

Ernth Beurs no Mask, Folos at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

#### $\nabla O L X X V I$ JNO. C. BUNDY, BDITOR.

## CHICAGO, AUGUST 9, 1879.

### The Preternatural in the Present Day.

[From the University Magazine, London,] After all the efforts of Materialism to crush the human imagination, after all the efforts of science to destroy the supersti-tion and credulity which it abhors, the preternatural is not dead. We find, when we look for it, that it still lives in our midst, strong and hearty. It seems to require no priesthood to nourish it, no oracles to give dignity; no people more credulous and childish than average humanity upon whom to exercise its sway. Here in our cosmopolitan and most modern London, where science and materialism find their headquarters, the preternatural ensconces itself and makes itself, quite at home. It enters into the lives of highly cultivated persons, who belong to the most fashionable society of what we are pleased to consider the most intelligent nation in the world. This is a state of things which seems, when se-riously examined, very extraordinary, and

worthy of attention. The preternatural has a strange tenden cy to overwhelm and swallow up individuals of certain constitutions, so that they become the servants, as it were, of their own visions. Call these visions hallucina-tions, phantasies, or spiritually and sub-stantially objective realities, the fact remains that the seer cannot escape from them. He meets them at every turn. He them. He meets them at every turn. He cannot shake hands with a stranger with-out catching a glimpse of that person's se-cret life, or being touched by a shadowy forboding of his future. He cannot enter a house but he sees the shapes which haunt it; "ghosts" which are supposed to have been long since "laid on the shelf" as ex-ploded delusions. But they walk, still, for the visionary, and he cannot escape from them. They confuse his brain and weary his mind, until he becomes their messenger to the real world. He is oppressed by the stilled cries of the very stones beneath his feet, which demand that their voices shall be heard, and that the hidden histories of which they alone are cognizant, shall be given to the world. He is tormented by a whirl of atrange forces which come upon whirl of strange forces which come upon him from every quarter, and demand to be attended to. He fears to lose his own life, part with that dearest posses own individuality; for a thousand times a day his sympathies are called out by the intense realization of other lives, the sorrows of which are told to him without voice or moving lips; he is torn by entering into the loves or hates of those around him without any desire on his own part to do so. Every person-and even everything with which he comes in contact affects him by its internal life; and at last he succumbs to this, and yields himself up. He becomes the link or messenger between the preternatural and the natural. In India he is called the astrologer, the soothsayer, the seer, and is recognized at the present moment by the Imperial Government. The ancient Greeks had the secress whom they called the Pythoness or priestess of the oracle. Among the North American Indians there is the medicine man. The Romans had the Augurs and the Sibyls. In London we have the "professional clairvoyant," who is recognized, if not by the government, yet by statesmen who compose it, and by many a member of that inner government of fashion which has its own laws. Who countenances professional clairvoyants? That is a wide question, for the preternatural has charms for all classes; and while a great many people who yield to that charm are in society, a great many who also yield to it, are "not in society." The question of who countenances fashionable clairvoyants may be answered in a very simple manner, by taking down a certain red book from the library shelves. In Debrett or any other peerage may be found the names and addresses of a large number. Some of the patrons of the mysteries are so very eminent that an address is unnecessary-we all know where they live when once their names are mentioned. In India judicial astrology is regarded as In India judicial astrology is regarded as the occult science, although the whole sys-tem of divination is based upon an astron-omy which is utterly false. It is curious to observe how the gift or quality which we call clairvoyance is cloaked with them un-der the guise of this altogether absurd sys-tem. They believe that the arth is fixed. tem. They believe that the earth is fixed, and that it rests upon the head of a serpent. the tail of the serpent being supported by the back of a tortoise. The system which supports their art or science, may be stud-ied by any one, but the Brahmins have ap propriated the practice to themselves, and the laws of caste prevent those of an inferior class from prying into its mysteries. The Brahmins, therefore, retain the science, and they with their entire system are subsidized by the government. All devout Indians of whatever sect, visit an astrologer at birth of a child to have the infant's horoscope cast. Thus we find something which scope case. Thus we increase which is scope case. Thus we increase which is founded upon a totally fallacious system, accepted as a legitimate and infallible guide or oracle by a whole nation. What is this something? It appears very similar to the second sight of Scotland, the clairvoyance of America and England. The form of inquiry is simple in the extreme. The astrologer receives from the parent, are the inquirer, whoever he may be, the date of the birth, and not only the day of the month, but the hour of the day; and sometimes he will be particular to the very mo-ment in which the infant came into the world. The reason of such exactness, where

it may be necessary, he explains in this to may be necessary, no explains in this wise: All persons are influenced during life by the planet which at the time of their birth was in the ascendant. Should the birth occur when one planet was at the point of extinction, and another about to the the increase of a minute might so rise, the inaccuracy of a minute might, so says the astrologer, result in his assigning to the subject of inquiry the influence of the wrong planet.

The appearance of the planet, when in conjunction with other planets, and under the action of the sun, indicates the incithe action of the sun, indicates the indi-dents of life. The wording of the horo-scope is metaphorical, and frequently full of ambiguity. Where the astrologer sees in the form of the planet an event of the precise nature of which he is uncertain, he has recourse to pictorial illustration, and will draw a small symbolical image on the margin of his manuscript and often it is while use of the manuscript, and often it is only after long years that the meaning of the figure is suddenly discovered. A friend of the writer's whose horoscope was cast by a Brahmin astrologer, verified an ambigu-ous illustration of this kind in a remarkable and interesting manner. On the mar-ginal border of the paper was drawn the figure of a horse running away at full gal-lop, with the rider thrown and lying on his Ingure of a horse running away as tuil gar-lop, with the rider thrown and lying on his back. In after years on referring in curios-ity to the document, he remembered the loss of a valuable appointment on the very day on which the horseman was depicted as flung from his saddle. The same horo-scope contained a second image which in course of time was interpreted with singu-lar fidelity. A man lay prostrate on the ground, his chest under the foot of a wo-man who stood abovehim. The date affixed to the picture was that which saw the sub-ject married just fifteen years afterwards. Anecdotes abound of ludicrous and un-foreseen realizations of the astrologer's predictions. A child was taken to a cele-brated diviner that he might unroll the map of its future. Amongst the events foretold was the death of the father on a certain day. The predicted hour drew near, and the father of the child in some trepi-detion dortare and the father of the child in some trepi-

and the father of the child in some trepidation determined not to budge from home, hoping to find safety within his own doors. The day and hour arrived on which, according to the prophery of the astrologer, he should deliver up the ghost; but the succeeding by found him still in posses-sion of his body. Resolved to give the astrologer a chance, he waited a few days, and then in a state of half vexation, half triumph, presented himself at the house of the diviner, and taxed him with the fact of his existence at a time when, according to the stars, he ought to have been in his grave.

written in red and black ink, on ordinary paper prepared in arsenic, and glazed over. The predictions of our professional clair-voyants have hardly arrived at so exact state as to be meted out according to the size of the ree. Yet if we look about in London society, picking up an anecdote here and there, we shall probably find that India cannot outdo our practical country even in that element of the marvelous which is so offen supposed to belong to the which is so often supposed to belong to the old nations who have not been cultivated up to the gospel of materialism. Here is a ghost story which has a delightfully old world air about it; and yet it concerned a lady living in Belgravia. She dreamed a very wonderful dream, in which she heard a voice say, "Go to Fletcher." She could not understand this, as she knew no one called Fletcher; and she related her dream and spoke of her perplexity about it to sev-eral persons, until at last a friend to whom she was telling the story, said, "There is some one called Fletcher who is a seer, or clairvoyant," She then went to call upon this clairvoyant, and made an appointment for him to come to her house.

Mr. Fletcher went accordingly, and was admitted to the house by a strange-looking servant, who eyed him in a very puzzled manner. He was shown into the dining room, which was dimly lighted, and, as he went in, he noticed that an old gentleman, was sitting in the room at a writing-desk busy with some papers; he was dressed as a clergyman. Mr. Fletcher excused himself, apologizing for interrupting the clergy-man, who, however, paid no attention what-ever, but continued to write. After Mr. Fletcher had waited some time, silently ob-serving the old clergyman, the lady of the house, whom we call Madame Z—, came in. The clergyman retained his seat, taking no notice of her entrance. Mr. Fletcher, while speaking to her, looked round, and was startled to see that the clergyman had changed his dress, and wore the uniform of changed his nress, and wore the uniform of a chaplain. This so astonished him that he quite forgot the lady's presence and the words he was in the act of speaking to her; he stood stupidly gazing at the clergyman, until she said, "What are you looking at?"

He at first did not answer her, feeling ashamed of staring in such a way at the clergyman, who remained quistly hisdesk. But as he continued to look at him. and grew very pale, Madame Z-— again asked, "What do you see ?" He replied, "I am only looking at that gentleman who sits at the desk writing." As he replied to her, he noticed that Madame - changed color, and began to tremble verv much. All she said was, "You are mistaken. There is no one sitting there." But looking around again at the clergy-man, he replied, "Oh, yes, there is; he has been sitting there ever since I came in, but he must have left the room for a moment. as he has changed his clothes." Madame Z. answered emphatically, "There is no one sitting there," and to prove her words correct she went to the chair by the desk and lifted it up, showing positively that it was empty. She was extremely agi-tated; and as she put down the chair she exclaimed, "Then you have really seen him." It was evident that she understood who was referred to. "I think we will go upstairs," she then said, and moved to leave the room but the clergyman at once stepped before her and led the way out of the door. Mr. Fletcher seeing him so plainly, followed him, and Madame Z. kept close behind. The clergyman went before them up the stairs and stopped at the back drawingroom door. Mr. Fletcher followed the apparition, and when it paused at this door, opened it. Madame Z., strangely enough as it would seem under ordinary circumstances, followed Mr. Fletcher while he led the way in her own house-a house too, which he had never been in before. In this way they entered the drawing-room, which was dimly lit. Madame Z. all the time was trembling violently, and much agitated. They sat down by a small table, but the apparition had gone to the other end of the room, and was still standing there. He motioned to Mr. Fletcher to come over to a table by which he stood, showing by this action that he could see him. Mr. Fletcher said to Madame Z., "May I go to him?" and went across the room. The spirit made a gesture as though he wished a large alternative as though he wished a large album which lay on the table opened. Mr. Fletcher obeyed him, and turned over the leaves and fi-nally stopped at one picture to which the spirit pointed. Mr. Fletcher said to Madame Z., "Please come to me, he has pointed to a picture and you may recognize what it means. She hesitatingly complied, looking furtively at the corner in which the uncanny presence was, and as she looked down the page of the album, exclaimed, "Why that is the picture of my dear father, whose spirit you have seen !"

written in red and black ink, on ordinary I shall be at peace. I shall no more then walk the house, but now I am tied to it, and must remain here until my body is removed and properly buried. I do not wish to disturb you, but I cannot help it, as I am chained to the house;" to this some words of comfort and kindness were added, which, however, only added to the agitation of Madame Z.; and when Mr. Fletcher awakened from the abnormat sleep into which he had fallen, he found Madame Z. greatly excited. Her excitement communicated itself to him when she began to make this extraordinary explanation of the affair.

"No one knows, but myself," she said, "the fact that the body of my father has not been buried. It has been embalmed ac-cording to his wish, and it is now standing in this house in a metallic case,

Madame Z-; went on to tell her visitor the troubles which this arrangement had brought upon her. Her house had been so disturbed by the apparition of her father, that she was unable to get any servant to remain with her in the house at night. Being deserted in this way, as soon as it was dark, by the four or five servants whom she kept, she never received visitors in the evening, which explained the curious look of the servant who admitted Mr. Fletcher. None of the servants would remain to serve None of the servants would remain to serve the supper on the night of this extraordi-nary visit, and Madame and her visitor were compelled to wait upon themselves. Even her lady's maid left the house at night, and returned in the early morning, when the daylight gave her courage to wait up-or her mistress.

on her mistress. From this eventful night the hauntings began to diminish, and gradually have ceas-ed altogether. But even now, though the house has recently been entirely renovated, none of the servants can be persuaded to live there.

There are a number of anecdotes extant in private circles, which illustrate various phases of what is called clairvoyance, and as many of these are of quite recent occurrence, and the persons concerned are so well known, and above suspicion as regards both sanity and status, the stories gain a special interest. At a certain supper party, Colonel C. H. who was an entire stranger to the Mr. Fletcher already mentioned, handed him a ring to look at. The visionary had scarcely

is something of the naughty-but-so-nice element in taking forbidden peeps into the folded scroll of the coming years. A certain Dr. M— being in great distress,

NO.

23

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went to ask concerning his future.

The clairvoyant's answer was this: "I see no light upon your life until the first of next year, and then I see that a small legacy is left you, and directly following that you obtain an appointment, which, although you will accept it, you will not keep, as it will be most disagreeable to you. Then

will be most disagreeable to you. Then there is another break, and after that an appointment of great importance comes to you, which you will retain for life. The legacy is not from anyone that you know." On taking up the *Times* near the end of the year, Dr. M— saw an advertisement of the next of kin of his name. He at once re-membered the prophecy, and applied to the proper quarters. His claim was proved and proper quarters. His claim was proved, and a small legacy was received by him. It came from a distant branch of the family. In the office at the time he was receiving this legacy, two gentlemen were talking; one of them was saying that he desired to obtain a consulting physician for his estab-. lishment in Ireland. Dr. M.-., overhearing the conversation, introduced himself, presented his credentials and references, and sented his credentials and references, and in less than a week's time had obtained the position, where he remained for a short time; but, finding the place disagreeable and unfitted for a permanent residence, he soon left it. Then for a while he remained without occupation, and at last wrote to his clairvoyant asking him for another pre-diction. The reply was simply a repetition of the end of the former prediction. Since then Dr. M— has entered upon another ap-pointment, which he still holds; and it nat-urally remains to be seen whether the urally remains to be seen whether the prophecy is to be entirely fulfilled by his remaining in it to the end of his life. A very recent incident may serve to sug-

gest to those who have not regarded the matter in this light to what immediate uses these strange powers might be put. The above named seer, on a recent occasion, was thrown into a mesmeric sleep, when with some persons who were deeply interested in the fate of Colonel Pearson and of memof their own family who were with him in Zulaland. The operator therefore sked the dlairvoyant,

The astrologer, unmoved, replied: "It is not I who tell you this; it is the figures; the figures cannot lie."

