several years since the author contributed the poem, "Death—Life," which makes one of the present volume, to the JCURNAL.

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CHICAGO, ILL., OCTOBER 12, 1878.

Shall Mediums be Privileged Impostors?

If any of our readers have had doubts as to the expediency of our course in insisting upon satisfactory conditions before admitting the genuineness of supposed spiritual phenomena, we think their doubts will be dissipated by the letter which we publish below from Mr. A. J. Riko and others in respect to the recent attempted impositions in Holland of the mediums, Williams and Rita. Lately through their instrumentality in connection with two other mediums it was supposed that two solid rings had been interlinked at a scance in London, but this feat was afterwards proved to have been the basest fraud, practiced upon honest and patient investigators. It seems that money had been raised to defray all their expenses, and they were received in the most cordial manner by the Spiritualists of Holland. In his letter in the London Spiritualist, of Sept. 20th., Mr. Hiko, a well-known and highly respected investigator of Spiritualism, re-

siding at The Hague, writes as follows: Mr. Van Maurik visited me on Thursday evened the history of the exposure with all details, and showed the dirty John King apparel and the other things found on the mediums. He told me the Amsterdam friends wished an exposure in the English spiritual papers, and so did all who heard Mr. Van Maurik's relation at my house.

This is his version of the affair, and perhaps you may receive their own report soon:

On Tuesday evening, the 10th of September, some good investigators held a scance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and anapicions were aroused by some of the manifestations: therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both me-diums cheated in the most impudent manner. On the said evening, at first the usual physical mani-festations at the table occurred, but were very weak. After that the cabinet was made, and Messrs. Williams and Rits were placed behind the screen. After some singing and the playing of the musical box, the materialization began, "Char-lie," one of Rita's spirits, showed his face, lighted

his spirit-lamp. At once one of the sitters near the cabinet made a leap, grasped Charlie, and caught the collar of Mr. Rita's coat. A struggle ensued in perfect darkness. The gentleman cried out, "I hold the medium," and others entered the cabinet to assist in catching the two struggling mediums. Heavy blows were given and received, and furniture was broken. At last a light was struck, the two meliums tried to escape out of the room, but luckily the lady of the house had shut the front door, so that they were again seized and brought into the room and searched, notwithstanding their courageous powers of defense, for some of the gentle-men who held them can give proof of their muscu-lar force. Williams, chiefly, was foaming with rage. Ritz resisted less. The following objects were found on the mediums, but hidden between

their clothes, shirts, pockets, &c. On Rita, a reddish-grey, nearly new beard (Char-lie's); three large handkerchiefs, one of them of musiin; a very small ditto—he kept in addition two for his own use; a bottle of phosphoric oil the bottle is of the size of an ordinary flat round scent bottle, convincing us that the light of Char-

lie was nothing else.

On Williams, a black beard (very old, dirty, and used) sewed on brown silk ribbons (John King's); several yards of dirty, soiled and very frequently used muslin; some muslin handkerchiefs, which served without doubt as John's turban, etc.; a bot-tle of phosphoric oil; a small bottle of scent (for the perfume), in which particles of phosphorus were found, which made us draw the conclusion that they used it for cleaning their fingers after showing spirit lights in the cabinet. Mind this, the heard and all the muslin very old, dirty, and been long used. This is an important point to the English. Afterwards, on searching Mr. William's hand-bag, a small tube filled with very minute pleces of slate-pencil was found. These points atted into a flat, thin fishbone or spring, serving probably to produce the phenomenon of writing between scaled slates, if room enough is left to introduce the interment. William to the interment. troduce the instrument. Williams had the most complete apparel. After the finding of the above mentioned objects, the two mediums looked per plexed. It was about twelve o'clock; they were then turned out of doors, without trying to gain a better opinion for themselves by accepting the offer of some gentlemen to give a test scance to prove that they were mediums. In fact, they ran away to The Hague next morning as early as pos-

Let this history be a warning for ever to never sit again with public media without absolute test conditions, that one may be sure of what is obtained. The RELIGIO-PHILOSOPHICAL JOURNAL, of America, merits high appreciation for its line of conduct, and I was just on the point of writing so to the editor when these events happened. I hope they will print this account in their columns for the benefit of our true American co-workers who, like me, only seek truth, and prove they do

so by catching the tricksters and exposing them. In commenting on the expose, the London Sviritualist says:

Such is the much to be regretted information just received from The Hague. For a long time past we have ceased to print, editorially, in these pages any official reports of cabinet seauces, but e recorded only those materialization scances in which the mediums gave sittings off their own premises, and had their hands held on both sides by responsible witnesses, without being released for one moment. Such sittings both Williams and Rita have given great number in the houses of

good critical witnesses, at the West-end of London, and the powerful results thus obtained are not vitiated by the character of the mediums or of the spirits about them. Nevertheless, our stringency in recording only those results in which the character of the medium had not to be considered as a factor, involved us in much unpopularity with enthusiasts; so, also, has our oft repeated advice to give up cabinet scances, and to accept no unusual phenomena obtainable only on the premises of the medium.

At genuine materialization scances, while the medium is in one place, one or more forms, the duplicates in appearance of himself (his clothes heing also sometimes duplicated), begin to form near him. As each materialized form increases in weight the weight of the medium decreases; these duplicates of the medium do very wonderful things, and claim to be spirits. Dr. Wyld and Mr. Sergeant Cox think them to be the spirits of the mediums; enthusiastic Spiritualists, who have seen them in bad light, recognize them as their uncles, aunts and coucins with surprising facility. and see marvels witnessed by notody else at the same seance. Our opinion is that one or more independent spirits are at work, as well as the spirit of the medium and that these independent spirits, having no material body of their own, communicate under such conditions that they are obliged to take on the form of the body of the medium. The spirits who produce physical manifestations are sometimes far from being saints, and in some cases are not averse to aiding and abetting their mediums in imposture. Indeed, when genuine mediums swindle the general public by turning "exposers," and showing real manifestations as imposture, the spirits still help them; and so have some reputed. ly respectable men in America who lent their names to the public performances of such sharp-ers. Although such "exposing" mediums are needy people, they have never been able to expose how that portion of their own performance is done which is not conjuring; no reward can bring forth

For a long time it has been a puzzle to discover where the white drapery about the "doubles" comes from although it has been found out to be common stuff. In the case of Williams and Rita it was about their persons, and in those numerous test scances in which these two mediums were held by both hands, yet the forms seen floating over the tables, if the drapery and lamps were ta-ken from the persons of the mediums, a curious species of spiritual and mortal masquerading must have been going on. And in America in connection with undoubtedly genuine mediums and manifestations, such masquerading gear has been seized. In London, Mr. Wedgwood, the magis-trate (in his own house), and Captain James, recently took off all the clothes of one medium, giving him others with no white stuff in them, yet af-terwards out of the cabinet came either the medium or his "double" fully robed in white drapery, carried into the cabinet probably by spirits. What the mediums know and do not know at the time, is impossible to say; they are mesmeric sensitives, constantly falling into trances during scances, and occasionally at other times.

such exposure, because the impostors and their

abettors do not know themselves how the results

are brought about.

We have never seen evidence of spirit identity given by a living, flexible face at a materialization scance: the phenomena of haunted houses and of some descriptions of writing mediumship, fur-nish, however, strong proof of the presence of identifiable departed human beings. The intellect and morality connected with certain physical manifestations, are sometimes very low, as in the grievous case now under notice; yet in the higher hases of mediumship, trance and clairvovance hey are often high, as in the inspirational poems

of Lizzie Doten.

The British National Association of Spiritualists might do good service in this case of Williams and Rita by deciding what should be done in the matter, what steps taken to let the public know that Spiritualists as a body are in no way responsible for the conduct of professional mediums, and what ought to be done to put down, with a strong hand, all temptation to such to resort to imposture in the future.

belief that both Williams and Rita have been mediums for genuine materialization phenomena. Mr. Harrison, of the Spiritualist, a very careful observer, says that they have given sittings off their own premises, at which they had their hands held on both sides by responsible witnesses, without being released for one moment, and that "the powerful results thus obtained are not vitiated by the character of the mediums or of the spirits about them."

We are disposed to accept this as true; for we know that there have been powerful American mediums, who, after having been detected in imposture, have given conclusive proofs of the genuineness of materialization phenomena in their presence. But when the paraphernalia of fraud are found, as in the case described by Mr. Riko, on the very person of the mediums, the theory though plausible, that those paraphernalia are introduced by a low order of spirits, either conniving with the medium, or ruling them, ought not to be sufficient to debar us from insisting at all times upon satisfactory conditions, so that if the frauds are really perpetrated by spirits, we can have reasonable assurance of the fact. The temerity and recklessness with which mediums, after having been made instruments of genuine phenomens, under strict conditions, resort, or seem to resort, to miserable frauds, would appear to justify the belief that such mediums are often unconsciously controlled by spirits; but before accepting the theory, we must exhaust such conditions as will leave us in no doubt upon the subject.

We differ wholly from those who say that no scientific certainty can be arrived at in regard to the phenomena. No one can read Professor Zoellner's account of his experiences with Slade, and doubt that in some of the phenomena, at least, and those among the most remarkable, absolute certainty can be had, unless we assume that the investigators themselves are psychologized, and out of their senses-a supposition which may satisfy Professor Carpenter, but will hardly be admitted by unprepossessed truth-

Surely, what every sincere Spiritualist wants, is to place the phenomena on a secure, scientific basis, so that all patient and persistent investigators may satisfy themselves of their truth. If we did not fully beliève that this can be accomplished, we should have little disposition to contend for the public spread of Spiritualism. If it is merely an esoteric attainment, to be confined to the knowledge of the few, we should abandon all hope of making the press an instrument for commending it to the attention of all earnest, truth-loving souls. Our first work, then, is obviously to labor to strip Spiritualism of all that is fraudulent, foreign, impertinent, questionable and insincere, and this we must persist in doing, so long as we control a press.

"Would you dictate conditions to the spir-

if spirits are responsible for such tricks as Mr. Riko records in the case of Williams and Rita, or as Mr. Fletcher, of Lowell, records in the case of Mrs. Pickering. If spirits are really responsible for the spurious toggery, the false beards, and the dirty spangled lace found in advance on the persons of supposed mediums, let us have the means of knowing it, and not be juggled out of our holiest sympathies, either by mortals in the flesh or spirits out of the flesh. Better a few certainties than any number of doubtful phenomena.

With every wish to make allowance for the delicate nature of the manifestations, the importance of congenial conditions, the subtle, mental and emotional causes that may disturb or prevent the evolution of phenomena, and the probability that we are dealing with spirits, of whose capabilities and conditional requisitions we may be ignorant, we yet see no course for the successful and honorable prosecution of spiritual investigations, in their modern phase, but a rigorous, scrutinizing, thoroughly scientific system of tests, attended with conditions that must strike all reasonable truthseekers as satisfactory.