"But I am here."

"I see you are," "You said I should be dead."

"Well, but do you tell me that no one died in your house on that day?" "Oh, yes; a servant fell into the well." "Very good ; go home; that was the father

of the child." The man returned home in a frame of mind which may be better imagined than described, and at once sending for his wife, demanded of her, "Who is the father of your boy ?" The wife, who had obtained an inkling of her husband's visit to the astrokoger, confessed her infidelity.

The gifts of soothsaying, divining and seeing belong in various degrees to many classes of natives. The seer holds a recognized, but an inferior position, and is consulted in regard to small matters just beyond the ken of ordinary mortals. Some have a reputation for the discovery of theft. A gentleman lost a valuable silver jug, and, after a fruitless search among his servants, he, the master, was persuaded at the instigation of his personal attendant to visit the seer, "who would tell master quickly who stole the jug." The seer, an old, ugly man sitting on a mat, jumped up on the appearance of his visitor, exclaimon the appearance of his visitor, exclaim-ing, "Oh, sir, you are here. I know what you are here for; you come about the jur, Well, I see it... I see the man who took it. Oh, the bad man to take it from you who was so kind to him; he is hiding it; he has a little lamp in his hand; he is all marked with small.por." Returning home the water small-pox." Beturning home, the master summoned before him the culprit with pock-marked face, who, on being charged with the theft, denied it stoutly. Threatened with a whipping, be still stood by his lie, until a fellow servant whispered him in the ear that "Master had been to the seer." At the first mention of the seer the thief grew pale, whimpered and brought out the

ing. The seer seems to have the power of giving sight to those who come to inquire of him. An ayah visited a seer to aak concerning her mistress, who was in an unhap-py siste. The man presented her with a betel nut prepared as an estable, which is the polite refreshment offered to visitors. and corresponds to our sherry and biscuits.

and corresponds to our sherry and biscuits. Refusing the nut, the woman said, "I do not want to est, I wish to inquire." "I know what you wish; you will see it in the nut," he answered. "The sysh took the nut, and, looking into it closely, began to see the whole matter upon which she had come. "The horoscope yarles according to the fee of the inquirer. A poor man can have the main outlines of his life described for a few coins;" a rish man will be informed as to every month from the beginning to as to every month from the beginning to the end of his existence. The horoscope is

Mr. Fletcher said, "But it doesn't look much like the spirit." She answered, "Possibly not, he did not look much like it when he died. This ploture was made many years ago, and he changed greatly before his death."

changed greatly before his death." The apparition then vanished, and Mr. Fletcher sliting down by the table, peased into a condition of estariz or trance. While in this state he spoke these words to Mad-ame Z., "I cannot rest in peace, because my bedy is not placed in the ground. I wish to absolve you from the promise that you made and to ask you to carry forward my wishes about the manoleum, and when this is done

taken it into his hand, before he exclaimed

"This ring has nothing to do with you. I can see that it was given to you by some one else, with whom it had no personal connection. Now I see myself quite suddenly taken from this place. I have quite lost sight of the people and the surroundings, which a moment since I was in the midst of. I find that I am standing before a crowd of people whose eyes are all fixed upon me. There are several persons who stand quite near to me. I feel under the strain of great excitement, as if I was playing a tragedy, and was lost in the part."

Colonel C. H. surprised everyone present

by saying – "You are quite right. This ring belonged to Edmund Kean, the actor, and it was left to me by my father."

But a still more puzzling and less explicable instance of this kind of vision occurred, when a certain Major C. presented himself, as he says, as a complete stranger to Mr. Fletcher, who, bye-the bye, has the largest professional clairvoyant practice in London. On this occasion he was in a state of trance, with eyes fast closed by the abnormal sleep. Major C-- put into his hand a small en-velope, without any request or explanation. The clairvoyant at once said—

"I am taken into a military hospital where I see you lying, and in great suffering. There is a lady attending upon you who loves you very much."

"But there were no lady nurses in the hospitals," said Major C-.-

"I don't know how that is," replied the clairyoyant, "I see a lady attending upon YOU.

"Well you are right," said Major C-, "a lady did come to nurse me."

"Now," exclaimed the clairvoyant, "I can see a battle, it is being fought upon the side of a hill." He went on to describe the scene of a nucleon of the battle minutely, until at last he ex-claimed, "Now, I see you fall-you are wounded-oh, there is something else which belongs to this envelope which you put into my hand. There is something else, and you

my hand. There is something ease, and you have it in your pocket. Give it to me." Major C— obeyed this peremptory de-mand, and took from his pecket a golden-acorn which he handed to the clairvoyant, who said, "Yes, this soorn was the cause of your trouble, and it is connected with the contents of the envelope."

"Do you think the scorn contained poison then ?" asked Major C-

"You might call it cold poison, perhaps," said the clairvoyant, a reply which amused Major C-, who on Mr. Fletcher now becoming aroused from the trance condition, showed him that this golden acorn contained a bullet. He had been wounded by it in the battle of Alms, and when it was ex-tracted from his side, it was found that it

tracted from his side, it was found that it had taken with it a piece of cloth. That piece of cloth was in the envelope, and this having been placed first in his hand, proba-bly explains the vision of the hospital ap-pearing before that of the battle scene. This is an instance of looking back into the past; let us now see whether the Brah-mins have the sole possession of that most fuctinating power, prediction. Most people would having that future and most people would having the inquiry, thinking that it might be havily right to find out their coming fate, even if it were possible. There

"Can you travel for me?" "Yes."

"Then will you go to Colonel Pearson. Do you see him?" 'Yes."

"Oh, yes," was the reply, listened to by those around with an anxiety which it is easy to understand. "They are all alive and

"How long have they been relieved?" "Only a short time. The news is on the way. It is all right."

The news of Colonel Pearson's relief, which only took place on the day before this vision, was duly received through the orthodox channels.

The clairvoyant sees the past and the future of the person whose atmosphere he touches, with more or less distinctness. Some instances of this faculty are very curions. The late Duke of N— went to the noted clairvoyant to inquire into his future. The clairvoyant fully described the duke's past life, and then said, "I see nothing in the future for you; your future is a complete blank; it is a page upon which no word is written." On two occasions these words, were repeated to him, and the whole thing was looked upon by the Duke of N--- and his friends, among whom he talked a great deal about it, as a failure. But his sudden death in less than three weeks afterwards perhaps explains the vision.

This power of seeing into the past history of persons with whom the clairvoyant comes in contact often produces a decided-ly uneasy feeling. Some people are afflicted with a positive horror at the idea that the deeds of a life cannot be hidden in absolute secrecy. This description of seership gave rise to an amusing incident recently, which reminds one of a romance by N. P. Willis, and seems more in place in a sensation novel than as an actual incident at a London dinner table. One of the London beanties, magnificent creature, tall and fair, was present at a great dinner given at one of the embassies. A celebrated American, who sat at the other side of the table, leaned across during the dinner and said to her,

"Do you know Mr. Fletcher ?" The lady's "heart came to her mouth," as she expressed it in relating the story, " for there was my husband only two seats away from me, who would have strangled me on the spot if he thought I knew Mr. Fletcher." She recovered herself as best she might, and replied demurely enough, "I believe there is such a person in London."

"What do you know about him?" asked the American.

"What do you know?" replied the lady, who had by this time got over her alarm, for she found that her husband was paying no attention to the conversation.

"A great deal more than you do," enswer-ed the American to her retort. "By the way, he is very wonderful, isn't he?" he added.

"He is," said the lady. "Yes, he is the most wonderful person now in London in

most wonderrun person now in London in his own particular line." "And that," shid the American, with a covert sneer, "is an extraordinary knowl-edge of your private life, ian't it? Well, I can tell you why he left New York. He had so many people at work for him that he was able to find out everything which

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## RELIGIO-PHILOSOPHICAL JOURNAL.

### Communication from Henry Kiddle.

To the Millior of the Meligio-Philosophical Journal:

The constant effort made by you, in the columps of your paper, to disparage me, and the book of "Spiritual Communications" recently published by me, calls for a reply in vindication of the truth, as well as of the sacred cause of Spirit Communion. A reply to your assertions, however, is not without difficulty. Had you ventured to review the book which you so arbitrarily condemn, I should have found it comparativly easy to correct misconceptions or mistatements; but this I do not think you have done. You appear to be dissatisfied with some of the communications, because they contradict some of your preconceived opinions; and hence you arbitrarily pronounce the whole book the record of a defusion, "a mistake," or fraud,-on the legal maxim, I suppose, Falms in uno, falsus in omnibus." I was particular to state in the introduction of my book, that I "did not wish to be understood as affirming positively that every statement made in these communications is infallibly true." I did, however, give my reasons for believing in their spiritual origin, and their general authenticity; but these reasons you have thought fit to ignore.

If I understand your position, it is, that the communications are only emanations from the medium's own mind—the result of what you call automatic writing (whatever that may be); or, if of spirit origin, they are the offspring of deceiving spirits. Indeed these are only positions that have been assumed by any of the assailants of my book; and both of them were anticipated by me, and disposed of in the book itself. On pages 29 and 80, I have presented six reasons for believing that the communications do not proceed from, and are not dictated by, the medium's own mind, but that "there is an intelligence manifesting itself different and apart from that of the person writing." These have been entirely ignored by you in your strictures. If I were to sum up. all the incidental tests and evidences presented during the whole experience, they would probably be not six but sixiy; as, indeed, the most conclusive proof cannot be put on paper. A. J. Davis says (Spirit Mysteries): "The best and most unequivocal demonstrations of spiritual communication are private, and of too delicate a character to admit of publication. They cannot be made to appear in words as truly as in deeds." Every hypothesis I could possibly invent in opposition to the spiritualistic theory, and that after more than five years' reading of Davis, Sargent, Rivail, Edmonds, Hare, Crookes, Wallace, Owen Howitt, &c., &c., was assumed by me, and dismissed after careful consideration, and the observation of the writing of at least five hundred communications under various conditions, and by different mediums (but chiefly those of my own family, whose minds I understood.) Nor did I rest satisfied with this; for I was not willing to sacrifice a reputation. I have been forty years building up, to anything less than the truth. I obtained what I ever regarded as a most convincing and marvelous con-firmation from probably the best "test me. dium" in the world (Mr. Foster.) Many of the spirit intelligences referred to in my book (all that were invoked) appeared before the medium's clairvoyant vision, and were minutely and accurately described by him, some spontaneously announcing orally through him that they had written communications to me which they desired to be published; and this although I had never seen the medium previously, and also in the presence of a competent witness. (The particulars of this won-

but I think, if Spiritualism is worth anything at all-if it is not an abominable delusion and a mare, the principles by which we may be guided in the discussion of this matter are as simple as the divine laws usually are. Let me however suggest that we do not, physically or spiritually, live in a state of moral chaos, without law or order. God, the Infinite, the Almighty reigns, and has given us a standard of goodness, truth, and purity; and we cannot go astray if we scrupulously adhere to it.

Very truly yours, HENRY KIDDLE. "THE PROPRIETIES OF DISCUSSION."

## A Reply to Dr. J. R. Buckanan.

BY WILLIAM EMMETTE COLEMAN, The letter of a "Leading Medium," in approval of my reply to a "Prominent Spirit-

ualist," was a fitting antidote to the unjust strictures upon myself and writings, by Dr. R. Buchanan, in the same JOURNAL. Some additional remarks, however, in correction of Dr. B.'s aspersions are, in justice, demanded. Other prominent Spiritualists seem to have formed quite a different estimate of my critical conclusions from the one entertained by Prof. B. My "Leading Medium' correspondent avers that they were "to the point," "just what I ought to have said," that I "called things by their right names," etc. while the following expressions of approval and encouragement, all received by me from leading Spiritualists, each one of whom has done, probably, as much to advance Spiritual truth as my critic, indicates that the thinkers and workers in Spiritualism are far from being unanimously in sympathy with Dr. B.'s unkind expressions towards myself:

(1.) "You are doing good service to the cause of Spiritualism. Just what was needed. It is time the chaff was blown away:" (2.) "You are doing strong work! Dr. J. R. B. needs to be weighed in the scales of his own make; he will be 'found wanting' nothing more from your hands. Let the clean-ing-house proceed;" (3.) "Let me thank you for your recent communications. Good angels in and out of the form bless you!" (4.) "There are some noble souls here and there on this 7th rate planet, and you are showing yourself to be one of them;" (5.) "I know that you are inspired by the angel-world in the good work you are doing;" (6.) "I know of no one doing as much needed work in the spiritualistic ranks as yourself, and you need not be troubled about the criticisms that are offered, as I judge you are not;" 7.) "You are letting daylight into d-b-l-c-l Spiritualism; and here is hoping your pen won't be idle a single day in this much need-ed reformation;" (8.) "I believe that "the gods' inspire you in your work;" (9.) "You are doing a most excellent work in exposing the rubbishly character of a great deal of trash that has been passing for angelic truth;" (10.) "We have been cursed by some of the greatest scalawags that ever lived, but you are making it hot for some of them, and I am heartily glad."

Dr. Buchanan takes exception to my vituperative and intemperate language. believe a similar charge was preferred against a certain Spiritualist named Wm. Lloyd Garrison, who, out of a heart filled with philanthropy and a love of exact jus-tice to all, scrupled not, at all times, to denounce, in language much exceeding in viclence and invective aught I have ever said, the wrongs of African slavery. From no charity did the intrepid moralist hurl his anathemas against crime and villainy; but from the supreme love of truth, right, justice and from the all-comprehensive benevolence, that sat enthroned in his ever-active brain, originated his burning. Sery words of scathing sarcasm and fierce invective. And yet Garrison was a mild and gentle non-resistant, a lover of peace, har-mony, brotherhood; one whom the world now delights to honor. To those who take exception to my seeming harshness of criti-cism towards vicious theories and immoral practices, I can reply, in the words of Gar-rison, when written to in reference to his severity of language: "I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice." Without intending to in-stitute a parallel between Mr. Garrison and myself, intellectually or morally, or between the anti-slavery reform and the reform of abuses in Spiritualism, still the same spirit that animated the great and good Garrison may, in a smaller degree, be exemplified in the Spiritual reformers of our day, zealous for the correction of the lesser evils croppingout in present-day Spiritualism. Among other great moral reformers who vigorous ly attacked crying evils in church and state. "calling things by their right names," the names of Jesus, Luther, John Quincy Adams, Henry C. Wright, etc., present them-selves. Nevertheless, as previously stated, a modification in my critical tone has been determined upon; and, despite his preshmably humerous anecdotal sneer in connection therewith, even Dr. B. in time may have to acknowledge its actualization. Speaking of Garrison, it is well known, that, while he was zealously fighting his way against his myriad opponents, the easy-going eulogists of "peace" and "harmony," the Buchanans of his day, were shocked at his bold, merciless onslaught upon injustice and oppression. Like Dr. B. now addresses me, so did these indifferents, these do-nothings, address him. His course, in their opinion, "however earnest and honest, was still somewhat puerile-deficient alike in patience, calm-ness, courtesy, and comprehensiveness of thought." The puerility, however, both in his day and ours, rests not with the earnest, honest advocates of unpopular reform, but with their critics and opponents. For Prof. Buchanan to criticise me for vituperative and intemperate language, is a visuperative and intemperate language, is a notable instance of "the pot calling the ket-tle black." As a controversialist and par-tizan, Dr. B., for at least thirty years, to my knowledge, has been an undoubted master in the use of vituperation, invective, and intemperance in language. His criticisms of opponents, in his Journal of Man, thirty years ago, were unsparing in their severity while his attack upon A. J. Davis and his writings therein were not only bitter but in some instances extremely unjust. Dr. B. asserted that "Nature's Divine Revelations" and Davis' early writings were de-ficient in any exemplification of the principle of justice, any comprehension of, or appeal to, the principles outflowing from the facul-ty of conscientionness; a statement untrue, self-evidently so, to every reader of Davis, works, and one which every lover of truth and justice will characterize as "somewhat puerile," while Dr. B.'s controversial what puerile," while Dr. B.'s controversial writings in general attest that he is "de-ficient in patience, calamnes, courtesy, and comprehensiveness of thought." A year or two are Dr. B. published, in the Popular Science Monthly, a ruply to Dr. Carpenter of al. upon Spiritualism, which for vituper-ation, abase, investive and intemperance of imgrage, outheroded Herod. A scientific

trestine in such a periodical, aspecially ap-on an unpopular subject like Spiritualism, should have been coushed in cool, logical, respectful, unimpassioned language; but as it was its violent tone and character only injured the cause it was presumed to strengthen. For his wealth of adjective and epithet in this essay, the editor, Prof. Youmans, thus rebuiled him: "We fear, however, that the critic has forgotten, for once, that denunciatory opithets, however profuse and peppery, are not arguments; incontinence of vituperation is a symptom of weakness." As Dr. H. has been addicted to vituperation and violent language for, probably, more years than I have lived upon this planet, it seems scarcely fitting for him to take me to task for, in a modified manner, "following in the footsteps of my illustrious predecessor."

When Dr. B. predicates of my writing "loosenees" of language and expression, he is entirely in error. I always mean just what I say, and my words are well consid-ered, and their full import known. Besides, am careful to be as accurate as possible in statement, as I wish to say naught but the plain, simple truth, wronging no one; of course, being failible, errors will sometimes creep in. Looseness of language rather in-heres in my critic's words than in mine, as witness all his controversial writings, from his Davis criticisms down to his recent letters in the JOURNAL. In his last objurgatory letter he does not point out any example of my "looseness" of expression, but in a former one in the JOURNAL he attempts to indicate several errors made by me in reference to his psychometric experiments, etc. Every assertion I made, disputed by him, was strictly true, as I shall easily demonstrate at a future time; while in his statements purporting to be corrective of my errors the wildest "looseness" prevailed, making, as he says "confusion worse confounded

Dr. B. seems to make it a matter of reproach, that I gave up, in my youth, certain erroneous ideas, to accept and welcome new truths, while, on the other hand, in his own case, he says he "certainly never had occasion to give up my [his] faith in anything I [he] had accepted." If this be not a characteristically "loose" expression, if it means anything, it can only mean, either that he is infallible, and therefore everything believed by him must be true, and consequently unchangeable in his mind; or else, that he is so conservatively self-opinionated and dogmatically fossilized in mind that an idea once lodged in his brain can never-not hardly ever, but never-be uprooted or outgrown. In this progressive age, I certainly can see nothing of which to boast in the assertion, that one has never given up faith in a single thing ever accepted by him. Far more philosophic and sensible is the statement of A. J. Davis (whose early writings were such a thorn in Dr. B.'s side, and whose later writings he tells us he has never read). that he would not promise to believe to-morrow just what he did to-day, for he might be wiser to-morrow than he was nov

If I have been so foolish as to renounce belief in certain things found erroneous (Christianity, etc.) and accept other things deemed true (Spiritualism, etc.,) I have nev er been credulous enough to believe that I had held direct personal communion with Jesus Christ, that he was to me a " present living friend, in sympathy with whom, and in accordance with whose wishes, I am proceeding in the establishment of [a] church for the renovation and restoration of his rei)g10π: or that the virgin (1) mary and Jesus have been recently materialized; or that Jesus has posed for tin-types and photographs of himself here in America: or that, a few years ugo, at a scance in Jerusathat, a few years ago, at a scance in Jerusa-lem, Jesus, the Twelve Apostles/and Paul met together for the first time on earth since the crucifixion, in order to entrance an American medium in that "Holy City," and thus carry on a conversation with a noted American Spiritualist temporarily therein sojourning. No reference to Dr. B. in the last three sentences, not knowing whether he accents them as truth or not: whether he accepts them as truth or not; though his ready acceptance of all kinds of "loose" and scientifically unattested phenomena, some certainly fraudulent, and a much larger quantity very suspicious in its character, renders it probable that he would have no difficulty in assimilating these Jesusian marvels with his Spiritualo-Christian consciousness.

Atheine, Materialism or other forms of in-fidelity." The last two statements I, an "Infidel," an Atheist, a Materialist, declare to be un-fair, up fust and unique. Atheism and Ma-terialism do not encourage Free-lowsism as above defined; nor do they favor mame desig-ism in any form, by whatever name desig-maind. On what antherity does Ma Figure nated. On what authority does Mr. Fish-bough base his statement? Does he find free lovelum or sensualism advocated directly or indirectly in the writings of Hum-bolds. Fuerbach, Vogt, Hæckel, Buechner, Straugs, or Schmitz? in the works of Helvetius, Voltaire, Volney, or Comte? in the works of Hume, Collins, Paine, Huxley, Darwin, Tyndall, Grote, Mill, Spencer, Lewes, George Eliot, Harriet Martineau, Hol-yoke, or Clifford, or in the works of Knew and, Hentell, Vale, Ernestine L. Rose, Hit-

tell, Fiske, and Ingersoli? I have an extensive acquaintance with Athelats and Materialists in every State from Maine to Oregon. I could name them by thousands, but among them all I do not know more than a dozen individuals whom I have ever heard express any sympathy with Free-loveism. Marriage is respected, honored and observed among them, so far as I know, almost without exception. Acas I know, almost without exception. Ac-cording to the theory of Evolution as pre-sented by Spencer, Fiske and Lubbock, and as advocated by Materialists, Atheists and scientific Freethinkers generally, marriage is the highest product of social evolution, and I believe its sacred obligations are ob-served by them as rigidity as by any class of served by them as rigidly as by any class of thinkers that can be named. I know persons who claim to be Free lov-

ers, but they are not Materialists or Athe-ists. They are almost, without exception, Spiritualists. I say this without intimating, however, that there is any necessary connection between Spiritualism and Freeloveism. With many who advocate Freeloveism, I have reason to believe it is merey an idea, a theory, a hobby, and not a practice. No doubt their lives are purer than many who criticise their theory. There are others with whom it is quite likely a low and sensual life; but such a life has no encouragement in the materialistic philosophy, which teaches that chastity and mar-ital fidelity are among the highest virtues of civilization. This can be clearly shown from the writings of Materialists, and from a consideration of the science of ethics, as taught by Materialism.

The names of certain Free-lovers are giv-en; but none of them are Materialists. Mr. Heywood says that he is not an Infidel, but a Christian. At least so I read in a report of one of his speeches. He is certainly not a Materialist or Atheist. As to Mr. Bennett justice to him requires the statement that according to his own repeated avowals, he according to his own repeated avoyals, he has no sympathy with Free-loveism." He says he sells the trashy pamphlet called "Cupid Yokes," simply in the interest of freedom of the press and the mails. Whether he has acted wisely in circulating this correction of the press and the distinged that it is

this pamphlet may be questioned; but it is not fair to impute to him the sentiments of all the books he sells. I have no sympathy with the views advanced in Heywood's pamphlet, but I do not regard it as an obscene work and I think its suppression by law, most unwise and foolish. But my only object in writing these lines, is to protest against the representation that Free-loveism is the outgrowth of Atheism and Materialism, a representation that is false. In. another communication, when I have more time-I write this letter in a depot while waiting for a train-I will show the utter intenationess of the position that morality is dependent for its existence and support on Spiritualism or any other form of re-ligion. Respectfully, B. F. UNDERWOOD. glass circulates. In neither are there practical efforts for the amelioration of the untoward conditions of life, or for the development of the individual character. Indirectly there is this result, as the flow of good feeling must affect character and or-

AUGUST 9, 1879.

As the flag draws the deer, so phenomena have drawn many to the scance. Once re-alizing the deep feeling produced by communion with the loved ones, again and again they go there to feel deeply and shed tears of joy, but it amounts merely to an ebuili-tion of feeling that prompts not to any selfdenial for the practical improvement of the race. As the novel reader weeps over the sorrows of the heroine, and turns suffering from the door callous to its plea; as the theatre goer weeps over the tragedy on the stage and has no tears for the real. tragedies of life around him; as the Negropho-bist grows enthusiastic over the suffering of the self-exiled negro to Kansas plains and encourages and sustains vile tramp laws that make poverty of the white man a crime, so does the seance seeker have love for angels and humanity only in the circle, and has little practical love for mankind around him. "For twenty years a Spiritua-list and running after phenomena yet!" Truly it is time for a "New Departure," if

there is not one already; time for "A Division in our House," if one has not already begun. There are those who realize that there is a deeper good in Spiritualism than the gratification of curiosity, or even a desire for re-ligious stimulation, called good feeling; aye, even higher than the communion with the loyed and angel-born. These are all legitimate, but are primary and intermediate de-partments, and "Come higher" is the ery, and learn that the true use of Spiritualism is the development of manhood and womenhood That the true teaching it has for us is how to develope all our faculties and thus be of greater service to the world. The question one asks of the returning spirits at the seance determines the development of the seeker. "How can I make money ?" "How can I win a wife, or position?" "Are you happy?" "In what sphere are you?" "How do spirits clothe themselves?" "How do you travel?" Can't you materialize?" are specimens of the average questions. Rarely, "How can we improve the channel of communication?" but common, "How can I become a good medium?" and this is asked not because he would be of service. to the world, but because he then wouldn't have to go to others for the pleasure, but would have it at home. Selfishness wholly; and ninty-seven times out of the one hundred the price they would have to pay in conditions, is too much, and they are never developed. Very rarely is the question asked, "Lord, what wilt thou have me do?" or in other words, "How can I become a better man or woman and of more use to the world?" But there are such souls, and those the Seer has seen, when he declares there is a "Division in our House!" It is a division only such as comes into all educational systems, a necessity of a higher de-partment, and shall this department be call-

ed "Spiritualism," or "Harmonial Philoso-phy," the actions of the Spiritualists will determine. Spiritualism is to-day defined by the vote of numbers, not in words but in actions, and they say, "Phenomena is the first and chief; philosophy secondary and practical efforts in the line of utilizing this, knowledge, last.

.The moral nature of man is the spiritual, and when we learn the laws of the spirit and apply our knowledge to life, we shall made on the physical plane. Every human being is in spiritual rapport with the Spir-it-world,-not as a medium in the sense in which by common consent it seems to be used,-i.e., that of an instrument, but in exact correspondence as he is physically in rapport with the physical world. Hence I would adopt the suggestion of the English spiritual journals, and use the word "psychic", instead of medium, as a general term, and use medium to apply to those special cases where the person is only an instrument, his own individuality being for the time destroyed; and 1 would also use the term "psychical development" for that growth that comes from applying our own knowledge of spiritual forces to life. Law is the controlling agent everywhere, and as fast as we are taught by wise spirits, we are in duty bound to apply that knowl-edge and teach it to others. In the past the knowledge was entirely on the spirit side. They have taught us the necessary conditions, and now we have rules for spir-itual circles, and we teach others how to hold them, and how to develop the psychi-cal powers of the members. Even as music has its laws, so has clairvoyance. Paychometry is capable of being as systemat-ically taught as phrenology, and inspira-tion, impression, vision, trance and the superior condition, can all be taught to those having the capacity, as painting, sculpture and mathematics can be to those of right phrenological development. The difference is only in the degree of our knowledge; but if these so-called "spir-itual gifts," but better denominated natural faculties, are of value even in their present immature condition and rare possess ion, how much more value to the world will they be when the latent capacities of five-eights of our nation are developed in this line? By intelligent culture every hu-man being can grow in all these spiritual. powers, and over one-half shall, if rightly instructed, possess these powers in a remarkable degree inside the next century. But our efforts must join with those of the Spirit-world, and we must unite in schools or classes for psychical development, and not for phenomena. The time shall come when our colleges will endow a chair of psychical culture, and the fundamental principles of all that goes under the various names of mediumship, psychometry, clairvoyance, inspiration, etc., shall be taught; and when this shall be done, either to the circles of a few or to a class of the many, those so taught will avoid the mistakes of those who, rushing readlong into the circle, have suffered in mind, body, estate and character, and have thus brought disgrace upon the cause. Is it not time that we begun to realize this, and that our public efforts as Spiritualists be in the direction of unfoldment through spiritualizing mankind, and not as is now too often the case with public efforts, hoist the red fing of phenomena and at-tract the masses through curiosity? Phenomena is now an established fact. The people know it. It will advertise itself. All truly anxious will seek it. The spiritual press can now devote a portion of its ual press can now devote a portion of its efforts, at least, to spiritualizing the Spir-itualists, and the spiritual platform no longer need teem with phenomens or tests, but leaving these for the scance, it can devote itself to practical work in the line of developing the spirituality of the heavers, and thus begin a system of oharac-tes building, and make the grandest of our phenomens to consist of superior manhood and recommended. Hiddlebury, Vt.

derful scance will be published hereafter.) Moreover, after the book was published, it was with some degree of minuteness reviewed by the inspirational medium, Mr. Colville, who ably refuted, as from the spirits themselves. the shallow objections made to the book, and vindicated the authenticity of the communications, as the genuine utterances of those from whom they purport to come.