Courage, friends! Some of our grandest phenomena are already established under such conditions. Do not let the whole subject be fouled and degraded by impostors that may be easily guarded against by repeated experiments and proper testing. Bellachini, the Imperial court conjuror of Germany, fafter repeatedly testing Slade, and then publicly admitting the reality of the phenomena through him, made this just remark: "I hereby declare it to be a rash act to form any conclusion with regard to the objective mediumistic performances of the American, Mr. Henry Slade, even with the minutest observation, after one sitting only." And in this remark he had reference to one of the most easily tested of the phenomena, namely: the independent slate-

writing. We call upon all earnest, truth-seeking Spiritualists to raily round the standard we erect of scientific certainty as to the absence or practice of fraud, from whatever source it may come. We have no wish to hug any delusion, however precious it may seem. That materialization by spirits is a fact, we have no lingering doubt. But we must rule out all impostures—all opportunities for imposture—before we can come before the world with a body of facts, of which we can say: "These have been repeatedly proved under conditions impervious to fraud, and they henceforth become a part of the enduring records of psycho-

logical and physiological science." Help us, then, American Spiritualists, with our liberal support—give us a circulation that may lend us the "sinews of war"-and, with such coadjutors as we may then enlist, we may be instrumental in placing Spiritualism where the sneers of the Tyndalls, Huxleys and Carpenters, will be powerless to affect its confirmed truths, and where no impostor can dim or harm it.

### Mr. Townsend's Theism.

Mr. Charles E. Townsend, of Locust Valley, Queens county, New York, is the author of "Essays on Mind, Matter, Forces, Theology, etc.." and more recently of a volume of one hundred pages, 1878, entitled, "Sequel to Essays." Both volumes are published by Charles P. Somerby, 139 Eighth street, New York City.

In these works, Mr. Townsend propounds a theory of Theism, very different from that of any modern philosopher or divine with whom we are acquainted. If we are not mistaken, the atheists will find him a more embarrassing antagonist than any they have yet had to encounter. He attacks materialism with its own weapons, for he is a materialist himself; but he is at the same time, a staunch believer in human immortality and divine realities.

While atnessts and materialists generally assume that "mind is a mere function of the brain, and so necessarily dies with it," Mr. Townsend contends that a theory which claims annihilation of mind, while it admits —as all materialists do—the eternity of brain-matter (in some form or other), is necessarily a gratuitous and absurd assumption. He believes that mind itself may be a more subtile materiality than any that has yet been discovered or tested, and that the Infinite Mind, as well as all other minds, may be "a high subtilty of everlasting matter." We know that imponderable elements exercise a wonderful power in influencing or modifying the ponderable; why, then may not Mind, itself a grade of materiality, modify and influence the coarser grades? Mr. Townsend says:

"Man's material mind, in giving will-force laws for the action of his body, is incapable of mechanical contrivance without coherent thought and correlated will-force, control of that body and other matter. Without his intelligent direction, his material body (with all its mechanism) is incapable of coherent action; then why should cosmic matter, or itself, be supposed as potent for admirable universal mechanism and adaptation to progressive needs, without its investing Intelli gence-such phenomena evincing not only the highest forethought, but contrivance and a purpose, which blind matter could not

be supposed to effect? claim that man's mind (as well as those of all sentient beings), is not a function of brain-matter, but the master worker of it. a separate material entity, capable of occupying and directing other organizations, hereafter as well as here.

"I maintain that Infinite Power does not desire us to fear or to worship, further than that we naturally adore such Infinite capacities when understood, and contemplate the same as the cause of our existence and hoped-for perpetuation—our material minds being conserved forces, immortal, and fitted its ?" it is asked. To which we reply, "Yes, I rightfully to enjoy His bounties.

"For reasons above named, it is rational to conclude that there is a Providence in cosmos, in giving laws for the gradual evolution of all things, and which secures the greatest good to the greatest number of sentient beings; but I do not believe in a Providence for microcosm—individual manwho, being made a free agent, is left to work out his own destiny"—the providential superintendence working only to secure man's existence, and to provide for his perpetuation in after progression: a plan embracing probably all sentient beings.

To the objection so often and so foreibly brought against the theistic theory, that there are bad things in the world, snakes, mosquitoes, and mad-dogs-pestilences, wrongs, and murders-and that half the human family die before puberty, Mr. Townsend replies in several places. He says:

"You name the 'anomolous imperfections of nature, monstrosities, sufferings, etc.; two Arctic Zones and one Torrid Zone; a torrid and a glacial period—the one destroying what the other has produced.' So you might add life and death in conflict; good and bad; health and disease; plenty to eat and no money to get it-and a hundred other perplexities-though I see nothing in such exceptions to militate against intelligent or benevolent direction of the greatest good to the greatest number, in the general disposition of matter. The Zone troubles not being necessary to encounter, may be left out: but death retains its terrors, and illness and accident their hardships: yet I believe there are a hundred pleasures to every pain. How came your very potent, unfeeling matter to be so impotent as to evolve, in combination. sensitive minds and suffering organisms, with no one to blame? Must it not, then, be responsible, and if so, must it not be endowed with associate intelligences?

"You ask, 'can a benevolent God create for the pleasure of destroying, half of the human family before puberty? And I may reply, Would it be any better if we all had to die or be destroyed at twenty-five, fifty, or one hundred years—or would any other period lessen the pangs of death or separation? A known time would be infinitely

"Neither a perfect God, nor perfect potency in matter, could absolve life from perils and pains of accident, or grant immunity from disease and consequent suffering, when necessary dominant laws are wilfully or ignorantly disobeyed,—or demoralized and improvident habits from being transmitted to offspring and from misleading associates—the main causes of suffering, too frequently ascribed to the author of our being, or rather to our organized in-dividuality. So the greatest good to the greatest number, secured by general laws in action, is all we can ask, or could insure if any of us had infinite powers to control mundane life."

Mr. Townsend is a thinker rather than a writer. His diction is often obscure, and not unfrequently careless and incorrect. Should it be said that careless writing indicates superficial thinking, the objection does not apply here. The author has evidently given much thought to his theory, and is ready with answers, that show much acuteiess, to all objections.

His theory of one substance-matter and spirit being merely grades or forms of the same stuff—is not new. Long before Bruno or Spinoza wrote, it had been broached by the ancient Greek philosophers, and probably they had received it from ante-Pythagorean progenitors. Not a few so-called Spiritualists have entertained it. Mr. Townsend gives no sign in his book that he is a believer in the modern phenomena: but his arguments often tell in their favor, and rarely against them.

In these days when atheism seems to be gaining ground in scientific circles. his views will be found not uninteresting or unimportant. He opposes the notion of the efficacy of prayer; but we think a wide acquaintance with the phenomena and history of Spiritualism, would show him that our seers and mediums are right in their intuitions and their practice in regard to the possibility of being heard by spiritual intelligences, and of receiving influences from the unseen sphere in reply to our own receptive attitudes of heart and mind.

The strong point in Mr. Townsend's writings is his purely rationalistic and scientific reply to all objections to atheism which embraces his idea of a Single Divine Substance in the universe, from which proceed all degrees of matter and of mind; the two being, in their primordial essence, one and the same, and in their proceedings being inseparable though forever distinct. This idea, coupled with the notion he expresses thus,-"God's providence embraces cosmos, but not microcosm; immortal man being left to provide his own needs, through his intelligence, from the bounties of nature, and so to become energetic, self-dependent, etc.," forms the pith of his system. Thus he would account rationally for the existence of evil, and remove the principal impediment in the way of the general accept ance of some form of theistic belief.

### Apollonius Tyaneus.

Judge C. B. Waite, of this city, is announced to lecture before the Philosophical Society, on Saturday evening, October 26th, on Apollonius of Tyana.

Judge Waite, while investigating in the library of Congress, at Washington, some questions connected with the early history of Christianity, had occasion to examine in to the life and writings of Apollonius. Becoming interested in the subject, he made it a specialty, examining everything he could find relating to this extraordinary personage. He found in the library, a translation of the life of Apollonius, which had been written in Greek, A.D. 210, by Philostratus. Also several books in English and French concerning the Tyanean philosopher.

Turning his attention to the writings of Apollonius, he found a copy in the original Greek of the Epistles of Apollonius, being the only portion of his writings preserved, but there was no translation. These Episties, over one hundred in number, were carefully translated by the Judge, who has, per- I hearty laughter and enthusiastic applause."

haps, the only translation of the writings of Apollonius, in this country. From all this material, the lecture which has been announced, has been prepared, and no doubt it will be a rich treat to those who hear it.

Apollonius lived in the first century. He has been most generally, by the Christian world, put down as a magician or sorcerer. According to Judge Waite, he will be brought out in the light of history, as a philosopher, ateacher, a reformer and a worker of mir-

#### "An Excitable and Conceited Youth."

Professor Zoellner, in the second volume of his "Scientific Papers," gives, for the benefit of his German readers, the history of Slade's treatment by Professor Lankester, of London, whom he describes as a "young man who received his scientific training in the Psychological Institute at Leipzig, and who is remembered by his teacher, Professor Ludwig, as an excitable and conceited youth." That is just the estimate we had formed of Lankester from his ingentlemanly and stupid conduct towards Slade, and his letters to the Times. descriptive of his experiences. The German professor had evidently accurately guaged his pupil's temperament and capacities.

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

Giles B. Stebbins will speak at Linesville Pa., Sunday, October 13th.: Geneva, Ohio. on Sunday the 20th.

Mrs. A. Pearce, of Canada, it is claimed, at one time fasted for forty days. She is devo. ted to the propagation of the Episcopal faith, and is highly esteemed for her many virtues and noble qualities.

On another page-will be found the able speech delivered at the Watkins Convention, by G. A. Lomas, editor of that spicy little monthly, The Shaker Manifesto. The crowded condition of our columns has prevented its earlier appearance.

Capt. H. H. Brown and Mr. Vandercook were at Lynn, Massachusetts, September 22nd, 27th, 28th and 29th, and in Salem, Massachusetts, October 6th. They will make engagements in New England during October, and after that desire to travel west via New York, Ohio and Michigan. Address them care of Banner of Light, Boston, Mass. Dr. J. L. York and wife spent a few hours

at our office on the 4th. Mrs. York has returned home to California. The Doctor reports a highly successful and satisfactory year's work in Michigan. His field for the winter will be Michigan. Indiana and Ohio, and he may be addressed for the present at Ionia, Mich.

A. J. Fishback, a prominent spiritual lecturer, will pass over the Atlantic & Great Western R. R., via Cincinnati, and thence over the Ohio & Mississippi to St. Louis, the first of November, and he would deliver a few courses of lectures on Spiritualism within one hundred miles of St. Louis, if desired. Address him at Webster Groves, Missouri.

Among the callers at our office during the past week were A. P. Stuart, Ind; M. I. Logg, Mrs. Dr. Tatman, Mich.; G. F. Hoes, Cal.; C. C. Zinn, W. Va.; N. C. Zinu, Ind.; John Tyerman, Australia: Dr. D. Weeks, Ohio; C. A. Henkle, E. W. Whelpley, D. Terwilliger, I. Jones, I. Stoddard, E. J. Swann, Ills.; Dr. and Mrs. J.L. York, Cal.; Hon. J. B. Young. Iowa; Mrs. D. S. Gage, W. H. Hoffman, Mrs. H. C. Cutter, Mrs. Fanny Hunt, Mrs. M. W. Kean, Mrs. Dr. LaMott, Ill.; A. M. Kimball, S. J. Kimball, Iowa; E. T. Judd, E. G. Goddard, Mich., etc.

Mr. John Tyerman, of Australia, spoke in Chicago last Sunday afternoon, and spent an enjoyable week with the friends in the city. He was entertained by Dr. Bushnell during his visit. Brother Tyerman is a gentleman of culture and an interesting and forcible speaker. American Spiritualists should give him a hearty welcome in his journey across the continent. He may be addressed in care of this paper.

Col. J. W. Eldridge, accompanied by his wife, who has the reputation of being an excellent medium wherever she has been, will be at Atlanta, Ga., from the 10th of October to the 1st of November; and while there they would like to hear from the friends of Spiritualism in Macon, Augusta and Savannah. Mrs. E. is now perfectly restored to health after four months' rest, and the manifestations through her mediumship are said to be powerful and reliable.

Rov. J. H. Harter having offered his services to the yellow fever sufferers of the south, as a nurse, and his services not being accepted on the ground that he was not acclimated, he says "that the orthodox opinion of the day consigns much the largest portion of God's creatures to an endless hell, and if he should offer his service to visit hell, as a nurse to comfort and console the unfortunates confined there, on this theory he would be refused admittance, because he was not acclimated."

Col. Robert G. Ingersoll made his first appearance at Burlington, Vt., a few evenings since, and the Daily Free Press says "he was greeted with a large house, the floor being well filled, while there was a sprinkling of people in the galleries. A notable feature of the audience was the great number of people from out of town, not more, apparently, than one-half the number present being from the city. The lecture was witty, sensible, pathetic and eloquent, by turns, with no small intermixture of irreverence (to us the mildest word), and was listened to with the closest attention throughout, the audience frequently interrupting with

We commend the moral of the following poem by William Allingham, an Irish writer, to the attention of those Spiritualists who are opposed to applying conclusive tests to the phenomena they claim to investigate. One grain of the truth absolute is surely worth a ton of truth equivocal:

THE TOUCHSTONE.

A man there came, whence none could tell, Bearing a Touchstone in his hand, And tested all things in the land By its unerring spell.

A thousand transformations rose brom fair to foul, from foul to fair; The golden crown he did not spare, Nor scorn the beggar's clothes.

Of heirloom jewels, prized so much, Were many changed to chips and clods; And even statues of the Gods Crumbled beneath its touch.

Then angrily the people cried.
"The loss ontweighs the profit for;
Our goods suffice us as they are:
We will not have them tried."

And, since they could not so avail To check his unrelenting quest. They seized him, saying, "Let him test How real is our jail?"

But though they slew him with the sword, And in a fire his Torchstone burned, Its doings could not be o'erterned. Its undoings restored.

And when to stop all fature harm,
They strewed its ashes on the breeze,
They little guessed each grain of these
Conveyed the perfect charm.

"The relief committee in Chicago declined money taken at a spiritualistic scance. This is bigotry doubly distilled."

The above, as italicized, appears in a late number of the Banner of Light. We have made diligent inquiries during the past two. weeks, of prominent Spiritualists and mediums, as to whether the relief committee here had declined to receive any contributions taken at a spiritual scance to aid the yellow fever sufferers, and they all say that they have no knowledge of such an event having taken place. The committee have welcomed, so far as our knowledge extends. donations from all sources. Will the Banner please give its authority for the statement.

#### The Watseka Wonder.

A Spiritual story of angelic visitation occurring in the case of Mary Lurancy Vennum, narrated by E. W. Stevens. This story is curious if true, and curious if it is not, as showing what a lively faith some people have. The drift of the author is to "show that the angels can help the children of earth;" and if they can we hope they will, for we often see "children" who need help, and who may have to go without it unless the "angels" come to their assistance. Besides, with a million or more of unemployed laborers in this country, the "angels" will

have as much as they can do to provide for them. The price of "The Watseka Wonder" is 15 cents. Sold in Chicago.—Boston Investigator. We are so glad the editor of the Investigator mentioned that the book was sold in Chi-

caco: his readers will all know where to send

B. C. Murray, Proprietor of the Daily News, Denison, Texas, has issued a very neat and artistic catalogue of rare and curious books relating to judicial astrology and kindred subjects. The list is made up of works owned by Bro. Murray, and is a unique and valuable reference, for which he has our

The Voice of Angels copies our review of Tuttles' "Ethics." and says: \* \* " Ne print it entire, with our full endorsement as the most practical work upon the subject it treats, ever printed, and we commend it to the consideration of all thinkers, whether in or out of the spiritual ranks."

The Kirografer and Stenografer is a new quarterly magazine devoted to reform in orthography, stenography, typography, language, education, and kindred arts and sciences. J. B. and E. J. Smith, publishers, Amherst, Massachusetts. Branch office, Chicago, Illinois, under control of E. B.

Predictions of Events to Occur Within the Next Three Years.

To the Editor of the Bruisio Philosophical Journal: Will you be kind enough to record in the JOURNAL, the following predictions for fu-ture confirmation or refutation.

First. Probably within one year, certainly within two years, England and Russia will be involved in war, and all, or hearly all, the other great European powers will be drawn into it.

Second. We will have serious trouble with the Fenians in this country on account of their machinations against England, and her Canadian possessions. There will be no serious disturbances in this country caused by the communists, at least during the part three years. the next three years.

Fourth. Business generally will hence-forth steadily improve, and before the expir-ation of three years will be nearly as active as it was at any period of the war of the re-bellion. Prices of agricultural products will be lower six months from now than at present, but before three years have expired, prices, in currency, will be double what they

Fifth. Real-estate will not materially improve within two years, but will within Sixth. In the presidential election in 1880,

two years hence, there will be three canditwo years nence, there will be three candidates in the field, the Republican, Democratic and the National Greenback. Gen. Grant will be the Republican candidate, and will be defeated, as also will be the Democratic candidate, while the Greenback candidate will be elected. Gen. Butler will not be the candidate of the Greenback party. Seventh In the spring of 1881, when the

Seventh. In the spring of 1881, when the newly elected president will take his seat, both houses of Congress will be committed to the policy of the Greenback party, and the country will in that year, and subsequently, be inundated with greenbacks, issued for the purpose of redeeming the gov-ernment bonds, and these bonds will be redeemed in them.

deemed in them.

Eighth. As a consequence, this irredeemable currency will rapidly depreciate in value, while property of every description will rise. There will be for a while great activity in business, followed by a collapse of the bubble, attended with consequences more disastrons than have been become more disastrous than have been known in JEROME ROSS.

Babbitt's Principles of Light and Color.

E. P. Goodrich, M. D., of Boston, in a letter to the author of the above named work, speaks as follows: "I think your work one of the greatest and most valuable of this century. So far as I know, you occupy the field alone. All nature is dual, and mankind heretofore has tried to explain the visible or material side."

#### Convention.

The Minnesota State Association of Spiritualists will hold its lith annual convention at Fletcher's Hall, Farmington, Dacota Co., October 11th, 12th and 12th, Mias Seeic 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.

MRS. ESTHER CLARE DOUGLASS, See'y.

Winong, Sept. 11, 78

#### Business Notices.

THE public should obtain articles that are not only good, but healthful-as Dr. Price's Cream Baking Powder. Sold only in cans.

J. V. MANSFIELD, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York, Terms, §3 and four 3 cent stamps. Register your letters. 24-15-25-14

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Mns. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, cor-ner of Fourth), New York, making use of Electri-cal, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating 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-lars. 21-26-25-25

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

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L. A. Edminsten, Magnetic Physician .- Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edminster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting na-ture to throw off disease. Those desirous of treatment will find the Doctor at his residence, 579 Wabash Ave. He will answer calls at residences. Those unable to call in person, can receive his magnetized paper, from which great benefit will be derived.

Consumption Cured.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and pormanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer ing fellows. Actuated by this motive, and a de sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with of charge, to all who desire it, this recipe, will full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24-18-26-16eow.

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cers 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 him in person at his residence.

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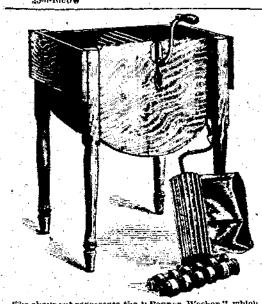
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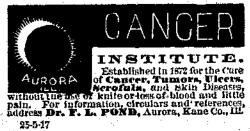
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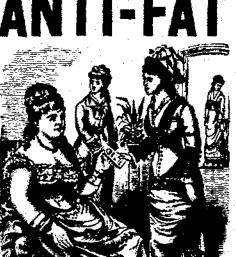
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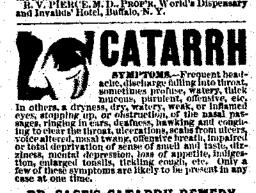
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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### "Christian and Spiritualist."

BY E. V. WILSON.

Dr. Watson's comments on the teachings of Jesus, are far from having any relation whatever to my article on "Christian and Spiritualist, What do they teach?" Dr. Watson says: "I can receive what our friend says of the teachings of Spiritualism;" thereon we are agreed; "but I cannot en-dorse his definition of Christianity as taught by its founder." Right here is Brother Watson's error. We dealt exclusively with Christian, not with Jesus, only referring once to him in our article of Aug. 24th. We quote it: "The Christian teaches that man has a happy future existence only through the blood of Jesus Christ; that there is no other atonement for sin." Will Dr. Watson deny this as the dogma of the Christian? We think not. He falls into the common error of all who lean towards Christianity, putting Jesus forward as the founder of the same, when, in fact, he founded nothing, Paul being really the founder of Christlanity. Now, let us look at some of the teachings of Jesus, and see if they are in harmony with the ideas put forward in our article of the 21th of August last: "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."—St John, chap. 0: 53, 54,

Here are the teachings of Jesus Christ accord-ing to John. Will Dr. Watson find any thing in ing to John. Will be, watson how may thing as Spiritualism that contains this dogma. Jesus in teaching Nicodemus says: "And as Moses lifted up the screent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish. For God so loved the world, that he gave his only begotten son, that whoseever believeth in him should not perish but have everlasting life.\* For God sent-not his son into the world to condemn the world, but that the world through him might be saved He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God."—John, chap. 3: 14, 15, 16, 17 and 18th verses.

Do Spiritualists teach this? Will Dr. Watson say through the columns of the Journal that Josus is the only begotten son of God? Will Dr. Watson say to the Nicodemuses of to-day, "but he that believeth not is condemned already because he hath not believed in the name of the only be-gotten son of God." I weep for Spiritualism when its only hope of future happiness rests on the dog-mus above quoted. We fail to see any difference in the dogma of the atonement through the blood of Jesus Christ as taught by the Churches and that taught by him in the sixth chapter of St.

John, or in the 3rd chapter.

We will now turn to the 25th chapter of St.