In regard to the statement that they come from deceiving spirits, or "personating spirits," I have only to repeat the reasoning given on page 65 of the book, and the words of the preface: "If any one after reading them (the messages) can believe they are given to deceive. his mind must be far, far astray from the "pil-grim's progress from this world to that which is to come." To be sure the sage and vet-eran Davis, says: "Even if we suppose all the messages to be genuine there is little value' in them." Why, O heavenly teacher? Because they are not of practical every-day use." "I know," says the author of Arbula, the Divine Guest, "a merchant on the Long Wharf, Boston, who, finds a guide to his business affairs each day by consulting spirit friends and associates." Is it to this "tame and im-potent conclusion." O gifted seer, that a life study of Spiritualism has brought you? If some of the communicants in my book had only pointed out an unknown El Dorado. oh! how heavenly the messages would have been f

But it seems that it is their Christian character that condemns these messages as false and deceptive. From this amazing judgment I appeal to such noble representatives of Spiritualism as Dr. Peebles, Dr. Buchanan, and many others, from some of whom I have received most congratulatory and encouraging letters in regard to this very phase of the subject; and I emphatically say, that if to become a Spiritualist I must cease to be a Christian, I shall never enter the ranks of what some call the New Bispensation. This grand Spiritua-listic movement, is indeed, a New Dispensation: but not in that sense. Robert Dale Owen said: "Spiritualism and Christianity are identical in essence," also, "Spiritualism is the complement of Christianity; spiritual phenom-ena are the witnesses of Christianity. All thoughtful believers in the epiphanies of Spiritualism will be Christians," Dr. Buchanan says: "The religion of Jesus Christ is that which He in heaven approves, which corresponds with the religion of science and the religion of God, being in fact the religion of God developed in him."

"In the preface of my book, anticipating this cavil, I quoted the memorable words of Dr. A. B. Child, whom all Spiritualists must revere: "Spiritualism will make a new edition of the great volume of Christianity, with ad. ditional notes and explanations that shall make the soul's immortality a tangible reality, and will unfold anew the teachings of Jeaus, to those who seek for it in true Godliness, in the spirit of truth, and in purity of heart." In opposition to all this, the editor of a

journal which represents Spiritualism (Mind and Matter) accuses me of an attempt to "Christianize Spiritualism," on the supposition that I have made a "discovery," forsooth ! that "Modern Spiritualism and Christian Spiritualian, or Christianity, are one and the same thing." Well, I believe that, long before my book was thought of, a Spiritualist not un-known to fame, one Dr. Crowell, wrote a book entitled "Identity of Primitive Christianity and Modern Spiritualism;" and Dr. Pebbles has issued an able tract under the caption of "Christ the Corner-Stone of Spiritualism." What becomes of my sof-disant "discovery " after that?

As to the imputation of "decsiving spirits," there is no space in the present article to con-sider that subject fully. It is complicated;

#### CRITICAL.

#### B. F. Underwood Protests Against Some of Dr. Fishbough's Statements.

To the Editor of the Religio-Philosophical Journal:

In the interests of truth and common fairness, I must protest against the leading statements, contained in Mr. Fishbough's lecture published in the JOURNAL of last week.

He defines Atheism as a denial or disbelief of "a supreme intelligent moral governor of the universe." To this I do not object. "Infidelity," he says, "is nearly the same as Atheism," although "all Infidels are not Atheists inasmuch as an Infidel while denying the reality of religion and written revelation, may have some vague intellec-tual conception of God and of his relation to the cosmical, if not directly to the moral universe." This I shall not criticise. "Spir-itualism," he says, "is a word expressing a high and holy idea, and must not be prosti-tuted by an application to any groveling materialistic or sensual doctrine." To this I shall offer no objection. "Free-lovelsm is the carnal intercourse of the sexes in disregard of all marriage laws and regulations." On this definition I make no comment. "Materialism, infidelity, recognizing nothing above materiality, or at most nothing above unintelligent laws, of which no voluntative and hence no moral attributes can be predicated, it therefore naturally recognizes nothing above material and carnal attractions in the commerce of the sexes. Amatory proclivities, say they, are established by the laws of nature, and are manifest in unrestrained spontaniety in the animal kingdom beneath us. Why may we, too, not obey the laws of our nature, at least so far as we do not, by transcending the bounds of moderanot, by transcending the bounds of monera-tion, bring upon ourselves inconvenient and painful consequences. The only criminal concerned in all this,' remarks in substance one of their writers, 'is the law of custom which interferes with the greatest possible amount of gratification.' Hence as a gen-eral fact, the history of Atheism, Material-ism, Inidelity, as I heating and to affirm... ism, Infidelity-as I hesitate not to affirmhas been the history of sensualism and so-called Free-loveism, and if these have been exceptions to this rule, as I admit there have been, they have grown out of the restraining influence of a public moral sense straining influence of a public moral sense inculcated by civil laws and the precepts of the prevailing religions under which these persons were born and brought up." It is further stated that the "Free-love-ism of this country, with very slight and uninsportant exceptions, is the legitimate outcome, not of Spiritualism as such, but of

Phenomena vs. Practical Effort.

## BY CAPT. H. IBBROWN.

The first use of any new thing is the arrest of attention. Curlosity, fortunately, is a prominent trait in human nature, and it is in this way that good comes to man: "Seek and ye shall find." "Seek first the kingdom of God," etc., and not yet has man developed off the plane of ignorant curiosity so as to always make advance beyond the brute creation. The deer, seeing the hunt-er's flag on the plain, draws near to see what the new thing is, and to-day the masses are content simply to see, and unless, forsooth, a money making good is seen in "the new," they ask not, "Cui Bono?"—What good to man is in it? A few may do so, and yet still rarer are they, who, observing the good, seek to actualize that good by practical effort. Curinity precedes pleasure and the amo

Curiosity precedes pleasure, and the emo-tion thus produced is rarely utilized. Action is the outward effect of feeling. All classes like to be deeply moved, hence the success of religious exercises, and the more ignorant the devetee, the stronger the out-ward manifestation of the religious emotion, in shout, prayer, dance, ecstacy, or bod-ily torture, and the less the practical effect upon life and character. But not always does religious fervor expend itself thus. These are only the intermittent springs of spiritual power, and like the freshet, they fill the stream of life, bursting all barriers, clear the stream of obstacles, deepen its channel and bring to the valleys rich soil and moisture. Better this than nothing; better be revived in a prayer meeting once a year than never to be moved spiritually; better fill up with power and open the es-cape valve of prayer, than never to be a receptacle for the divine affatus. But the per-sistent, steady flow of the stream, turns the wheels of industry; and the locomotive closes the escape valve when it carries freight or passengers. The religious (cel-ing when controlled, expresses itself in literature, beautiful poems and essays, dramas and scientific treatises; parables and orations are born of it; in art it gives us pictures and statues; in mechanics inventions and improvements; in civil engineering, railroads and bridges; in architecture homes and palaces; in political and social comomy, laws reforms and charities. These are the practical results flowing from those who have karned to use that force which flows unused and uncontrolled in the hilarity of the carousal, or the excitement of the revival, and the difference between the say age and the savant is in the degree of util-izing this universal spiritual power. Few are they compared with the mass of

the population who stand upon this plane of elevation, and slow is the process of soul development thereto.

development thereto. Among the millions of Spiritualists, those who have practically learned this chief of all the leasons of Spiritualism, are few. Many more have intellectually learned it, but the masses are only Spiritualists on the intermittant plane, where they use this power as a pleasurable stimulant, differing only in a higher degree from the religiouist who runs to the Missely revival for his stimula-inton and gets thus is a state of good fuel-ing: and this "ruvived" soul differ only in degree, is a step in advance of him who becomes revived into a state of good feel-ing smong boon companions where the ing smong boon companions where

### AUGUST 9. 1879.

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Mousehold.

BY MARTER M. POOLS. [Metuchen, New Jersey.]

The raising of silk-worms and making of raw silk, is a work in which the women of this country could profitably engage, were we not brought into ruinous competition with the cheap labor of the south of Europe. Cocoons and raw silk are imported free of duty, while piece silk and velvet pay a duty of sixty per cent. Without discussing tar-iff and free trade, it will be seen at once, that we can do nothing while labor abroad is so ruinously low. In the silk producing province of Venice, near Austria, a recent traveler found that each pessant cottage contained several thousand silk-worms, which are cared for by his wife and children, while he tills the fields. The work of feeding them is light and pleasant, demanding only quickness and intelligence. Where the aggregate earnings of the man and his wife amount to only about fifty dollars per year, as in this province, the cost of raw-silk must be, as it is, ridiculously low.

Even when large farmers have cocoon-eries which produce hundreds of pounds, men who are hired to attend them receive inen who are infer to attend them receive but nine cents a day and rations, and women less. The fields of these farms are border-ed by mulberry trees, which are trimmed so closely as not to shade the crops below, while they yield sufficient leaves for the vor-scious worms, which wild themselves in acious worms, which wind themselves in costly silken shrouds. After the cocoons are collected, it takes seventy-five hours of labor to reel two pounds of raw silk, for which work, says our traveler, in the New York Tribune, about ninety cents in our money is paid. In the winding mills, work-women sit in long rows so closely packed that their elbows touch, while their hands are plunged in the hot water in which the coccons are immersed. She holds the delicate filaments that unwind from nine coccons, at once, taxing her attention and dexterity to their utmost. This is the hardest part of slik ma-king. If the fibre is exhausted, or a thread breaks, her deft hand must instantly supply what is wanting. It is asserted that a puddler in an iron mill lives in a more comfortable air than the silk winder in Italy. The overseer allows no talking, but he does al-low singing. The description continues:-low singing. The description continues:-"Presently they did sing; a high voice star-ted a long note, and others, one by one, join-ed in the strain, until the room was filled with a song that rose high above the hum of the machinery. I never heard music more utterly sad. Those who know the field-songs of the slave-laborer or the group of songs of the slave-laborer, or the croon of the half-starved fellaheen in their mud huts on the banks of the Nile, know the undertone of hopelessness that vibrated through every note. But it was not the cry of the semi-civilized slave; it was the hopeless, helpless wall of hearts that have known and seen about them a higher life, but that stand seen about them a higher life, but that stand forever despairingly outside the open gates. The women were seemingly of the better Italian type, and capable of the culture of a noble civilization. 'They must come here at half past three in the morning,' said the proprietor, 'and they go away at eight in the evening; out of which sixteen and a half hours they have one and a half hours half hours they have one and a half hours intermission from labor.' For this they receive what is equivalent to eighteen cents American money. 'What do they eat?' I asked. 'Boiled Indian commeal,' said the proprietor, 'never meat.' 'But they have gardens in which vegetables are raised?' I said. 'I don't know,' said the master; 'I never know where my work people live.' These are the taskmasters—these the wages -this is the class of skill, and this the her-iditary degradation and poverty with which iditary degradation and poverty with which our American silk growing ploneers are brought into direct competition." And worse than all, this is the condition in which thousands of our sisters are com-pelled to earn their scant and bitter bread. Working under the hot sun of Italy, beside the cattle which are better fed than they; bending over pillows which hold lace finer than cobwebs, in damp, dark cellars; tendthan cobwebs, in damp, dark cellars; tend-ing cattle and goats upon the lonely Alps, with no fire to cook their food, for months; climbing glaclers and rocks, over which they bear hay for their flocks, or fuel for the long winters on their bent shoulders; cultivating maize, flax and cereals on the more fertile plains; all these are sad enough, but this picture is saddest of all; for here they are directly capable of a noble civilization which lies just beyond their reach. Everywhere, from the old world, rises a constant wail of agony which must pierce the bending skies, and sadden those loving and benevolent spirits who have passed on, and yet who would do good to earth. Can we wo-men of this favored country, rest selfishly and supinely, while such things be?

In the city of New York there are forty thousand more women than men, and it is estimated from statistics, that four times that number are dependent on their own labor.

The premier of England has allowed a life pension to Mary Howitt, of \$500 annually, in consideration of her life-long literary work,

By request of the Queen, Mrs. Elizabeth Thompson Butler will paint two more of her inimitable battle pieces. Her figure drawing is considered by good critics to be absolutely perfect.

The very excellent and condensed report of the supervisors of the Boston public schools, was prepared by Miss Lucretia Crocker.

In a sketch of the life of that sweet singer, Emma Abbott, in the current number of Woman's Words, it is told that, in the height of her early and hard-earned success, after great hardship and ill-fortune, she utterly refused to appear in La Traviata as Videtta, in which part she was cast by the manager. Her only reason for refusing was, that she would not take any part in which vice was made alluring, and to this decision she steadily held. The contract was canceled, and she returned to America, to fresh triumphs. All honor to such a noble stand! Grace Green wood truly says, "In the crown-ing of such a true woman, all good daugh-ters and sisters, and all loyal, valiant, womanly souls are crowned."

Mrs. Anne Wittenmeyer, President of the Woman's Temperance Union, has been re-cently laboring at Ocean Grove and Asbury Park, New Jersey. By the charter, no liquor is allowed to be sold in those places, yet an immense amount is smuggled in and changes hands in some way. Mrs. W. has lately delivered fifty-three temperance ad-dresses in six weeks, and traveled, meantime, at an average, eighty-one miles daily, beside editing her paper, *Christian Women*, a feat which at least shows energy and endurance.