Matthew; the reader will please turn to this chapter and read the last paragraph and see if there is anything in it in common with the teachings of the Spiritualism of to-day. We cannot quote the sixteen verses referred to, 31st to 46th inclusive. "When the son of man shall come in his glery and all the holy angels with him, then shall he sit upon the throne of his glory, and he shall set the sheep on the right hand, and the goats on the left. Then shall the King say unto those on his right, Come yo blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto those on the lasting fire, prepared for the devil and his angels." And these shall go away into everlasting punishment, but the righteous into life eternal." Will Dr. Watson point out the principle of progression Dr. Watson point out the principle of progression here and hereafter as taught by the Spiritualist, and in which the Doctor says, "I can receive what our friend says of the teachings of Spiritualism." In this lesson Jesus certainly teaches that reform ceases at the grave, with the goals. Again in the 9th chap, of Mark, 43, 44, 45, 46, 47, and 48th verses we find these feaful words: "And if thy hand offered these cent it off it is better for these to enter fend thee, cut it off, it is better for thee to enter into life maimed, than having two hands to go in to hell, lato the fire that never shall be quenched, where the worm dieth not and the fire is not quenched." This rule is applied to the foot and the eye: "If thine eye offend thee, pluck it out; it is better to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where the worm dieth not and the fire is not quenched." Will Dr. Watson show us the principle of progression involved in this lesson?

Let us now take up the idea of "the sexes lost in the angels." At New Orleans, La., Worcester, Mass, Philadelphia, Pa., Chicago, Ill., and many other places, I have been met by prominent Chris tions, men and women, who have openly and boldly affirmed the doctrine of sexes lost in the angels, and every time quoting Jesus on the occasion found in Matt. chap. 22: 30th verse: "The sedn ers say there is no resurrection. Moses said: If a man die baying no children, his brother shall marry his wife and raise up seed unto his brother. Now there were with us seven brothers, and the first, after he had married a wife, deceased, and having no issue left his wife unto his brother. Likewise the second also, and the third, nuto the seventh, and last of all the woman died also; therefore in the resurrection whose wife shall she be of the seven, for they all had married her? Jesus then said unto them: Ye do err, not knowing the scrip-tures nor the power of God. For in the resurrection they neither marry, nor are given in mar-riage, but are as the augels of God in heaven" If. Jesus does not teach the abrogation of the marriace contract as a fact in the resurrection, then to teaches nothing, and if he does this, he loses the sexes in the angel, for adultery cannot be tolerated in the kingdom of heaven; besides, Doc-tor, it strikes us very forcibly that you had not the teachings of Jesus in view when in one of your scances in Memphis, you united in the solconn bonds of matrimony, a gentleman of earth life, with a female spirit or lady of the Spirit-world who had been resurrected. Doctor, will that spirit-woman ever conceive and bear a child by this physical gentleman, and would it not be a capital offset to Mary's conception and son, if she should dream in Spirit-life and hear a daughter? I am afraid. Doctor, that you may get among the goats for this act, if for nothing else. We think you are under a mistake when you

what is called death, when we consider the state-ments of Jesus in the 54th verse of the 6th chapter of St. John, and I will raise him up at the last day, he does not teach that honest, moral men are lost because they have not faith in the atone-Let us see: can a man be a moral, upright man and not believe in "Jesus as the only begot-ten son of God?" We say yes; what says Dr. Wat-son? Doctor, you will find that the man I refer to is condemned by Jesus for not believing in him as the only begotten son of God (St. John ch. S; 18th yerse). Again Jesus said unto them: "Except ye eat the flesh of the Sou of Man and drink his ye cat the flesh of the Son of Man and drink his blood, ye have no life in you." John, ch. 6,53rd verse. Again, "If a man keep my sayings, he shall never see death." John 8, 5i. Again when Nathaniel told him, thou art the son of God, Jesus left him to believe without explanation. These quotations put together, we hold, fully sustains the dogma, "That I, Jesus, am the son of God perse; that I came to save the world, and in order to do so, I must die, and they that do not believe this are eternally punished, and that in order to make his coming efficacious he taught that he must die to save the world." hence in Luke 22, 19th and 20th verse: "And he took bread and gave thanks, and break it and gave unto them, saying, thanks, and break it and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the wine after supper, saying. This cup is the New festament in my blood which is shed for you." In Matthew chap. 26: 26, 27 and 28th verse, he puts the matter in a much atronger light. Speaking of the cup he says: "This is my blood of the New Testament which is shed for many for the remission of sins." Let us now turn our attention to the parable of the rick man and Lazarus. The fact that we shall know each other there, is spiritual; but that other fact involved in the lesson, is not as clear. The fault of the rich man is his being rich. The text

"He taught that the resurrection was at

says: "There was a certain rich man who was clothed in purple and time linen, and fared sump-tuously every day." This is the offense of the rich man; he is not accused of dishonesty or immoral-

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores-moreover the dogs came and licked his sores." These are the beggar's virtues on record. They both die: the beggar, with an escort of angels, is carried into Abraham's bosom; his sores, dirt, rags and company, save him. The rich man lifts up his eyes in hell, being in torment, and says, "I am tormented in these fismes."

mented in these fiames."
In Luke, 16th chapter, we find the rich man is in hell for being rich, there being no crime charged to his account. This is in harmony with the lesson in the 19th chapter of St. Matthew, commencing at the 16th verse, closing with the 25th: One came to him asking: "What good thing shall I do that I may have eternal life?" The answer of Jesus was: "Keep the commandments." He asking: "Which?" Jesus repeats "Six." His answer. ing, "Which?" Jesus repeats, "Six." His answer was: "All these things have I kept from my youth up; what lack I yet?" Jesus said unto him: "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven." But when this moral, upright young man "turned away from the teacher Jesus, sorrowfully, for he had great possessions," then said Jesus unto his disciples: "Verily, I say unto you that a rich man shall hardly enter into the kingdom of heaven." This language not being strong enough to express his (Jesus) dissatisfaction at the loss of this young man as a follower, notwithstanding the young man had a passport to heaven on Jesus' own terms, Jesus makes it impossible for him to go there.

"And again I say unto you, it is easier for a cam-el to go through the eye of a needle than for a rich man to enter into the kingdom of God." The parable of the rich man and the beggar harmonizes with this lesson. Spiritualism teaches no such absurdity. Take the rich man and the unjust Steward. Jesus sustains the steward in his villainous rascality, and leaves this lesson on record: "And I (Jesus) say unto you, my disciples, make to yourselves friends of the mammon of unrighteous-ness, that when you fall they may receive you into everlasting habitations.

Brother Watson, if you had confined yourself to the teaching of Christianity, the teaching of Jesus would not have appeared in this article. As a man under influence, we can excuse; as a God, not. You are a Christian Spiritualist. Taking into consideration the long years you have been in the ministry, I am not surprised at your affiliations with Jesus. I am not a Christian Spiritualist, but s Spiritualist, and have no affiliation whatever with Christians or the teachings quoted in this article from Jesus. In my next I may review the Sermon on the Mount. Shall we hear from our good Brother Watson in answer to this, and the teachings of Jesus?

#### Report of the Northern Wisconsin Spiritual Contereuce.

The Northern Wisconsin Spiritual Conference was held in Spiritual Hall, Omro, Sept. 6th, 1878. The meeting was called to order Friday at 2:30 i. M., and in the absence of President Brown, Mr. Jas. H. Whitford was chosen to preside until his arrival. Mrs. C. M. Stowe, of California, kindly entertained those present with a recital of some of her best poems, which were nicely rendered and well received. The attendance was large for first day's meeting. Adjourned to meet at seven P. M.

Evening: The necessary committees were oppointed by president pro tem; balance of conference hour used in discussion. Prof. Eccles (the only engaged speaker) having arrived, on entering the hall, was warmly greeted with cheers and taking the rostrum he gave a soul-stirring address on "Thoughts and Conclusions on the Gospel of Spiritualism," which stirred up quite a feeling among those that take everything as facts coming through mediums. Adjourned till morning. Saturday, 9:30 A. M.: Meeting called to order, the numbers having increased largely. Conference in which Prof. Eccles was sharply criticised by Bros. Orvis, Scovel, Woodworth, Howard, Westover and others. Poem by Mrs. Stowe. Lecture by Prof. Eccles; subject; continuation of last

night's talk. Adjourned for refreshments. Saturday P. M., 2:30 o'clock: Meeting called to order, and Mrs. Stowe opened conference with s poem. Balance of conference hour used in discussing Prof. Eccles' statements in forenoon lecture on the survival of the fittest; many fine thoughts were elicited. Poem by Mrs. Stowe. Prof. Eccles then gave from his immense storehouse of thought, one of his grandest lectures, criticising quite sharply the Spiritualists who are ever ready with open mouth to swallow whatever comes from mediums, but he never said a word against true mediumship. Quite a number of mediums were thrown off their balance, charging the Prof. with denouncing them as humbugs, but the Prof. replied that they had classified themselves

Prof. replied that they had classified themselves by the course they had taken. Poem by Mrs. Stowe. Adjourned till Sunday A. M. Saturday evening was devoted to social party. Sunday 9:30 A. M., President Brown having arrived, took the chair and called the meeting to order. Prof Jas. G. Clark, (the poet and singer), being in the audience, was loudly called for and came forward and sang his beautiful song, "Where the Roses ne'er shall Wither," with effect, and it was well received. Lecture by Prof. Eccles, the force of which was much marred by the asking of ones. of which was much marred by the asking of ques-tions concerning mediumship, he finally giving to the audience the positive proofs and demonstrations of immortality he received through Dr. Henry Slade, of New York Session closed with

song by Prof. Clark. Sunday P. M., 2:30 o'clock: It being in order to elect officers for the ensuing year, the following were chosen: President, Wm. M. Lockwood, of Ripon; Vice President, Wm. F. Scovel, of Princeton; Secretary, Dr. J. C. Phillips, of Omro; Treasurer J. Woodernf of Ripon.

urer, J. Woodruff, of Ripon.
Music by Prof. Clark, "Home Sweet Home."
Poem by Mrs. Stowe. Song, "Isles of the Bye and
Bye," by Prof. Clark. Lecture by Mrs. Stowe from nanuscript, which was well received closed with music. Sunday evening the hall was densely packed with an attentive audience, who listened to Prof. Eccles with marked attention for two hours, his subject being the "Future Destiny of America." Song by Prof. Clark. Adjourned to meet in the city of Ripon some time next February. Due notice of time and place will be given in spiritual papers.

Omro, Wis., S. M. Brown, President. Sept. 10th, 1878. Dr. J. C. Phillips, Sec'y.

### "More Light, Dector,"

If Mr. M. I. Burr will study the operations of mind more closely, he will discover that the seemingly apparent demonstrations of a magnetic influence upon his arm, was the result of example, or of an idea that certain effects might follow certain supposed forces, etc., as was witnessed in other cases. Did he ever try to effect the same by his own will power upon it? We are very certain that it is possible for him to produce the same effect by an act of his own will, independent of any one. We know of many who can do so.

Gaping is catching, and so are all demonstra-tions that are ascribed to hidden causes, which cannot be produced, or made evident to any of our

We would in turn respectfully ask Mr. M. I. Burr how he would account for the fact that the eyes of young lady, when she thinks that we are willing them to fall shut (as she says), do so in an instant, although we may absolutely be willing them to remain open.

We here again repeat that we do not deny that the things given in detail by Mr. Burr, are true, or that cures are often made by those who are called "magnetic operators," but we differ materially as to the cause of their being effected. A close in-vestigation will always show that the mind of the patient has more to do with the cause of certain phenomena (ascribed to magnetism) and the cure of diseases, than any other outside influence. These facts cannot be demonstrated upon paper, but can and have been satisfactorily elucidated to

all who visit here. WM. B. FAHNESTOCK, M. D.

Lancaster, Pa. Edward N. Fielding writes: The hand of every honest Spiritualist is with you in clearing the ranks of dishonest mediums. Our heavenborn cause cannot be trided with. I am much in favor of home circles; with patience and perseverance the results are most astoniahing.

#### A Voice for Truth.

The time has fully come when the true champions of Spiritualism must come forward and defend openly their religion, and face the storm of persecution which it, like all other truths given to persecution which it, like all other truths given to the world, has excited. A Spiritualist is not worthy the name, who will not east aside all of popularity and bravely defend his principles against the enemy; but where do we find those enemies? Chiefly among the Spiritualists themselves, those who, without discrimination or judgment, rush at the part of the spiritualists and truther and approximately approximat ter and support those pretenders and tricksters, who call themselves mediums, when in many cases they have not a particle of mediumistic power, or when in some slight degree possessed, they pros-titute it to the base purpose of palming oil their jugglery upon their credulous and blinded dupes, who in turn enderse and palm it off on the public as spirit manifestation, disgusting all intelligent minds, and trailing the name of the highest and purest religion ever given to struggling humanity in the mire, and covering it with odium. Must it remain there? Must the divine principles of our Spiritual Philosophy forever bear the stigma cast upon them by the knavery of those mountebanks who under their sacred name practice their base frauds, outraging alike morality and common sense? No! The workers of the Spirit-world say No! We must clear our ranks of this element; we must continue to agitate the subject until all that is thrown off.

The structure which has been reared upon the name of Spiritualism, must be rent in twain, and the materials separated—the false from the true—and in the rebuilding, all that is not of the truest and best, must be excluded. Then shall it stand forth in all its grand and beautiful proportions, a blessing to humanity. Yes, as true Spiritualists and mediums, we must come forth in fearless defense of our principles, and as implacable fees to all fraud and deception practiced in their name; but as individuals, many of us can do but little, while by banding ourselves together, uniting our forces in an organization, we could breast the adverse waves and bear our banner aloft in triumph, and plant it high in its own pure element. Let the nu-cleus be formed of thinking minds,—earnest, sincere seekers after truth,—then let the platform adopted be one of pure morality, and nothing im-pure or false can stand upon it Then, and not until then, will we have Spiritualism in its purity. This is the object of the workers in the Spirit, world: they have now organized, concentrating their forces in bands, and have begun their work with a zeal and determination which will not be defeated. The arm of the opposing foe, powerful as it is, is yet too weak to stay the onward march of this mighty power for the truth, which will yet sweep over and through the earth, resistless as the waves of the ocean, bursting all the fetters holding humanity down in their present condition of ignorance and

sin. Bright and clear as the unclouded morning sun. rising upon our darkened earth, shall the light from the Spirit-world break upon a world now shrouded in the darkness of superstition and bigotry, bathing all in its own glorious brightness. orry, bathing all in its own glorious originuess.

Let us, then, be up and doing, and never cease our efforts until the true principles of life shall have been established among men, lifting humanity up to a higher, purer plane of existence, perpetuating life under higher and nobler conditions. In the triumph of this cause, every sacrifice offered upon its alter will be repaid an hundred fold.

Expressed R Martin, Medium

FLORENCE B. MARTIN, Medium.

#### Fraud-Proof Mediums.

The Independent Age, of Alliance, Ohio, under date of September 28th, says:

We publish on another page a letter from T. P. Cape, asking if we agree with the Religio-Philosophical Journal in its attack on fraudulent mediums, or whether we are in sympathy with the Binner of Light. The writer seems to condemn the Journal, claiming that the paper has done, and is doing, great injustice to mediums of the coun-. • We have no disposition to engage in the con flict now going on between the Banner and the JOURNAL, though we trankly say that we side with and are in sympathy with the JOURNAL. Nothing will lift spiritualism out of the mist

and the mire, in which it has floundered and been almost ruined for so many years, but a thorough weeding out of all fraudulent tricksters. Hence mediums should demand fraud-proof conditions first to protect themselves, and second to protect the cause. If what they claim is true, if they are nneonscious of what takes place, if the spirits draw from them in materializing while they re-main unconscious in their seats, the more thoroughly and scientifically they are tested, the higher do they lift themselves and the cause they reprecent.

Secondly, mediums should demand fraud-proof conditions so as to give us a handle with which to break the back of skepticism. If what they claim be true, it is the aweetest, gentlest, most lovable philosophy known to man. If they are tricksters and practicing frauds, they are the most gigantic humbugs, and deserve the severest censure of any class of tricksters in the land. We believe the JOURNAL has taken the true position. We heart-ily give it our aid and sympathy. The value of the work which it has done, the work which it is doing, cannot be written till Spiritualism, in its purity, triumphs over fraud, as an eagle rises above the clouds; then, and not until then, will the good and hold work of the Jounnal be appreciated and understood.

We believe the editor of the Banner to be an honest and sincere old man, a true friend of the cause, and a man of pure and epotless character, but in his kind-heartedness he frequently defends the grossest, most palpable frauds in the land. We do not say that all mediums who decline test conditions, are frauds, for we do not believe they are. A sensitive medium will frequently re-

fuse to be examined and submit to test conditions, feeling that his honesty is questioned, if he is honest. This we believe, but nevertheless we cannot endorse nor have anything to do with those who do not submit to fraud-proof conditions, for in so doing we would open wide the gate for dishonest tricksters to work in our presence, under our eye, and with our sanction. We must have these conditions to protect the cause, and also to protect the genuine mediums. We have frequently received letters claiming to be terrible exposures of certain mediums which we declined to publish be-cause we did not consider that sufficient proof accompanied them, for we believe that genuine, sincere, honest mediums often have fraud practiced upon them by cunning, underhanded, deceptive church people, and skeptics who are enemies to Spiritualism, fully as often as tricky mediums practice fraud upon the credulous watchers. Spiritualism, with Ità golden train of virtues, is too escred to be tampered with; nothing belongs to it but the gentle, the pure the beautiful, and the good We owe it to the medium, to the cause, and to the world to place every sincere, true medium beyond the touch of suspicion, and root out from the ranks of the cause every fraud and those who sanction it. We therefore endorse the JOURNAL'S position, and will stand by it in the conflict.

The Religio-Philosophical Journal advo-cates the formation of training-schools for medi-ums. The idea is a good one. We shall never have thoroughly reliable mediums in any consid-erable numbers until mediumship likely becomes a profound study, and until it is entirely disconnected from pecuniary considerations. As long as mediums depend for daily bread upon customere they are under very strong inducements to exaggeration and untruthfulness. A strong medium has given it as his opinion, that there is not a public medium in the country, that does not occasionally resort to artificial aids, "when the power is weak." We do not credit this; but we know that the product of description of the restriction of the there is a vast amount of deception on the part of mediums, and that as a class they will need a good deal of training before we can reasonably expect through them communications from the highest circles of spirits, -American Socialist.

Wm. F. Green writes: I read the Spiritual Thegraph, the Spiritual Age, the New England Spiritualist, and the good old Religio-Philosophical Journal from their beginning.

To me the analogies of nature prove that man

is the fruit of the tree of life. To produce man as an individualized spiritual identity, all the forces of nature have been called into play, so that he has within him all the elements and essences contained in the ocean of spirit; he being a child of the Infinite, he has within the germ of infinite possibilities.

#### In Defense of Cicero and Froude.

On page six of the Journal of a previous date, under the head, "Materialism, the Pagan View of Death," I read:

"There is nothing new under the sun. The phiosophy of the present day rationalists and skep-tics was entirely suffcipated by the old Roman ucretius, and Froude in reproducing it, declares that it was also the creed of Cicero, Fabius Coasar and Taclina."

The last part of this sentence certainly requires an overhauling as to the creed of Cleero, and the alleged reference to it by Froude. Whoever wrote the above under "Materialism," must be entirely unacquainted with the great Roman statesman and philesopher and must be caused, help believe and philesopher, and must, I cannot help believ-ing, also have misquoted or misunderstood Froude. Whoever has read Cicero's most popular philo-sophical treatise, that on "Old Age," cannot doubt a moment that far from being a follower of the doctrines of the classical atheist and materialist, Lucretius, Cicero was a firm believer in the im-mortality of the human soul. I mean the individual existence in a life hereafter, not the antique belief in a lasting permanency on earth in the

memory of posterity.

Let me refer the writer of "Materialism" to the last three chapters of the glorious little work on "Old Age," where Cicero quotes and approves of the ideas of Pythagoras, Sperates, Platon and Xen-ophou on the divine origin of the human soul, but particularly let me refer him to the beautiful seniments in the last chapter, xxiil, which, having no other translation on hand, I will give in my own:

"84: It does not suit me to deplore life as many, and among them very learned people, have often done; nor do I regret to have lived, because I liv-ed so as not to think I had been born in vain, and thus I retire from life as from a hospice, not as from a home. For nature gave us (only) a (wayside) tavern to hope, not to live in."

"85. O the glorious day when I shall set out for that divine meeting and council of souls (spirits), and when I shall get out of this whirl and cesspool, meaning life.] for I shall not only travel to meet those men I have spoken of before, but to my Cato, too, than whom there was no better ever born, nor one superior in piety, whose corpse I have crema-ted, while he ought to have done this to mine. His spirit, however, not abandoning me, but looking back at me certainly retired to those planes to which he foresaw I would have to come my-

"88. If I should err in believing that the souls of men are immortal, I err with pleasure, nor do I want this error in which I delight to be extorted from me while I live. If, as some minute philosophers mean, I should have no sensation when dead, I fear not that the dead philosophers will deride

this my error."
Indeed, how could one, it not of the original still of the profoundest thinkers of autiquity, speak differently about death after having expressed in a previous chapter, xxi.: 77, his theory of the di-vine origin of the human mind in these beautiful

For the mind is heavenly, pressed down from the highest comicile, and, so to say, immersed in-to the earth, a place contrary to the divine nature and divinity."

These are certainly no Lucretian ideas, and the objection that the opinions laid down in "Do Senectute" were not Cicero's own, because he gave them under the name of Cato Major, a very com-mon form of philosophical treatises among Grecians and Romans, would seem too puerile to be raised in carnest.

Now to the allegation in "Materialism" that Now to the allegation in "Materialism" that Froude had named Cicero among the adherents of the philosophy of Lucretius, I have simply to deny this, and declare it a mistake of the writer of "Materialism," until he should quote the very passage and the identical words of Froude. It is, indeed, charging one of the most celebrated historiographers of the age with a sore ignorance, and scarcely excusable in a college student, to let him call Cicero a disciple of Lucretius, that is to say that he had never read Cicero "De Senectute." that he had never read Cicero "De Senectute."

#### Communication from the Pacific Coast.

DR G. BLOCDE.

Away in this far oil territory we have pitched our tent; no! we have ventured upon the intelligence of the people to comprehend our soul-inspirations, and healing power which is daily increasing. Here on the waters of Puget Sound can be seen large ships from foreign lands. The climate is cool, and we sometimes wish that we could send its refreshing breezes east, to fan the fevered brows of our workers. We have found a few appreclative souls in the towns around the Sound, but we are sorry to say that stolld indifference to any thing spiritual is manifest throughout the en-

tire country at present. Is the world of mind in the valley, resting, recuperating for more glorious revealments? Is it night time now before the dawning of a brighter day? Little seeds are hidden, buried out of sight he-fore they germinate, and before the blade appears. The spiritual dearth in this far off Western country, may prove in the future but the preinde to a and the present the nature but the preside to a quickening influence and greater unfoldments; greater revealments than hitherto have been made.