The Woman's Medical Colleges of this country are more thorough in their course of instruction every year, and increase in their number of pupils. The College of the New York Infirmary contained fifty students during the last year. That of Penn-sylvania, had ninety students and twenty graduates. Here they have excellent clini-cal advantages at the Woman's Hospital, where over four thousand patients are an-nually treated. The Woman's Hospital Med-ical College of Chicago, had thirty-two stu-dents. The action of the overseers of Harvard College, on the conditional gift of Miss Hovey, of Boston, to the medical department, has caused much discussion all over the country. The majority of the overseers did not recommend the acceptance of the trust of Miss Hovey. President Eliot himself favored the medical education of women, and succeeded in carrying a resolution to the effect, that "it is expedient that, under cer-tain restrictions, women be instructed in medicing by Harward University in its medmedicine by Harvard University, in its med-ical school." The question of their final ad-mittance, apparently, will be only one of time.

BOB INGERSOLL ON THE JEWS.

An Enthusiastic Eulogy on the Race.

1,417 G STREET, WASHINGTON, July 26th, 1879, HON. J. J. NOAH-My Dear Friend: As a matter of course, I am utterly oppos-ed to the oppression of any class, and re-gard the action of the proprietors of the Manhattan Beach hotel in reference to the Jews as bigoted, mean and disgraceful. Such action belongs to the dark ages. The persecution of the Jews should bring a blush to every Christian cheek. Nothing is more infamous than the oppression of a more infamous than the oppression of a class. Each man has the right to be judged upon his own merits. To oppress him or to hold him in contempt on account of religion, race or color, is a crime. Every man should be treated justly and kindly, not because he is or is not a Jew or a gentile, but because he is a human being, and as such capable of joy and pain. If at any hotel a man fails to act in a decent, be-coming manner, let him be put out, not on account of the nation to which he belongs, but on account of his behavior. Any other course is unjust and cruel. It will not do for the keepers of public houses to brand an entire race as unfit to associate with them. Some of the leading men of the world are Jews. These wonderful people, al-though dispersed, despised, and for many ages persecuted in all countries where peo-ple loved their enemies and returned good for evil, have contributed to every science and enriched every art He who has heard the music of Mendelssohn and Meyerbeer, who has studied the grand philosophy of Spinoza, and has seen upon the stage Rachel, mistress of passion, hardly unite in the condemnation of the race to which these prodigies belonged. Neither should it be forgotten that the Jews furnished their persecutors with a religion, and that they are the only people, according to the dogmas of the day, with whom the Almighty ever deigned to have any intercourse whatever. When we remember that God selected a Jewess for his mother, passing by the women of India, Egypt, Athens and Rome, as well as the grandmothers of Mr. Corbin, it is hardly in good taste for the worshipers of that same God to hold the Jews in scorn. We should also remember that the Jews were the only people inspired. All the "sacred" writers, all the "prophets," were of the race, and while Christians almost worthe race, and while Christians almost wor-ship Abraham, notwithstanding the affair of Hagar, and his willingness to murder his own son; and while they hold in almost infinite respect David, the murderer, and Solomen, the Mormon, it certainly is not perfectly consistent to denounce men and women of the same race who have committed no crime.

We are, at last, a great, rich and prosper-ous people. Greatness should be great. Wealth should be generous and prosperity should at least beget good manners. Every American should resent every in-

sult to humanity, for while the rights of the lowest are trampled upon the liberties of the highest are not safe.

While for the ancient myths and fables of your people, I have not the respect entertained by Christians, I still hold the rights of Jews to be as sacred as my own. Yours respectfully,

· R. G. INGERSOLL.

MATERNAL AFFECTION FOR PUPS .-- J. S. Grable, of this city, has a female canine who is a mother of twelve pups. These pups were in his barn last night during the heavy rain. Shortly after 1 o'clock Mr. Grable was aroused from his sleep by a scratching at the back door. Upon getting up he found the old dog with a pup in her mouth trying to get in. After taking them in he went to the stable and found about six inches of rain water over the pup's nest and one of the pups drowned. The others had been deposited by the mother upon dry places-one had been laid upon a box, two upon a keg and still another upon a pile of brick that was above the water. Had they not been thus disposed, all would have been drowned. being too young and helpless to save them-selves. This is another illustration of something more than more brute instinct .--Yankton (Dakota) Press.

IT is estimated that there are 8,000 women in Boston who pay taxes. As taxpayers they are entitled to vote for school inspectors provided they have registered. Thus far in Boston only 105 women have taken this preliminary step, and the leaders, discouraged that, having secured the needful piping, the rank and file discover so little willingness to dance, are urging the sisters to register.

#### Book Notices.

NEW ENGLAND AND THE PEOPLE UP THERE An essay read before the The Fourth Or THERE. Liberal League at the 12th Bi-Weekly Meeting, March 9th, 1879. By George E. Macdonald. Pamphlet, pp. 28, 12 mo. Price 10 cents. New York; D. M. Bennett.

This is a racy paper replete with anecdotes of New England life.

Deacon Skidmore's Letters. Written for the columns of the *Truth Seeker*, by Joel Skidmore, first deacon of the Zion Hill Baptist Church. Pp. 205. New York, D. M., Bennett. This a satire on church ways which is at times caustic enough to suit the most iconoclastic.

Magazines for August, Not Before Mentioned.

The Normal Teacher. (J. E. Sherrill, Dan-ville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Notes and Queries; Examination Department; College Department; Publisher's Department.

St. Louis Illustrated Magazine. (St. Louis Magazine Co., St. Louis, Mo.) Contents: The Great Fruit Belt of Illinois; Epigram; Fash-Great Fruit Beit of Himois; Epigram; Fash-ions for July; The Cosumnes Kids; Gyp; Probation; A Summer Lyric; Timely Top-ics; Take Care of the Children; The Old Broom; Why We Love Them; Pianomania; Editorial Miscellany; Our Purchasing Agency; Our Premium List.

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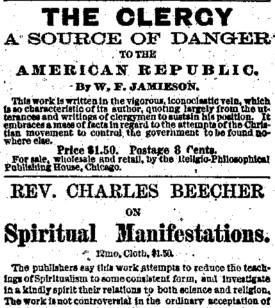
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"God has plans man must not spoil. Some were made to starve and toil, Some to share the wine and oil,

We are told; Devils' theories are these, Stifling hope and love and peace, Framed your hideous lusts to please Hunger and cold!"

Mrs. Sould, who is doing missionary and temperance work in Glasgow, Scotland, writes, under date of July first, "We have had a cold, long winter and no spring; we have only just given up fires, and, indeed, one would yet feel comfortable every morn-ing. The last month has been a cold and ing. The last month has been a cold and rainy one, and we have yet to wear our win-ter clothing. \* \* I am becoming quite a vegetarian, or rather, a non-meat eater, hav-ing eaten meat but once a week for some time. I eat eggs and fish, but mostly farin-aceous food and fruits. I have become ac-quainted with some highly intellectual peo-ple who are all abstainers from fight; I at-tended their monthly meeting in June, and was delighted. It seemed a good deal like Sorosis, only there were men, as well as wo-men, present, who did the talking, and a man read the paper—a very interesting one —giving the experience of a vegetarian. Dr. M—— was called upon for a speech, and then, to my astonishment I, a guest weat M— was called upon for a speech, and then, to my astonishment, I, a guest, was invited to follow him. I spoke because I wanted to be an example to the women present-these members of the society take no pledge, only to forward a Reform in sating and drinking, which every one knows, is sadly needed. We all eat too much and too great a variety.

\*I would like to organize a Woman's Club here, but a number of things stand in the way. The class feeling is one obstacle; if you have aristocracy, democracy can't come; if you have democracy; aristocracy won't come! O my very soul rebels against this class feeling. I am well and work hard; I write two lectures each week, and preach twice every Sunday, and hold a temperance meeting every Friday evening. But I am happy, for I seem to be doing what is need-ed."

#### GENERAL NOTES.

There are over 100,000 women teachers in the United States.

mitted no crime. The Christians have always been guilty of this inconsistency with regard to the Jews-they have worshiped the dead and persecuted the living. I can not forget that during the Revolu-tion the Jews prayed in their Synagogues for the success of the colonies. I can not forget that during our civil war thousands of them fought for the preservation of the union many of them rights from the years union, many of them rising from the ranks to the most important commands. Neither to the most important commands. Neither can I forget that many of the Jews are to-day among the foremost advocates of intel-lectual liberty; that they have outgrown the projudices of race and creed and believe in the universal brotherhood of man. And in this connection it may not be out of place to speak of your father. He was a man who adorned every position he held and who as a lawyer, judge, essayist and philanthro-pist was an honor to his race and to my country.

country. It will not do in this second century of the United States, to insult a gentleman because of his nation.

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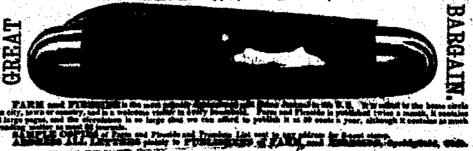
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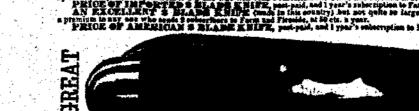
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## RELIGIO PHILOSOPHICAL JOURNAL.

**AUGUST 9, 1879**.

## JOBN C. BENDY, Bditor. J. R. FRANCIE, - - Associate Editor.

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#### CHICAGO, 11L., AUGUST 9, 1879.

#### Mr. Kiddle's Defence of His Book.

We give place on the second page to Superintendent Kiddle's reply to our remarks upon his book of "Spiritual Communications." These communications are a type of certain perplexing phenomena that have always been a problem in psychical science; and the reasons why they cannot be admitted as of any value to a scientific system of pneumatology, are quite obvious.

Mr. Kiddle seems to overlook the real difficulty in the question. It is simply this: How, except by our human reason, are we to judge of the truth or value of a communication, whether it come from a mortal in the flesh or from a spirit out of the flesh? The number of cases like that of Mr. Kiddle is legion. The amount of manuscript at present in the hands of persons believing themselves to be medially impressed, would almost equal the matter in all the volumes in the British Museum.

That some of these writings may be the promptings of actual independent spirits, is highly probable; but that most of the writings are explainable by some law illustrating an abnormal psychical action in the medium himself, is also a probability. In this dilemma we have no recourse but our reason to settle one of the three questions that emerge: (1) Is the writing from a spirit? (3). Is it from the identical spirit whose name it bears? (3) Is it the simple work of the medium himself, in some state of consciousness, heightened or impaired, but discrete from the normal state?-

Obviously the careful and discriminating truth-seeker, leaving out the hypothesis of imposture, is limited to the above three inquiries. How is he to answer them? How but by an appeal to that complex of intellectual and esthetic faculties, designated at times by reason, common sense, intuition, taste or judgment.

Brought to this inevitable tribunal, this last court of appeal, the communications in Mr. Kiddle's book fail utterly. There is no internal evidence whatever of identity. The communications purporting to come from Shakespeare are not only negatively flat and worthless, but positively bad, as where he is made to speak of his poetical gift as something he had cultivated in his of livelihood arthiy nie-lime as a mean but had got rid of now in spirit-life. As if a thing of beauty were not a joy forever. A more un-Shakespearian sentiment could not well have been invented. Equally pointless and uncharacteristic are the communications signed Byron, Bacon. Swedenborg, etc. It is impossible to gravely entertain the question of the identity of these. We can only dismiss them as coming either from a frivolous, intruding class of meddling and unscrupulous spirits, or as the fantasies of the medium's own mental activity under peculiar conditions. No theory of adaptation to medial capacities can explain the deficiencies and inconsistencies in these communications, as reconcilable with the notion of identity. These considerations justify us, we think, in classing Mr. Kiddle's book with the large number of similar publications, and with the incredible number of manuscript communications, claiming to come from spirits, and which, if they have any value as paychological curiosities, are worthless, except as warnings to the cause of a Spiritualism. seeking proved and provable facts, and unquestionable phenomena, for its basis. The assumed Christianism of the communications cannot be regarded as any proof of authenticity. Mocking spirits can assume a tone of saintly piety when they have a point to carry, or would impose a "Thus saith the Lord" upon the unwary recipient. It should be remembered that the lesson of Spiritualism, pure and simple, is: "Accept no message that is not reconcilable with your highest reason, let it come from what authority it may, real or supposed."

#### um can bring, is badly provided, and for him Spiritualism may indeed be what Mr. Kiddle calls "an abominable delusion and a snare."

The late Pocasset horror, where a father slaughtered his helpless child in accordance with the fanatical idea of emulating the faith of Abraham, shows the dangers of *bibliolatry*; but the dangers of *demonclatry* may be quite as great; and the incautious Spiritualist, accepting as infallible the message of a spirit in whom he places confidence, may be led into blunders hardly less tragical than that of poor Freeman. A little "skeptical criticism," as Dr. Buchanan calls it, may not be untimely here; and our stock of it is not yet exhausted.

Rightly studied, Spiritualism is the highest possible safeguard against all such fanaticisms. It is indeed the death blow to all superstitions. But if we are to accept as gospel the impositions of any spiritual tramp, who, under the name of Jesus, St. Paul, Bacon or Swedenborg, impresses a son or daughter to write worthless stuff, we are in a bad way, and had better go back at once to the old theology, and rest in its bosom. Spiritualism is for clear heads and patient hearts. To those who have surmounted the perplexities, abuses, misconstructions and frauds which beset one's way to it, and which are all accounted for by eternal laws operative both in the sensual and supersensual spheres, it is the summit of all earthly content. Thus regarded, it may be said of it as Alison says of the moral uses of affliction: "It is like the black mountain of Bender, in India; the higher you advance, the steeper is the ascent, the darker and more desolate the objects with which you are surrounded: but when you are at the summit, the heaven is above your head, and at your feet the kingdom of Cashmere."