We are minus the glorious reunions and conventions with which our Eastern friends have been blessed, but our angel guides forsake us not, and after speaking in Port Townsend, Port Gamble Tecuma, Tenino and Scatco, we shall probably reach Portland to give one of our poetic lectures on the evening of the 29th, and to heal the sick

We find the dear Journal in many homes, and it takes us back in kindly remembrance to the dear friends of the long ago, and in memory also of our ascended workers, whose hands we have clasped on earth, and who now may be beckening us to come and join them after a few more days of pilgrimage on earth. Ah! yee; we almost feel their gentle touch and hear their breathings of a glorious existence.

Among this spirit band are S. S. Jones, John Pierpont, A. B. Whiting, Selden J. Finney, Henry C. Wright, Alcinda Wilhem, P. B. Randolph, Dr. Underhill and a host of others now awaiting us in their beautiful Summer-land to which we are all bastening.

O God, O angels, O spirits of light, May we all as one family here unite To overcome errors with wisdom and love As we journey on to the spheres above, Where sighs and sorrows are known no more, In the home of the soul on the ever green shore. Portland, Oregon. Mrs. F. A. Logay.

### A Visit From a Spirit.

About a year ago my daughter, Mrs. Eliza C. Medsker, was visiting her sister in Shelby county, Indiana. She slept in a bedroom adjoining the one in which her sister and husband were sleeping. Her niece, a little girl twelve years old, was sleep her niece, a nute girl tweive years out, was nieeping with her. About midnight they awoke, and the door leading out on the back porch, and which had been closed on retiring, was open, and the form of Mrs. Williams, a lady who had died some two years previous to this event, and an intimate friend of my daughter for several years, stood he-eide the bed, beautifully dressed in white, with her arm outstretched as it wishing to shake hands. At length she moved slowly away, and passed around on the other side of the bed; standing a few moments, she walked back to her first position. This she repeated several times, placing her hand on the bed, and gazing earnestly at my daughter, manifesting an anxiety to speak. Mustering sufficient courage, my daughter spoke to her little nièce, and asked if she saw her. She answered yes, and had been awake all the time watching her movements. Scarcely daring to move, they gently drew the bed covering over their faces to hide the spectre from their view. After lying in this position for some time, they yentured to remove the cover, and she was still tending by the buddle cover, and she was still standing by the bedside gazing upon them as be-fore. My daughter called to her brother in law. and told him that Mrs. Williams was in the room and entrested him to come to them. Thinking she had just waked from a dream, he replied that they need have no fear; it was all imagination. They as sured him they could not be mistaken, she was be-fore them as plainly visible as in natural life. Af-ter parlying in this manner for some time, the spirit visitor walked towards the open door and disappeared.

I am highly pleased with the J URNAL, and especially with the course you are pursuing in exposing frauds and impostors. Go on in the good work.

8. H. Dz Forner.

#### Where the Angels Lingered.

A little girl, with tangled locks peeping from under a calico hood, clad in a dress of chintz, loltered behind as the great dusty crowd moved out of the gates of Mount Adna the other day, after they had scattered their flowers and done honor to they had scattered their howers and done honor to the dead. Dreamily she gazed after them, her eyes filled with a far away look of tenderness, un-til the last one had disappeared and the rattle of the drums had died away. Then she turned and vaguely scanned the mounds that rose about her, clutching still tighter the fast fading bunch of dandelions and grave grass that her chubby hands held. An old man passed by and gently patted her curly head as he spoke her name, but she only shrank back still further, and when he told a passing stranger that the little one's father was one who died on shipboard and was buried at sea, there was only a tear-drop in the child's eye to tell that she heard or knew the story. When they were gone she moved on further to a neglected, empty lot, and kneeling down she piled up a mound of earth, whispering as she patted it down and smoothed it with her chubby hands: "This won't be so awfully big as the others. I guess, but maybe it'll be big enough so that God will see it and think that papa is buried here." Carefully she trimmed the sides with the stray grasses she plucked, murmuring on: "And maybe, it will grow o that it will be like the rest in two or three years; and then maybe papa will sometime come back, and"—But she paused as though it sud-denly dawned upon her young mind that he rest-ed beneath the waves, and the tear-drops that sprang to her eyes moistened the little bunch of dandellons that she planted among the grasses on the mound she had reared. When the sexton passed that way at night as he went to close the gates, he found the little one fast asleep with her head pillowed on the mound.—Fulton (Ill.) Times.

Elliot Wyman writes: It has been an objection to some papers published, that the "voice of the people" could not be heard, except, parhaps, short, mere mentions, which would simply include what was written in favor of the editor; but now that there is such a lively discussion going on between the Banner and the JOURNAL, as well as also some of the writers for these papers, it would seem that free thought should have a hearing in relation to the subject under consideration; that is to say, the questions most in point at present being whether mediums can be instruments in the hands of spirits for genuine manifestation, and at the same time, or at the next moment, be frauds, tricksters and deceivers, or, in other words, be so unreliable that the investigator who is honestly seeking for truth, has no means of knowing what is true or what is false, and therefore his conclusion is, that since it is admitted that all mediums may alternately practice good and evil, truth and falschood, and it being at the time impossible to tell which is true and which is false, so therefore all mediumship must come under the head of "unreliable;" and then what has the investigator gained that is reliable? If genuine mediums are subject at any time to be controlled by lying, deceiving, evil minded spirits, then in the name of reason, where, and when, and how, is the investigator to receive evidence to establish his belief in spirit communication? If a pure, moral, truthful, uprightness in the life of the medium, is no guard or shield against the influence and control of low evil, designing, lying, mischievous spirits (if such there be), then the sooner all seances are discontinued the better, since the moral atmosphere cannot be made more pure by such practice; that is, if it be so; but I think this question is not yet decided in the affirmative. And now one and all should speak out frankly, plainly, using all the reason that is at hand (not of other or other of the consistency either), but remembering always to "keep cool," and preserving a spirit of kindness and brotherly (and sisterly) love, never forgetting to concede to others the same right of free thought that we claim for ourselves, and we may yet see order come out of chaos, and the light of truth shine more clearly for having passed through a rigid investigation, for our aim should be not to vindicate or try to establish any favorite point of our own, but to ascertain the truth and bring it out to the open light.

### Rational Spiritualism,

EDITOR JOURNAL: Thousands are friendly toward Spiritualism as advocated by your live paper. The liberal element is in the ascendant, both in and out of the Church. Free thinkers of every school say if there is a future life, it must be according to Spiritualism and never can be on the basis of Christianity. The old religions are passing away. All that ever was beautiful in them, poetry, song, hope, joy, aspiration, inspiration, bliss eternal, are all in Spiritualism. The useless things; the ordinances, the genuflections, the sprinkling of babies, plunging of adults, sipping of wines, mumbing of prayers, asking of blessings, "family worship," are dropped. How rapid the evolution! Is there an Infidel in the land who does not feel grateful to Spiritualism for these mighty steps of the marching millions. W. F. JAMIESON. Kansas City, Mo.

M. P. Rosecrans writes: I like the style of your writings. I am sure honesty and truth never did, and never will, hurt any man or any caus and when people are so wicked and so cruel, as to fraudulently personate the spirits of our dead friends, and thus work upon the affections of the kind, the loying and the sympathizing, that they may defraud them out of their money, they are in my estimation lower than the brute creation, and you cannot be too hard on them. I see for the truthful you have kind words and encouraging thoughts, but do not (like God) look upon sin with any degree of allowance. Go on, then, you suit me. I am a Spiritualist, but do not want to be deceived myself nor deceive others, and every time you expose a fraud you do me good; you help true and genuine Spiritualists and make Spiritualism command the respect of the good and

H. Smith writes: Having had an experience of some thirty years in magnetism, I think some-times that it is strange that our scientific minds have not investigated it more fully, and become satisfied that it is the law of the soul in both spheres, and that certain dreams, presentments, visions, prophecies, clairwyanes, catalopsy, psychometry, somnambulism, clairaudience, extre musical talent, prodigles in figures or mechanism, and all and every part of humanity that seems to be superhuman, have been performed under this law, by an operator either in earth or in Spirit-life, and that there are no miracles, for all can be expisined upon natural and scientific principles, in accordance with some law of nature.

Wm. Stork writes: I will take this occasion to state that I note an increased interest in the paper and a hearty approval of its course, particularly in relation to fraud. The cause is too sacred be approached but with perfect purity and honesty.

Mrs. R. P. Burnett writes: I would say to you, go on sifting the true from the false. So long as you continue to stand for the truth and justice we shall be with you. The dear old Journal, we could not do without it in our declining years.

J. W. Woodworth writes: Go on in the good work of gleaning out impostors. God and the good angels will bless you, as will all true Spiritu-alists. Every number of the JOURNAL grows bet-

Mrs. S. W. Wade writes: I am much pleased with your paper and the stand you have taken in putting down fraudulent mediums. Go on in the good work, and may the good angels bless you.

Mrs. E. W. Welch writes: I am very proud of the Journal;—consider it the standard bearer of the wise and good spirits who are educating and elevating mankind.

R. L. Allem writes: I think you are all right in your noble defense of Spiritualism. May God and the angel world bless you, is the wish of your friend and brother. J. F. Mason writes: Your course with fraude and their palliators, is highly approved, and the paper with its constant improvement equally ap-

Error of opinion may be safely tolerated where reason is left tree to combat it.—Thomas Jefferson

Ench year adds growth to the moral and intellectual world, as the circling sun adds a new lay. 

#### THE RISE AND PROGRESS

## Spiritualism in England.

BY BENJAMIN COLEMAN.

This pamphlet contains important facts connected with the early movement in England, with which the author was iden-lified, and an account of some of the most remarkable of ida describe to regularity.

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Continued from First Page,

Mr. Davis had already begun to separate himself from the false position of being the centre of a new phase of religious propogandism, and sought to cultivate his own individuality. The crisis was passed, and Mr. Davis was no longer tied to a party. however friendly that party might be, nor to the necessity of an operator to become clairvoyant. After the struggle he retired from the city to the country. He says: "The excitement which I had temporarily imposed upon myself, was for the accomplishment of two objects, viz.: to cut off all further attempts to make me the prophet of a theologico-philosophic movement, and to prepare my mind for a higher plane of public usefulness. Looking back on my Williamsburg brethren I said: 'Father, forgive them, they know not what they do,' and a dewy shower of angel-blessings fell upon my spirit. O how sweet was my rest! My most lonely hours were beguiled by loving words from lips not seen by mortal man."

Soon after this, he married Mrs. Dodge, a lady much his senior, but possessed of rare intellectual powers, and especially with implicit faith in his unique claims, reminding one of Cadijah, the devoted wife of the Moslem prophet. She had been an unspeakable sufferer, and her impulses were strong, child-like, extravagant, generous, regal, excitable, undisciplined and majestic. Of this

marriage, he says: "The scribe [Mr. Fishbough] accompanied me to Boston and there I met the liberated woman, and as I had also foreseen, we were married. The legal ceremony took place at the scribe's residence on the 1st of July, 1848. It was not a fashionable wedding, dear reader,-not a season of heartless festivities—but an event sanctified by a holy purpose. From the first hour of our acquaintance, I discerned, with my interior understanding, the wisdom of this extraor-

dinary union. Hartford, Connecticut, was selected for their home, and there he begun first to lecture to audiences. At first, as he naively says, his matter was good, but his manner indifferent, and Mrs. Davis, who was an excellent reader, delivered his written lectures. After a time he began to deliver them himself, and not content with one lacality, visited the cities of the West, where he drew audiences composed of the most advanced and liberal thinkers. In 1853 Mrs. Davis, after a lingering sickness, departed to the higher life. As Mr. Davis feelingly records: "In the presence of a few friendly witnesses the exhausted body was deserted without a struggle, and upon its familiar face she had left a smile of rest and satisfaction. Relations from the second-sphere came to her while yet she lingered in the form, and when her spirit was completely freed, they conducted it to her Father's high payllion."

On the 15th of May, 1855, Mr. Davisagain entered the marriage relation, with Mary F. Love, a lady of most refined sensibilities, and eminent as a teacher and public speaker. She had had her day of suffering, from which she escaped by a divorce, her pure and spiritual nature chastened by her suffering.

Mary F. Davis is possessed of a breadth of mind and depth of intelligence, combined with rare sweetness of spirit, and as a writer, is chaste, elegant and instructive. If marriages are made in heaven, this is one, a union of hearts, of purposes and of thought. At this time Mr. Davis had added to his first great work, "Nature's Divine Revelations." the first four volumes of the "Great Harmonia:" I. The Physician; II, The Teacher; III, The Seer; IV, The Reformer. How busy has been his life since that date may be seen by the following dates of his work, for I am compelled to confine myself to a bare outline, so crowded have been the years with labor.

Until 1859 he traveled and lectured, settling down during that year at the hospita: ble home of C. O. Poole, in Buffalo, N. Y., to write the fifth volume of the "Great Harmonia," The Thinker. In 1860 he secured a home in Orange, N. J., a quiet little town a short distance from New York. In 1861 he started the Herald of Progress, which was ably conducted, but was at last abandoned, the excitement of the war, together with the fact that it was beyond the sphere of the great class to which it appealed for support, prevented its prosperity. For the next two years he devoted himself to editing and lecturing in New York, delivering the well-known "Morning Lectures." In 1862, the Children's Progressive Lyceum, was presented to him in a vision of the Summer-land, and was inaugurated in New York. It is the germ of everything that Spiritualists can desire, and, as yet, has never received the attention it deserves. In 1864, he and Mrs. Davis worked for the Lyceums in New York and Philadelphia. and he established the "Moral Police Fraternity." In 1865 he lectured in St. Louis, Cleveland and other large cities, returning to Orange with a diseased throat, which for several years kept him off the platform. In 1868 he wrote part first of Stellar Key. and Arabula, in 1869, Tale of a Physician, and the next year, The Fountain. In 1871 he wrote "The Temple-Diseases of the Brain and Nerves," and "The Diakka" in 1872. The next year he started a bookstore in New York City, making it for three years a sort of centre for reform. In 1874 he wrote the "Genesis" and "Ethics of Conjugal Love." In 1876 his friends resolved in some slight measure to recompense him for his long and arduous labors, and accepted the opportunity afforded by his fiftieth birthday, Aug. 11th, and presented him with sev. en thousand dollars. The Last work of Mr. Davis is a sequel to "Stellar Key;" "Views of our Heavenly Home."

Besides the works I have noticed in and use me as my nature prescribes,

chronological order, are the following: Ap proaching Crisis, or Truth vs. Theology: Answers to Ever-recurring Questions from the People; Children's Progressive Lyceum Manual; Death and the After-Life; History and Philosophy of Evil; Harbinger of Health: Harmonial Man, or Thoughts of the Age; Events in the Life of a seer, (Memoranda); Philosophy of Special Providence; Free Thoughts Concerning Religion: Penetralia, containing Harmonial answers; Philosophy of Spiritual Intercourse: The Inner-Life, or Spirit Mysteries Explained; The Temple or Diseases of the Brain and Nerves.

Mr. Davis' thoughts always seem to rise beyond the capabilities of language, and to remedy this he is redundant in adjectives which he often uses in a new sense, which imparts to his style uniqueness and individuality, consequently he fails many times in precise expressions. He, however, is always pleasing, charming, often elequent. He writes with a heart overflowing with a love of truth, and we are assured that if he makes mis-statements, or misinterprets his clairvoyance, he believes every word he says or writes.

Mr. Davis in the home circle, is a devoted husband, and with his friends, as freehearted, unostentatious, frank and simple in his manners as a child. He rarely converses on the great subjects on which he writes, but is light, airy, jovial and brimming over with fun. The burdens of life rests easily on his shoulders, or we should say they are borne on his "magic staff," on which he implicitly trusts. He is now situated so that he can devote his entire attertion to writing and the culture of his wonderful clairvoyant faculties.

In conclusion it may be remarked that Mr. Davis is one of the most perfect examples of the culture of the intuitive perceptions, disconnected with the other portions of the mind. Education as conducted in the past and present has been directed entirely to the perceptive and reflective faculties, and the spiritual perceptions completely ignored. Mr. Davis is the exact reverse, for as will be seen, his knowledge is all derived through the latter. By him is proved not only the existence of spiritual perceptions, but the immense importance it may become as an educational and moral force. The Harmonial education of the future will embrace both methods in a rounded and complete fulness.

Items of Interest from New York.

To the Editor of the isbliggo-Philosophical Jouena The churches of the metropolis, and halls devoted to radical thought and Spiritualism, have opened for the season. Among them is Masonic Temple, where O. B. Frothingham discourses every Sunday to a large congregation of bright, clever people. Not a mule for the cause of worker doing. Week after week he enun-ciates clearly and powerfully those basic laws of ethics which underlie all right thinking and acting. He is logical, catholic, benevolent and aspiring, but is neither hopeful nor spiritual. As an original ob-server said recently, "His top-head is closed to the light of inspiration, but his side-brain looks out through the port-holes of intellect upon the world in all directions." So, while he feeds the intellectual and moral nature. he can never arouse enthusiasm or touch the deeper springs of existence, since his own soul has not been touched with a coal from off the divine altar.

He is an important factor in moulding the thoughts of a large class in this city. Earnest, indefatigable and sadly sincere, he hammers away at errors year after year, endeavoring to lead people to reason, while uttering eloquent protests against superstition and bigotry. The flame burns steadily; it reveals the pitfalls in our pathways, if it does shine upon that mystic Beyond which only the beams of intuition and inspiration can penetrate. All who revere the Harmonial Philosophy, and who love progress, will hail this noble worker as a brother.

His opening discourse last Sunday, treated of the demands of humanity upon religion, instead of the reverse, as usually considered. He said that during his vacation he had about concluded that preaching was unnecessary. Farmers where he had been spending his vacation, did not attend church. Their preaching came from their own souls, and from the book of nature. He thought instructions came from a thousand different sources, rather than from the pulpit. He asserted that the demands of humanity upon religion, were to aid in promoting education, morality, aspiration and justice among all nations of the earth, to which Harmonial Philosophers will say,

The same morning, Mrs. Nellie T. Brig-ham, who has occupied the platform of the First Spiritualist Society, spoke to an audience of about one hundred and thirty persons, and in the evening to thrice that number. Always attractive, graceful and able, her dulcet tones are as winning as her remarks are interesting. Whatsoever things are pure and lovely this amiable woman illustrates in her life, as well as in her lectures. Her sweet presence is a benediction; no outraged wife and mother can point to her subtle influence as the cause of the dis-ruption of household ties, and no flimsy pretext of finding the true mate in another experimental marriage (thus avoiding re-in-carnation again) blinds the easy dupes of self-indulgence, and eclipses duty, obligation and genuine affection. In a word, she never incites to moral suicide.

Her morning discourses are answers to questions of an impersonal character, which are placed upon her desk before the lecture. From these topics her inspiration weaves, very ingeniously and fluently, a coherent lecture, ending with a poem inspired upon the same plan of special subjects.

If the inspiration is not always definite, profound or philosophical, it is still a matter of wonder how it can always be so ready and bright

And herein she is ahead of her auditors who suggest day after day, such topics as, "How do we know that we exist?" "Why are we not all mediums?" and "Did God make evil?" Were the inspirations inter-rogated by thinkers, Mrs. Brigham would doubtless rise to loftier heights, and probe profounder depths. Like our seer in his most suggestive preface to the Penetral she might say, "Now here am I, acting fully in accordance with my personal and its boundaries. If you know here and its boundaries are strong to the same instance with my personal and its boundaries. then yield you a permanent benefit; but, if in your ignorance of yourself (and, therefore, of me), you do not put me to the best service, you will soon feel the penalty." Is not the last sentence lamentably true of our best workers in the spiritual field? How many are challenged to their utmost? How many of us do not go to a circle or a circus with the same alacrity, actuated by a like desire for amusement and wonder. How large a per cent of the average audience will take the trouble to try and think reasonably and philosophically upon those subjects which are connected with all we hold dear in progress? Do we not sit, with folded arms, around the speaker's desk, ready to drink in passively those glowing words which "cheer" if they do not "inebriate" the imagination?-to join in those chorals which almost sing themselves in the purling melody of the sweet bye-and-bye? Are we not content to spell, year after year, the self-same one-syllable words in the primer of spiritual knowledge?-to be carried to the skies on flowery beds of ease? We hate intellectual labor, and make ready, instead, shallow resevoirs, into which spirits are expected to pump their digested wisdom, and our senses are to be titillated by wonderful tests and spiritual legerdemain, while the profoundest writings of our best inspired thinkers go unstudied.

These questions which are repeated in our lectures ad nauseum, are most ably dis-cussed in the lectures of Selden J. Finney and the books of Hudson Tuttle, A. J. Davis and others, where we can consult them thoughtfully and seriously, form for our-selves a rational philosophy, which may unfold and grow with our wisdom and mental strength. Oh! for a "re-incarnation" of wise aspiration outworking in radiant energy, which shall make itself a power for good in this generation! Have we not gyrated round and round in one circle long

enough to move on? Yet, after hearing Hepworth and Dr. John Hall, one can be more content with our people. It was my fortune to listen to the last discourse for the summer of these two eminent men; there they stood in their magnificent churches, the latter before the richest congregation in the city. One mil-lion dollars have been expended upon the grounds and structure. Dr. Hall is an elderly, dignified gentleman, who can utter common places with a delightful English intonation, in the most impressive manner. That is his capital. His sermon on the Good Samaritan was vapid and prosy, with-out point or heart. Many a school-boy could do better, but the splendid congregation looked at each others' new hats, and speculated on their summer trip to Europe.

Mr. Hepworth attempted to demolish the evolution theory. His only argument (?) was, that he preferred to descend from Adam than from an ape, whereat his hearers, a goodly number, seemed to think the question to be settled forever by that stroke

After these experiences, the "glittering generalities" of our most unskilled speakers, seem comparative wisdom. N. Y., Sept. 25th.