Mr. Kiddle refers to the "most congratulatory and encouraging letters" which he has had from Messrs. Buchanan and Peebles in regard to the Christian "phase" of his book. If there is anything in the positions we have taken in this article, from which these expounders of Spiritualism dissent, we shall be pleased to hear of it.

As for the "confirmation," which Mr. Kiddle thinks he got through that remarkable sensitive, Mr. Foster, it has the same value that attaches to Dr. Mansfield's vision of the "spiritual wedding" of Mr. Eaton's deceased daughter. By his psychometric faculty. unconsciously exerted, perchance, Mr. Foster got from Mr. Kiddle's mind just what was wanted, and gave it back to him. The phenomena, while indicating spiritual powers of clairvoyance and mind-reading, can be explained without the hypothesis that the actual spirits named presented themselves objectively in person to Mr. Foster's vision.

Mr. Kiddle may rest assured that we have no other sentiment than that of pertect respect for numbers personally, and of admiration for the more than chivalrous intrepidity which led him to place himself on the side of what he knew was an unpopular truth. We have no wish to disparage his book. His own part of it is interesting and good. But we differ from him wholly in our estimate of the communications purporting to be from the spirits named. He thinks that "the principles by which we may be guided in the discussion of this matter are as simple as the divine laws usually are." That may be; and yet from their very simplicity, we may overlook them in straining after the far-off and the strange. But the principles, we believe, whatever they may be, will, when found, be in harmony with the expressions of our highest reason, our inmost intuitions and our clearest sense of right. They will not contradict our unperverted notions of what is just, beautiful and true. Meanwhile let us realize that we have in Spiritualism a subject which must be profoundly studied before it can be safe to pronounce confidently on the problems to which it

#### Skeptical Criticism.

The RELIGIO-PHILOSOPHICAL JOURNAL, of July 10, under the head of "Inadmissible Claims," says much to which I cordially assent, but intimates pretty broadly that Dr. Buchanan is falling among a group of credulous people, in saying, "I speak of Jesus Christ as a present living friend, in sympathy with whom and in accordance with whose wishes I am providing, in the establishment of this church, for the renovation and restoration of his religion." It is singular that any very intelligent or

thoughtful Spiritualist should deny that an attempt to revive pure religion, as taught by Jesus, the greatest of mediums, and continued to-day by modern science, must be "in secondance with the wishes" of Jesus Christ himself. If the JOUENAL would deny that Jesus over lived, or would deny that he lives to day, let the position be frankly assumed. If it would deny that the ense tial doctrines of the New Testament are the doctrines of Jesus, let it say so. If it would deny that we can communicate with the Spirit-world, with such freedom as to ascer tain something of the character and senti ments of its inhabitants, let it say so .. If it would take a stand against the possible progress of spiritual science, let it say distinct ly where we must stop to satisfy the Jour

The JOURNAL has already given out the command of Canute to the waves, in saying "that things do occur transcending mortal powers, and fairly attributable to spirits. Is not this enough?"

Most assuredly it is not enough! We might as well accept the Bible or Emanuel Swedenborg for our infallible guide, as to accept such a fossilized finality as this. Such a claim as this is one of the most "inadmissible claims" that was ever set up among Spiritualists—so thoroughly absurd that I presume the JOURNAL will repudiate it as soon as its attention is called to so careless an expression.

The JOUBNAL is on the side of skeptical criticism. Its editors, if they had been in position to express themselves, would probably have censured as inadmissible every step by which I have advanced beyond the limits of science, but as I have never asked permission of skeptics to enlarge the boundaries of science, I do not respect their approbation now, and if I should enjoy their approbation this year, I should expect next year to forfeit it by additional discoveries. I trust, however, that if the JOURNAL should place itself in opposition to any enlargement of science in which I am concerned, it will not make the assault without giving an opportunity for the defense, and a fair presentation of the truth involved.

I am interested in diffusing and enforcing the ethical principles which science presents, and which are in strict accord with the teachings of Jesns. I think a journal with "Religio" in its title, should cooperate in this work instead of trying to embarrass it. The innumerable follies of visionaries heretofore and to-day, are legitimate matters of criticism for the JOURNAL, but I ask to be held responsible for myself alone. I maintain that those who proceed in a scientific manner may acquire some definite knowledge of spirits, their. life and sentiments. If the JOURNAL wishes to deny this, it has the legal right to do so, but if it does it will excite the regret of enlightened. Spiritualists, but will not arrest their progress.

In cultivating intercourse with the Spirit-world as an adjunct to science, for the development of religious truth, and exaltation of our religious sentiments, we become entirely independent of those biblical writ-ings which have so long ruled and misled mankind, the evil tendencies of which have been so well illustrated in the recent essay by Prof. Denton and by many other able JOS. RODES BUCHANAN. writers. We publish with pleasure the above reply by Dr. Buchanan to some recent animadversions of our own, on an expression in his recent article on religion. The expression was this: "I speak of Jesus Christ as a present living friend, in sympathy with whom and in accordance with whose wishes, I am providing, in the establishment of this church, for the renovation and restoration of his religion." The passage is obscure and equivocal, and Dr. Buchanan's defense of it is equally so. We are still left in doubt as to whether he means to claim any authoritative indications of Christ's "wishes" in the matter. We object to the tone of the theosophic assumption which an obvious construction of his language would suggest. The point is not at all, as he would make it appear, whether Jesus, were he actually living now (as we believe he is), would probably wish for a revival of his own pure religion, but whether Dr. Buchanan has any authority for declaring Christ's wishes on the subject. Like many oracular utterances the passage may be construed in two ways; and we get no new light as to the Doctor's meaning from his present communication. The Doctor asks if we would "take a stand against the possible progress of spiritual science." Far from it. What we want for Spiritualism is a basis of demonstrable facts, not a bed of undemonstrable fantasies. And just here we are at issue. Where we are in search of the demonstrably true, we object to accompanying any one into the realm of mere chimera and fantasy. When a medium comes to us with a message from Christ, we can only reply, "You offer me no proof whatever of the origin of this message. I cannot reasonably admit your claim."

The "fomilized finality," to which the Doctor objects, is a creation of his own imagination. What we would put a *finit*" to is, not the science, the absolute knowledge, derivable from spiritual investigations, but the presumption and temerity which would have us accept as science what is mere fantasy or sham.

"Skeptical criticism" is strictly in order, when its purpose is to make sure what we have really got, and eliminate what is questionable or fictitious. The importance of our recent psychometric analysis is illustrated in the case of Mrs. Denton. Claiming high psychometrical power, she yet proclaims that we are all deluded in our notion that there are such beings as individualized spirits, once human men and women. Possibly her affirmations, in the exercise of her psychometric gift, urged as they are with some literary skill, might disturb "the convictions of worthy Spiritualists, were not the latter prepared for such eccentricities by that same "skeptical criticism " of ours. to which some well-meaning but shortsighted friends of spiritual truth have objected. We want no doubtful comfort. We have cause enough for comfort in what we know to be true on this subject of spirit existence.

So far is the JOURNAL from being opposed to any "enlargement of science", in which Dr. Buchanan is concerned, the truth is, that such enlargement is the very thing for which we are laboring, and in which we shall always uphold and honor him. But we want nothing imposed on us as science. that is not fairly entitled to the name. If he has really advanced beyond the limits of present science, and "enlarged the boundaries" thereof, we shall be swift to acknowledge it and make it known as soon as we can be sure there is no mistake. But we must discriminate between a verified fact and a fact in the state of hypothesis. Surely we are not so inconsistent as to "censure as inadmissable" any truly scientific claim.

The Doctor, qualifying his more positive expressions, speaks finally of "cultivating intercourse with the Spirit-world as an adjunct to science for the development of religious truth;" and here, perhaps, he again touches the point of our difference. Any adjunct to science," which is not science, can hardly be safe ground for the development of religious truth. What we would impress upon all Spiritualists is, the importance of making sure of our facts, abiding by them, drawing from them our inferences, and not leaving them for the unsafe and quaking ground of mere conjecture, or of individual affirmations, whether from the psychometric powers of mediums, or from the promptings of fallible or presumptuous spirits.

#### "Spirit Theodore Parker."

In the same issue in which the *Banner* of Light advocates, with proper and convincing arguments, the scientific claims of Spir-

#### Mr. Kiddle's Spirlinglism.

We quote with pleasure the following just and liberal remarks from Barnes' *Educational Monthly*, for August, published in New York:

"For the past few months the papers have been full of lachrymose expressions concerning Mr. Kiddle. People who never before have been known to utter a word in his favor, now confess that his "forty years" work merits only praise," but they are compelled to demand his resignation because of his conversion to Spiritualism. He might be an atheiat or a Mohametan, a Buddhist or a Mormon, but Spiritualist, NEVER. Mr. Kiddle has been in the past an efficient officer, and there is no reason why he might not remain such in the future. He has been honest enough to do what is right. He has never trimmed his sails to catch every breeze, nor pretended to be a good Protestant, while occasionally worshiping in the Catholic communion. His straightforward, manly course has won for him a host of friends who are sincerely sorry the New York schools are to be deprived of his official services.

Col. Isaac E. Eaton, of Leavenworth, better known of late to our readers in connection with the accounts of the Pierce-Eaton Spirit wedding, spent a half day with us last week while en route to New York. We were greatly entertained in listening to a recital of his varied experiences and find in him a very agreeable, clear-headed gentleman. While the knowledge we have gained from the study of innumerable phenomena, leads us to a different conclusion in summing up the Colonel's experience than that at which he arrives, we must admit he is an able advocate of his own theory We shall always be glad to see his genial face in our office; and should be in the future be able to lay before us evidence which we deem conclusive as to the identity of Swedenborg and his other spirit correspondents we shall not hesitate to say so.

#### To Whom it May Concern.

We would call the especial attention of subscribers whose term of subscription has expired, to the fact that we need prompt action on their part. If any of them do not desire the paper longer there is an easy way to let us know it. We have justly earned what is our due and we want it. We are making strenuous efforts to get our entire list on the prepaid system and shall consummate that end within a few months We have delayed decisive measures until subscribers might feel the effect of a revival of business and the returns from the immense crops. No honest man or woman will take the JOURNAL a day longer without paying for it, or at once notifying us of a flxed time when the debt will be paid.

New subscriptions are coming in and hundreds of good friends promise us large clubs within the next sixty days. There seems to be a general appreciation of our reduction in subscription price, and we hope that appreciation will not stop with words

"If a man," says Milton, "believes things only because his pastor says so, or the assembly so determines, without having other reason,--though the belief be true, yet the very truth he holds becomes his heresy."

In this same spirit we are warned by still higher authority to "try the spirits;" that is to let our own highest reason be the ultimate umpire. What we accept as true in the utterances of Christ, is accepted, not because it came from Christ, but because it assimilates with our highest reason, our purest intuitions and our noblest-sympathies. And this is the lesson we get from Spiritualism: It confirms all that is true and essential in Christianity, but relieves us from the yoke of all that rests merely on priestly interpretations; all that is arbitrary, narrow and unverified by the enlarged science to which Spiritualism introduces us.

These considerations also forbid us to be imposed upon, one jot or tittle, by what imagined spirits, speaking through Mr. Colville, Mrs. Richmond or any other medium, may say on this or other subjects. The Spiritualist who has not in his own reason an umpire higher than any that any medi-

Secret Society.

gives rise.

A correspondent writes:--"A Lodge of the Order of Cosmopolitans--a secret order of Spiritualists--was instituted in New York, in May last, and is now reported in a flourishing condition, numbering some lifty members. There are some ten other lodges in the United States. But little is known about them by the Spiritualists generally. The objects are elecanosynary work, similar to other secret orders, and they have the spread of spiritual philosophy and protection of mediums also as a part of their plan."

We have had a word to say before with regard to this and other secret societies. which have been started among Spiritualists. The whole scheme is wrong, dangerous and absurd. A secret society for the propagation of a religious belief, or the advancement of science, is contrary to the spirit of the age and country, and not to be tolerated or encouraged. It can do little or no good and is certain to do much harm. Mediums who are honest and upright, will find in those traits their true protection. Tricksters and those too indolent to work, will be ardent devotees of these secret societies. Any secret society which is intended for the followers of a particular sect or class, is a curse to that sect and the country.

Mr. S. B. Nichols, the able chairman of the Brooklyn Conference, and a most zealous and intelligent Spiritualist, will take subscriptions for the JOURMAL both at home and during his travels. If he is as successful in aiding our circulation as he is in making a good conference meeting, we shall be fully satisfied. The Doctor would suggest that we say to Spiritualism, as Canhte said to the waves, "Thus far and no farther!" But that is not what we would say to Spiritualism, pure and undefiled, true and demonstrable. It is what we would say to pretensions, involving the credit of Spiritualism, but bearing no proof whatever of veracity.

In putting the question, equivalent to this, "Is not what we can be scientifically sure of in Spiritualism enough, without our admitting the undemonstrable and the uncer. tain," surely all that we meant was, Let us stick to the true, and be content with that making such progress as we can, but always in the direction of the unadulterated truth. If our "skeptical criticism" has meant anything, it has surely meant this, and no more nor less than this.

itualism, it makes the following announcement:

"On the first page of the present number the reader will find an eloquent lecture delivered in Boston, last winter, by Spirit Theodore Parker, through the trance mediumship of Mrs. Cora L. V. Richmond."

If the scientific ear is to be reached, affirmations like this, so wholly unproved and unprovable, must be scrupulously avoided. "A lecture by Spirit Theodore Parker!" Prove it, if you can. What ground have you for the assertion? Why, a simple impression formed in the medium's own mind l No other proof whatever is offered. There is no internal evidence. The style is not Parker's; the thoughts are not Parker's. No one incident is referred to, that can authorize even a supposition that Parker had anything to do with the discourse. The medium gets an impression: and she really does not know whether that impression comes from Parker, from her own spirit, or from some spirit assuming the name of Parker. Under these circumstances, what folly it is to make the confident announcement that "Spirit Theodore Parker" has dictated the lecture! Surely Spiritualism has facts enough for its basis without our trying to turn mere impressions and fantasles into facts. Such attempts do but disaffect and disgust all sensible and careful investigators who want the truth and nothing but the truth.

It is time for Spiritualists to realize that they can afford to do without such wholly undemonstrable assumptions; that there are phenomena enough, objective and subjective, to justify the hypothesis of spirit existence and activity, without resorting to mere guesses and chimeras, and attempting to make them pass current as accepted facts.

That Theodore Parker or any other freed spirit may have it in his power to rule the utterance of a human speaker, under certain conditions, we do not doubt. But we want some evidence of the fact besides a mere impression, however sincerely entertained, received by the medium. If Newton will come and give us, through Mrs. Richmond, such proofs of his great mathematical genius, as he gave in his life-time; if Kant will come and talk philosophy as he once wrote it: if Shakespeare will come, and give us a play superior to Hamlet; or if Raphael will come and paint a picture equal to the best he painted while on earth-in any of these supposed cases we shall have at least one good proof that the spirit is not deceiving us in assuming a great name. Till some such reasonable proofs are given, we must not, if we would adhere to the scientific method, assume that the medium's impression is to be taken as the absolute truth. We hope the Banner will reform its mode of announcing distinguished spirits as lecturers. It does much harm and no good.

of commendation. Let every friend of the JOURNAL strive to increase our list. We ought to have three times our present number of readers before New Years, and we intend with your help, good friends, to have them.

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

Bishop A.Beals can be addressed at Jamestown, N. Y., until the 15th of August.

Mr. S. J. Sohanson, of Lima, Peru, S. A., gave us a call on his way to Denmark to visit his friends.

Many of our mediums are out of town enjoying themselves, and getting ready for the winter's work.

The address of Prof. B. F. Underwood for the months of August and September, will be Newport, Bhode Island.

Mr. John R. Robinson and his wife, Mrs Clara A., left for a brief trip to the sea-shore and New England camp-meetings last week.

A correspondent desires to know if A. J. Davis cannot give some advice about yellow fever. In volume one of Great Harmonia can be found the desired information. Mr. H. A. Budington, of Springfield, Mass., will furnish the JOURNAL with a report of the first week's work at Lake Pleasant. He will also take subscriptions for this paper.

Mrs. Jennie Potter, of Boston, is at the Profile House, White Mountains. We wish every good medium could take a long vacation each summer, and recruit health and medial power, by visiting the mountains or non coast.

The Eclipse and Decline of Darwinism, is the title of a lecture delivered by Dr. Peebles, in Chicago, last December. He has just completed writing it out for publication in the JOUBNAL. We hope to find space for it within a few weeks.

Dr. F. Vogl, of Baxter Springs, Kan., has associated with him Mr. and Mrs. Allen, in the practice of médicine. Mrs. Allen is a healing and trance medium. Mr. Allen is also being developed as a medium. We be speak for the new firm a large practice,

Capt. H. H. Brown spoke at West Pawlett, Vt., July 11th, 12th and 13th; at Danby Borough, the 14th and 15th; at East Middlebury, the 18th, 19th and 20th; at Leicester, the 27th; at Bristol, August Brd. He is now on a visit to the White Mountains, N. H., (P. O. Whitefield,) and will speak, if desired, in that section from August 4th to 16th. August 17th he will be at Bockingham, Vt., and will make engagements in Vt. or Northeast New York, until September 10th, when he attends the Schroon Lake camp-meeting. Address him at his appointments, or at 704 Monroe street, Brooklyn, New York.

#### RELIGIO-PHILOSOPHICAL JOURNAL. AUGUST 9, 1879.

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To the sender of the largest number of yearly subscribers before October 1st, we will give TWENTY DOLLAR'S worth of books, to be selected from our printed Book List. To the sender of the second largest number we will give TWELVE DOLLAR'S worth, and to the sender of the third largest number, FIVE DOLLAR'S worth.

The usual club terms apply to subscribers so-sent and the names must be sent in as designated in our club rates. Single names cannot be received, except at full yearly rates. Those desiring to work for the premium, will please notify us with the first club they send in, that we may keep the record correctly.

POST-OFFICE ADDRESS. - No restriction is made. Each subscriber in a club may have a different post-office address. Great care must be taken in writing the names and addresses correctly and plainly; give the first name of each subscriber in full, when possible, also the county in which his post-office is located.

Some of E. V. Wilson's tests at the West End Opera House, last Sunday, created a profound sensation.

Dr. Babbitt informs us that his increasing business in healing and publishing, has necessitated his moving to larger rooms at No. 5 Clinton Place, New York.

Spiritualist Camp Meeting at Lake

A Spiritual Meeting.

ALLEN SHADLE. Ottokee, Ohio.

Notice.

The Spiritualists and Liberalists of VanBuren County. Mich., will hold their next quarterly meeting at Keeler Centre, in Mr. John Baker's grove, on the 9th and 10th of August. All come and bring your basics; will have a picnic dinner on sunday. Good speaking and singing is expected. By Order of Committee Cet Other papers please copy.



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# Arrangements have been made for a two day's basket, meeting, on the sulton County Fair Grounds, three miles north of Wau-con, August 16th and 17th. Princi-pal speaker, Hudson Tuttle. Vocal and instrumental music by Mrs. Tuttle. A good time expected. A cor-dial invitation is extended to all.

26 1 26 DR. J. R. NEWTON, The Celebrated Healer.

URES all Chronic Diseases by magnetized letters By this means the most obstinate diseases yield to his great healing powor astradily as by personal treatment. Requirements are: are, sex, and a description of the case, and a P. O. Order for \$5, or more, seconding to means. In most cases one letter is sufficient, but if a periect ouro is not effect-ed by the first treatment, megnetized naper will be sent at \$1 a sheet. Post-office address, YONERES, N. Y. [20107.19]

TRANCE MEDIUM,

136 Castle Street, Boston, Mass. 26 17 27 18

Edwin D. Babbitt, D. M. LAWIN D. Dilion110, D. M. Author of Principles of Light and Color, Health Guide, Vit Megnetism and Chart of Health, will treat a few patiente st his office (as below), or at a distance. His success in treating with Paycho-Magnetism, Light, Color, Vapor Baths, Magnet-ized Prag, etc., is remarkable. A full course of aelictreatment by simple and yet powerful methods, is given by letter and a magnetized pad sent to patients who cannot be present for \$5. Dr. Babbit builds up nervously exhausted systems. both mentally and physically with great success, and trains his pa-tions with that higher solence of life which belong in part to his own discoveries, and which they deem an especial, bless-ing ever afterward. Two or three patients can be accommo-dated at hispleasant rural home in the beautiful sufframe town of Orange. For particulars, also for books and instru-ments connected with the would full now science of Olfromo-pathy, (Color-Heallog) founded by Dr. Babbit, address, No. 5 Clinton Place (near Broad-way), New York.

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North-West.

At a resulval in the Province of Posen girl vowed that she saw the Virgin Mary in a poplar tree. The people went at the tree with such vigor that leaves, branches, and bark soon disappeared, and only a drenching rain put a stop to the enthusiastic proceedings.

E. V. Wilson lectured and gave tests on Sunday, the 3rd, at the West End Opera House to a good audience, both afternoon and evening. Mr. D. H. Hale generously donated the use of the hall, thus enabling Bro. Wilson to realize a handsome little sum for his day's work.

Mr. Leonard Howard, the husband of the widely known medium of St. Charles, Ill., and the father of Mrs. O. A. Bishop, whose fine medial gifts are familiar to our readers, has been very sick for some time, and is approaching the period when he will join those dear friends with whom he has for so many years held sweet communion. He is happy, and ready to go when called, as are all Spiritualists who, like Bro. Howard, have led an honorable, upright life.

E. V. Wilson started on Monday last for Lake Pleasant Camp-meeting, where he will have a tent and remain during the meeting. The old veteran calls himself in sound health again, and is eager once more to carry a knowledge of Spiritualism to inquirers. His tests are remarkable, and well known from the Atlantic to the Pacific, and his tent will no doubt be one of the principal points of interest at the camp. Bro. Wilson will act as special agent for subscriptions to the JOURNAL.

Orion Clemens, a well known attorney at law of Keckuk, Iowa, and a brother of Mark Twain, the noted humorist, has been expelled from the Westminster Church of that city. His offence consisted simply in delivering a lecture in which he gave a different interpretation to some statements made in the Bible, than those presented by the church to which he belonged, and the result was-a trial for heresy, and excommunication as follows:

"WHEREAS, Orion Clemens hath been, by sufficient proof, convicted of hereey, and after much admonition and prayer, obstinately refuseth to hear the church, and hath manifested no evidence of repentance : therefore, in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church."

#### Austuess Satiers.

DR. KATHER, Surgeon and Eclectic Physician examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernis, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

A. A. Hayes, M. D., State Assayer of Massachu-seits, pronounces Hall's Sicilian Hair Renewer an efficient preparation for cleansing the skin of the head, promoting the growth, and restoring the original color of the bair when it has become ETRY.

Pleasant, from Aug. 6 to Sept. 3.

Rare from New York to the Lake and return, \$4.50, via New York and TroyCitizensLine Steamers. Saratoga and City of Troy. Leave New York at 6 r. m. Pier 49, foot of LeRoy Street, arrive in Troy at 6 a. m; heave Troy at 7.40 a. m, by Troy and Boston R. R. (Hoosac Tinnel route), arrive at Lake Pleasant at 11 a.m. Trains heave Troy at 7.40 a. m. and 245 r. m Fare from Troy, round trip, \$3.50. J. H. Smith, Secretary, Springfield, Mass.

#### Union Reform Convention.

A Union Reform Convention will be held at Prince-ton Centre, Mass., Angust 29, 30 and 3i. Many of the hest speakers in all of the reforms will be present. Princeton is one of the livelicet resorts in New England and the best of accommodations can be had at hotels, boarding hences and farm houses in the immediate vi-cinity. Let all interested in any reform come and help make the meeting a success. The cause is yours and needs your carnest co-operation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address, Conven-tion, Princeton, Mass.

#### The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberais and Spiritualists will take place August 23, 29, 30 and 31, at Alliance, Ohto. The Convention will be held in College Chapel and large College Hall. The following speakers are expected to be present and take an active part in the meeting: Hudson Tuttle, Mrs Emma Tuttle, Dr. J M. Peebles, Dr. Samnel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Rich-mond, O. P. Kellogg, A. J. Fishback, A. B Bradford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritualist Society in the State, extends a hearty welcome to all friends of the cause Every possible arrangement will be made to make comfortable all delegates and visitors to the Con-vention. As many visitors as possible will be Effect modated by the friends. Firstclass hotel accommoda-tions can be had, by early applying at the Spiritual Healing Institute, for one dollar per day. The Institute adjoins the College grounds, where the Convention will be held. Still chesper arrangements can be made for board and lodging by addressing the Chairman of the Committee of Arrangements. S. Bigelow. All the me-diums in the State are specially invited to attend. We are already able to announce that many of the finest test mediums in the country will be present. The sing-ing will be conducted by the Independent Church cheft, owne of the finest choirs in Eastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower, Those wishing other arrangements about address, S. Bigelow, Chairman of Committee on Arrangements.

# R. C. FLOWERS, ENGS HILLIS. A. W. COATES, W. S. PETTER, ENGS HILLIS.

Spiritual Camp Meeting in Western New York.

Arrangements.

The Annual Camp Meeting at Lilly Dale, Cassadaga, Lake, Chatanques Co., N. Y., commences Ang. 14, ending 3, 1879. This charming resort is situated on the Dun's kirk & Alleghany Valley E. R, ten miles south from Dunkirk, N. X., and eighty miles north from Timsville, Ps. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot. Rodreed rates are provided on the D. & A. V. R. P. by getting return tickets Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing oppor-tunity for cheap and delightful recreation. Markham's quadrilie band is engaged for Saturdays and Sandays. Reliable test mediums and others, are expected for in-vestigation and phenomens. Tassensors on the Philadelphis & Erie E. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. H. R. change at the D. & A. Y. Junc-tion, four miles east of Jamestorra, N. Y. These sping by the Hrie & Lake Shore R. R's change at Dunkirk. Speakers engaged are: George W. Taylor, president Mrs. R. L. Watson, Titusville, Pa.; Judge McCormic, of Frankim, Pa.; Bev. John Greenhow, editor of the Hor-mellsville Trivens, Honellsville, N. Y.; Mrs. Amelia Colby, St Louis, Mo.; Hen. O. H. P. Kinney, editor Waverty Advecte, Waverty, N. Y.; Mrs. Jamelia, Colby, St Louis, Mo.; Hen. O. H. P. Kinney, editor Waverty Advecte, Waverty, N. Y.; Miss Jenny Rainds, of Mich., symbolic rest; and Lyman C. Hover, Tre-donas, N. Y. Here is an array of talent that promises directing encoded to meet every chas and all demands. The managers are especially foriunnic is securing the services of Geb. W. Taylor to act as presiding officer. His name is a guaranty of peace, order, harmony, and horess.

NUL CURES BILLIOUSNESS, PILES, CONSTIPATION, KIDNEY COMPLAINTS, URINABY DIS-

EASES, FEMALE WEAKNESSES, AND NEEVOUS DISOBDERS,

**BADICALLY** 

by causing free action of these organs and removing their strength and power to throw of disease.

Why Suffer Billions pains and aches? 4 Why be tormented with Piles and Constipation ! Why frightened over disordered Kidneys I Why endure peryons headaches and eleepless Bightai

Use KIDNEY-WORT and rejoice in Health It is a dry, vegetable compound and

sings will make six quarts of Medicine Get it of your Druggist, he will order it for you. WELLS, RICHARDSON & CC., Proprietors, Burlington, VL

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If the pamerager is going to or from any point in the entire West and North West, he can buy his tickets vissume one of this Company's lines such be sure of reaching Lis destination by it or its connections.
 The greater part of its lines are laid with Steel Halls; its road bed is perfect.
 It is the short Hue between all important points.
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this line. The line of the second by all Coupon Ticket Agents in the United States and Canadas. Remember, you ask for your Tickets vis the Chicago & North-Western Ballway, and take none other. For information, Foiders, Maps. Ac., not obtainable at Home Ticket Office, address an agent of the outpain or MARYIN HUGHTT, W.H. STRNNETT, Gen'l Mang'r, Chicago, Ill. Gen'l Pass. Ag't, Chicago, Ill.