THE HOLMAN

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The Holman Stomach and Liver Pad has grown faster in favor than all the world's treatment combined. The Holman Stomach and Liver Pad

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the Permanently afflicted, also the periodical sufferer, and all who are exposed to the dread scource, Mularia, NOW is the time to apply The Holman Stomach and Liver Pad, and thereby save a world of trouble and suffering.

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

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

### INTERESTING EVIDENCE.

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

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

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

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

Messrs. Bates & Hanley, the general Agents of the Holman Pad Company, are located at 134 Mad-ison street, where they have a set of elegant of fices, with separate apartments for ladies.

#### NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism.

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Physician to the Troy long and Hygienic Institute.
The subject matter purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an certainy medical, knowledge which shall be even more powerful for good among the masses than were their former labors as more than another.

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Histrated, with 130 aggravings. 519 pp., cloth, \$8.50, postage, 15 cents; paper clovers, \$1.50, postage, 15 cents; paper clovers, \$1.50, postage, 12 cents.

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# CATAR

The possessors of the terrible disease known as CATARRH (many affections of the head and throat are called by other names, but properly belong to the extarrhal class )have no doubt in their own minds that they are shunned by their friends because of their foul and loathsome breath, but few, however, are aware of the danger they incur

#### WHAT IS CATARRH?

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the head. Its indications are, hawking, spitting, weak inflamed eyes, frequent soreness of the throat, dryness and heat of the nose, matter running from the head down the throat, often ringing or deafness in the cars, loss of smell, memory impaired, duliness and distiness of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestions usually attends Catarin; a backing cough and colds are very common; some have all these symptoms; others only a part. Very little pain attends Catarin, until the liver and the lauge are attacked in consequence of the stream of pollution running from the head into the stomach.

All such persons catch cold easily and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances cautiously, until pain in the chest, lungs or bowels, startles him; he backs and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps, even col liver off is prescribed. Perfectly ridiculens! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous, the voice is harsh and unnatural, he feels disheartened, memory loses her power, judgment her zeal, gloomy forebodings hang overhead; hundreds, yes thousands in such cursumstances, feel that to die would be a relief, and many even do cut the thread of life to end their sorrows. Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the

#### THOUSANDS ARE DYING

In early life with consumption, who can look back a few years—perhaps only months—when it was only catarrh. Reglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the hacking cough, the excess of blood gushing from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected cutarrh ends in the consumptive's grave.

#### NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the frontal sinus, or in the posterior nares, or if it has entered the evidechian tubes, and is injuring the ears, then nothing but finely medicated vapor can effectually reach it and destroy it. And certainly after it has affected the throat and bronchial tubes, as all well-read physicians will readily attest, nothing can be felled on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe common six, we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat disease of the throat, bronchial physicand lines. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too irequent mischterous action of medicines taken into the stomach.

#### THE COLD AIR INHALING BALM.

This part of my treatment I regard as very important, especially in warding off colds; (which is a fall half of the battle), and in relieving the head and lungs while under their effects. The Balm is composed of several kinds of gums, baleams, firs, and essential oils, which are separately used by the best physicians in treating throat, bronchial and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling process, are drawn through the various air passages of the head and respiratory organs, reaching and healing every irritated apot. If used when cold flat makes its appearance—which usually begins by an irritation of the mucous lining of the nose, and a sneeze, which is nature's emphatic warning—it will, most invariably, check it, and by producing a quicker circulation and by throwing the blood to the surface, the bad effects of a cold are warded off. It is withat pleasant to use and almost instant in its effects.



#### MY EXPERIENCE.

Eighteen years of terrible headache, disgusting masal discharges, dryness of the threat, agate bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats. incapacitating me for my professional daties, and bringing me to the verge of the grave-are caused by, and the results of, NASAL CATALIER. After spending hundreds of deliars, and obtaining no rollef, I compounded my CATARRII Specific AND COLD AIR INHALING BALM, and wrought upon myself a wonder ful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My oure is certain, thorough and perfect, and is indersed by revery physician who has examined it. If I can relieve my fellow be. ings as I have been relieved of this loansome disease, making the possessor at once disgus log to bloself and others, I shall be satisfied, and feel that I have done my little toward removing T. P. CHILDS. the ills of mankind.

### OTHERS TESTIMONY.

FROM THE CHENCELLOR OF THE UNIVERSITY OF NEBRASKA.

T. P. Childs.—Dear Sir: I think you have the true theory and practice for the cure of Nasal Catarrh, and also, for the treatment of the respiratory organs. My throat is now so well restored, that I lecture daily without difficulty, and I find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others.

Junes J. College, of Lims, O., writes: "You well remember how terribly Catarrh bad taken hold upon me at the time you were at my house, making me offensive to myself and to all around, and withal scalering day and night. I began to nee your excellent remedy about the 26th of August. Now I am cared; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so since a remedy and so very cheap.' I have laid away the instrument, having no further or casion to use it. Thus in about six weeks I have accomplished what you thought could be gained in from three to six months." (P.S.—Write to him.)

MR. T. Gillespie, of Woodworth, Renosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarrh by the root, and root it out, as this has."

MR. THOMAS J. DAILY, of Homer, Champaign Co., Ill., one of the worst cases I ever had under treatment, who was six months bed-fast, and nearly blind, and one eye utterly destroyed by Catarrh, nose and face much disfigured, and throat and lungs in a critical state, writes, June 21, 1878:

"DAR MR. Childs: I have used your Catarrh treatment, that my brother, B. O. Daily, of your place, kindly sent me, now over three months, and almost all this time in hopelessuees, as it did seem I must die. By and by it began to take effect, and I began to have hope. I improved rapidly, soon could sit up, passages of the head began to open, throat and bronchial tubes grow better, cough cased, and now I can see to write. I now expect to get well and go about my business again. I owe you a great debt of gratitude. Indeed, I owe my life to your treatment.

P.

### A WONDERFUL CHANCE.

Mr. W. S. Sandel, of Willis, Montgomery Co., Texas, writes.

Rev. T. P. Chille-Bear Str.: In 1873 I was attacked with catarrh, slight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my mouth and throat were attacked, alcers were formed, and soon the uvula was all eaten away, and large sores through the posterior nares. My condition was now not only deplorable, but apparently hopeless. Large quantities of very offensive matter were discharged from the nostrils and throat; and for days together I could take no food but spoon victuals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings. At this junction a friend called my attention to your advertisement. I lost no time in procuring your specific. I received it the latter part of August, and commenced using it immediately, and began to improve right along. My throat healed rapidly, and the change in my appearance for the better was so marked that I was often greeted with, "Why! what a change! How much better you look!" When I think of what I suffered, and the many sleepless nights of agony I spent, I am truly glad there is a remedy for this horrible disease. I shall recommend it to all suffering with Catarrh. I will cheerfully answer any letters that may be addressed to me asking for information.

Most sincerely your friend,

W. S. SANDEL. consulted by letter or otherwise:

W. L. Wilson, Troy, Pike Co., Ala.
Rev. W. Tillinghurst, Bloomer, Wis.
T. G. Gaunt, Greenville, Ala.
A.J. Cowies, Beloit, Rock Co., Wis.
Wm. H. Gaylor, Ft. Pisin, Mont. Co., N. Y.
Mrs. O. W. Lake, McZena, Ashland Co., O.
Amanda Fisher, Freeport, Blephenson Co., Ill.
J. M. Lytie, Brady, Indiana Co., Pa.
Rev. J. L. Pettigrew, Raymond, Hinds Co., Miss.
Raynuel T. G. Bigelow, io LaGrange St., Worcester, Mass.
Rev. P. W. Free, Waterford, Brie Co., Pa.
Rev. R. Gillepie, Woodworth, Wis.
Alonzo Honnett, Jackson, Jackson Co., Mich.
Miss Flora Webber, Urbana, Champaign Co., Ill.
Rev. J. Lentz, Kanawha, C. H., W. Va.
Rev. W. R. Lathrop, Hartsville, Ind.
Mrs. J. A. Humphrey, Franklin, Pa.

Calvin Teegarden, Griffinsville, Ia.

James White, Cands, Elk Co., Kan.

J. J. Hancock, Invinville, Irvin Co., Ga.

Issac Hill, Kirksville, Warelid Co., Iowa.

J. Z. Barnett, St. Francisville, Ciark Co., Mo.

Nrs. A. T. Stewart, Sturgis, Ind.

W. S. Sandel, Willia, Mont. Co., Texas.

J. Morton, Collinsville, DeKalb Co., Ala;

Rev. A. J. Gaines, Waterford, Miss.

T. B. Rose, Mattoon, Coles Co., Ili.

Rev. J. W. Terrell, Romoke, Howard Co., Mo.

Als. J. A. Thornton, Michigan Giy, Ind.

Chas. B. Day, Peoris, Peoris Co., Ili.

F. M. Mitchell, Pittston, Me.

J. Grim, Hoopeston, Vermillon Co., Ili.

G. W. Dalbey, Shelbyville, Tsun.

### WHAT THE EDITORS KNOW OF T. P. CHILDS.

Catarrh, in its worst and most offensive form, compelled Mr. Childs to give up his charge, after years of public speaking and constant use of a voice, always atrong. After trying all that medicine could do for him, he finally, in despair, attempted his own cure, and, having considerable knowledge of medicine, succeeded, beyond hope, and relieved his own sufferings, enabling him to resume public speaking without difficulty. Mr. Childs was besieged by others similarly afflicted, until the good man was compelled to go into the manufacture of his modicine, by the number and frequency of these calls.—Berrespondings down and Messenger, Cincinnati.

The publishers of the Congregationalist, with multitudes of other people, are somewhat suspicious of patent medicines, as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from flow. Mr. Childs, the proprietor of the medicine, that we withdraw our objections,—Congregationalist, Boston.

While not supposing that all cases of catarrh will be cured, by the prescription advertised, the publishers of the Illustrated Christian Weekly, after Dillount inquist, have reasons to believe that it has in many cases proved effectual. We do not ordinarily insert medical advertisements.—Illustrated Christian Weekly.

Mr. Child's reputation and character secure him the confidence of his patrons, who are assured that they are not dealing in a man that has a patent to sell, but a simple remedy.—Christian, St. Louis, Mo.

His method is recommended by every practitioner to whose notice it has been brought. The cure is certain and scientific.

Mr. Childs gives a very strong description of this most annoying and loathsome disease. A number of testimonials from well-known publishers and others throughout the country seems to indicate that his peculiar manner of treatment is worthy of investigation by those thus smited. The physician who is able to release singing humanity of such painful tils, is most assuredly entitled to the thanks and patronage of the world at large-andress. Baser, Cincianutt.

### CONCLUSION.

It is now a well-established fact that Childs' Catarra Specific, for thoroughness, completeness and afficiency, has no equal in the world. Everything known to be good for Nasal Catarra in all its horrid forms, in the head, throat and bronchist tubes, arranged into one complete system of treatment. Two kinds of inhalants and two fine inhalers go with each fall course of medicine.

Do not trifle with some cheap thing, which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper. Be in sarness and thorough or do not hing! Write at once and say what paper you saw this in. Circulars price lists and all necessary information can be had by addressing (with return stamp).

Rev. T. P. CHILDS, Troy, O.