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By its great and thorough blood-purifying proper-ties, in. Pierce's Golden Medical Discovery curves all Russen, from the worst Severia to, a common Bistets, Pimple, or Eraptical to, a common Bistets, Pimple, or Eraptical to a common estab-ind vigorous licatih and z sound constitution estab-lished. Eraptets, Sait-thema, Fever Sever, Scaly or Rowgh Skin, in short, all discases caused by bail blood, are conquered by this powerful, purifying, and invigorating medicine. Expectally insi it manifested its potency in curing Tetrer, Rese Mash, Bolk, Carbuncies, Seve Free Scolines Seven and Swellings, White Swellings, Goire er Takek Neck, and Enlarged Glands. If you feel duil, drowsy, ticblitated, have salow color of skin, or yellowish-brown spots on face or body, frequent headache or dizzinges, had taste in mouth, internal heat or chills alternated, with hot fushes-low-obrits, and gloomy forebodings, irregular appeitte, and tongue coated, you are suffering from Terpid Liver, or "Enlinements." In many cases of "Liver Completent medical for of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as in the cure of Breachits, Sever Comples, and the

Prece's Golden Medical Discovery has no equal, as it effects perfect and radical cures. In the cure of Bronchitle, Severe Complet, and the early stages of Communities, it has astonished the modical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthems the system and parifies the blood. Sold by druggists. , R. V. PIERCE, M. D. Prop'r. Work's Dispensary and Invalids' Hotel, Buffalo, N. Y.



No use of taking the large, repulsive, nauseous pills, composed of cheap, cruite, and buiky incredients. These Fellets are scarcely larger than masters scata-Being entirely vegetable, no particular care is re-guired while using them. They operate without dis-turnance to the constitution, diet, or, or crupation. For Jannelte, Resdache, Crastination, Impars Blod, Pain in the Shoulders, Tightness of the thest Diszince, Sour Erzetations from the Stemach, Ibd Trate in the Masti, Billious attacks, Pain in region of Kidneys, Internal Fever, Elfonted feeling about Stemach, Rush of Hisod to Hend, take Dr. Pierce's Piesman Pargative Pellets. In cylatantion of the remedial power of these Pargative Pellets over so great a variety of discases, it may be faid that their sciton upon the cainsal recompy is universal, at a giand or impart the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, they wing the files the site of the case with pills, put up in the set Marative, So that they are atways fresh and reliable. This is not the case with pills put up in the set Marative, Alterative, or Pargative, is Influence these Hue, Will give the most perfect satisfaction. Sold by draggista. I. V. PiEHCE, M. D., Proper, Word's Disponsary and Invalidy Hotel, Buffato, N. Y. No use of taking the large, repulsive, nauscous pills,

STMPTIMG.-Frequent head-neite, discharge falling into threat, Boncetimes, promer, watery, thick mucous, purmhent, offensive, etc. in others, a dryness, dry, watery, weak, or infamed eyes, stopping up, or obstruction, of the massl pus-rages, ringing in cars, deatness, hawking and cough-ing to clear the threat, nilecrations, scaba from nilecrs, voice altered, messi twang, offensive breath, filliphered or total deprivation of sense of succh-and tasic, diz-niness, mental depression, loss of appetite, indiges tion, enlarged noisils, tickling cough, etc. 4 nile a few of these symptoms are likely to be present in any case at one time.

#### DR. SAGE'S CATARRH REMEDY

DR. SAUE S CATARIAN ALMEDT He produces radical curses of the workt cases of Catarrh, no matter of how long standing. The liquid remedy a may be shuffed, or better applied by the use of Dr. Pikner's Bouche. This is the only form of instru-ment yet invented with which fluid medicine can be carried Hight UF and PERFECTAT APPLIED to all parts of the affected mash passages, and the cham-bors or cavitles communicating increasing the cham-bors or cavitles communicating increasing the cham-bors of a side of the pre-server of the cham-bors of a side of the pre-server of the cham-bors of cavitles communicating increasing the cham-bors of cavitles communicating increasing the cham-bors of a side of the pre-server of the anti-bors of a side and remerity erits, and from which is pleasant and easily understood, from arcohimer steeping and side are instrument. Dr. Back Ca-iarch Remedy curve recent attacks of "Gold is the mash by a few applications. It is mide and pleas-ant to use, containing no strong of canatic drugs of poisons. Catarra Remercy and Desche and by a serve poisons. B. V. Finner, M. D., Propr. World Dis-temperating and the side of the pleas-ant to use, containing the strong of canatic drugs of poisons. B. V. Finner, M. D., Propr. World Pin-pennery and invalue Hotel, Bushalo, N. T.

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AUGUST 9. 1879.

#### **RELIGIO PHILOSOPHICAL** JOURNAL.

#### Personal Experiences and Observa-Itoms from Noshaininy Falls Greve. tions.

#### BT S. B. NICHOLS, PRESIDENT OF THE BROOKLES SPISITUAL CONFERENCE.

HUMBER TWELVE.

As a general thing men and women, he they simply investigators or full believers, are averse to sitting in dark circles, and in the past, f have Extracts from the Dhammapada, or been more or less opposed to them myself; but where the medium has been tried and is willing to Fath of Virtue, By Buddha, where the medium has been tried and is willing to be placed under crucial conditions. I can see no objection; but when it is shown that there is a disposition to cheat, and attempt to produce bogues phenomens, then demand the light. This willing-ness on the part of some mediums to do all they can for the production of genulue phenomena, is commendable and with none more notably than Mrs. Maud E. Lord. At the house of Fred Has-lam, Eq., in Brooklyn, in the winter of 1878, I had the pleasure of first stiending one of her-scances, and of the twenty-five persons present. VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LONscances, and of the twenty five persons present, several of whom had never sat in a spirit circle be-He that will false and thoughtless speech restrain, fore, I do not think a single one expressed a doubt as to the genuinesness of the manifestations;--all And from all fleshly lusts and wrong refrain, Be ever in his mind restrained—sincere seemed fully satisfied, and I think could exclaim With these three roads to goodly actions clear,-The pathway will attain which walk the wise,

us to be here." At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium in the centre of the circle, with her own feet resting upon those of some person near her, we first felt a cold wave; then a large paim-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle. Next, audible spirit voices sometimes in whispers loud enough to be heard only by the loved one, and then again strong and clear; soft and loving touches by the hand of the spirit, and then again kisses on the brow and check, and spirit arms clasped around the nack in loving embrace. Mrs. Lawrence, of New York City, who quite recently was translated to the other bome, published last winter a volume—the matter selected from various authors—with the title, "Do they love us yet." She has now in the world above found this to be true, and in that happy reunion, she realizes that the "loving live and the living

ss did one in the olden time, " Lord, it is good for

A heavy masonic gold ring worn by Mrs. L, was with others placed in the hand of a gentleman sitting in the circle opposite of me, at least fwelve feet distant: this masonic ring was placed on my inger, and at the same time a voice said, " Martha is here." I said, "Will you put the ring on Fan-nie's finger immediately?" This was done, and the latter said, "Will you place the ring on Sarah's fugger," She was sitting on the other side of the circle, and immediately exclaimed, "The ring is on my fugger." Before I had left home, I said mentally to the spirit of my friend B, who has several times been alluded to before in these articles, "If the manifestations are genuine I want ticles, "It the manifestations are genuine I want you to place your hand on my knee." This was done strongly and fervently, and it seemed to me as if I could keet his very presence as in the olden time when he lived in this life. When he did this, he said in a loud and clear voice, so that every one in the circle could hear, "Nichols, do you remem-ber our last talk. You were right, and I was wrong. I do live." At another time he said equally out I do live," At another time he said equally and and distinct, "Nichola, this knocks hell out of and theology," which was a characteristic expres-sion. A brother who passed to the Spirit-world when quite a young man gave his name, "Don Bradley," and also a sharp ringing whistle. Mrs. L., at this time was far away in an extreme corner of the circle, and she wanted to know who was whisting. A gentleman near me was clasped by his sister's loving arms, and a holy kiss impressed upon his brow, the memory of which will go with him through all ages. Another lady, a medium and clairvoyant, had her two spirit children come and talk with her, slt in her lap, and she received loving words and catagories. Another many the was loving words and carcesses. A gentleman who was a member of the Theosophical Society of New-York City, had a spirit friend come to him, who had been converted to a belieff in Spiritualism through Mrs. Lord's mediumship, and give him the very grip and password of the society. The gentleman not fully comprehending it, the spirit again came shew evenings later in my own house and repeated it to the gentleman, so that he could understand it, giving his name in full for identification. But the most pleasing and affect-ing of all the manifestations that were given that

## To the Miltor of the RHLIGIO-PHILOSOPHICAL JOURNAL:

The camp meeting at Neshaminy Falls Grove, under the auspices of the First Society, is now be-youd doubt a success. Every available means that yound doubt a success. Every available means that could be applied to help pay expenses were brought into service by the committee. Immediately be-youd about forty neat cottage tents, are two large stands, one for the dispensing of reiresh-ments of all kinds, from the delectable ice cream, down to the Californis peanut; the other is a large ornamental pavilion, with two long tables, with seating capacity for two hundred, where good substantial meals are served at fifty cents, with six or eight colored waiters thrown in, just to add a little of the bon ton. Both of these stands are handsomely patronized, the profits of which go to the funds of the Society.

The speaker's stand is large and of a handabme design, erected on a genile slope before which are smooth plank seate with a seating capacity for a thousand. This is an improvement on the rough inch pine board; that cracks and breaks just as the speaker becomes most interesting,

July 20th was really the opening time for the camp meeting. The day was beautiful, and by 10 A. M., over two thousand people had gathered on the grounds. Professor Buchanan delivered the opening cration. His address was profoundly rich with new thoughts. He took the ground that the basic principles of pure Spiritualism are Christianity; that the church doctrines of to day are a mockery to the pure and divine teachings of Jesus, and that Spiritualism in its rapid progress is bound to fill the world with this better light. Woe to him that would attempt to resist its onward march, for he will be crushed beneath its gigantic power. The Professor gave great satisfaction.

The services in the alternoon, as in the morning, were commenced with music. Mrs. E. L. Watson, of Titusville, Pa., opened with a fervent prayer, then delivered an inspirational address an hour and fifteen minutes long. By this time the audience had increased to over three thousand; rapt attention was paid to the lecture throughout, and every evidence showed that Bucks county is alive to the new departure from the old faiths, for many not only expressed surprise, but appreciation at what they heard, and went away more confound-ed than ever before. The theme of Mrs. Watson's lecture was "The past and Future of Spiritualism." She traced life down the ages, from the monad to the present advanced developement of human in-tellect. She showed that the world had need of all its crucifixions, its evolutions and convolutions, to bring about its present state of physical and moral growth.

Several good test mediums occupy tents, and give sittings at intervals to those who desire their services. It is to be regretted that we cannot on such occasions enlist the services of Dr. Slade, Mr. Foster, Mrs. Simpson, Mrs. Thayer, or others who can lay the facts of the spiritual phenomena right at the feet of the inquiring skeptic. Truly the harvest is great, but the laborers are few, and I am satisfied that the few thousand dollars expended by the First Society for camp meeting purposes, will not only return the money with in-terest, but yield a hundred fold in good results. In just such methods as these, we are most effectual in spreading the truth to the hungering mil-lions. There is a joy in doing good which can only be realized when faithfully employed therein; self-gratification, and the vain delights of sum-mer resorts, where the palate is pleased, and the ear tickled, cannot be compared with the sweet fruition arising in the soul when employed in the service of love to a world filled with all manner of wrong and outrage. Rich men more es. pecially have this now in their power. Halls might be built and temples raised to truth, transmitting to future generations the names of thousands of illustrious donors, who might shine as the stars in the firmament forever, but misusing their wealth, or using it for selfish purposes, will find their lives a blank and their names perish with their wealth. In the language of Cicero, "Brief is the span of life given us by nature, but the memory of a life nobly rendered is immortal." The package of JOURNALS douated by you for

free distribution on the camp ground, were given only to such as we believed were strangers to Spiritualism, but had intelligence enough to read the paper, and investigate the philosophy. They were received with engerness and gratitude, and for your kindness we express in their behalf many thanks. JOHN A. HOOVER. Philadelphia, July 25th.

#### God is not a Respector of Persons.

The Christian Advocate announced that a child three years old, dying of scarlet fever, and for hours unconscious, suddenly opened her eyes, looked around, the room as though filled with wonder and delight, and exclaimed, clapping her hands, "Oh! mamma, see the beautiful children." Her mother said "Where?" "Oh! all around," ahe replied, turning her head in every direction, "They are coming, they are coming, they are claps "They are coming, they are coming, they are close

to me," and in a transport of joy she put up both hands, langhing gleefully, and died. That is a good, honest statement for a Chris-tian paper to make. The materialists will make the same statement as within their experience and account for the phenomenon by declaring the patient "out of its head." Whatever that may mean, they don't attempt to explain. But how do self-styled "Christians" attempt to account forthese phenomens? They assert them "to be youched for by God to his own peculiar people," mean-ing themselves and their children, to the exclusion of the rest of mankind.

Spiritualism comes to the sid of God ("stands up for the Lord, fights on his side" as Christian people say, and on the side of the Bible) by de-claring that in this, as in other matters, God is no respector of persons.

Spiritualism asserts and proves, and for thirty years has asserted and proved in the face of these wo faithless generations, the Materialists and the "Christians," 1st. That these phenomena do occur widely in unnumbered instances, and 2d, That God, in His wisdom, sends them to all grades and classes of humanity, young and old; to those whom "Christianity" styles "bad," "wicked," "in-fidels" and "heathen," as well as to those it styles "good" and "Christians." Thus Spiritualism is the defender of the Lord

and the Bible, in that it asserts and brings proof irrefragible that God in this matter is not a respecter of persons; an assertion of which " Chris lians especially would do well to take take heed. Let us all be brethren. We and all creation are his children. BRONSON MURBAY.

#### Dr. Slade in San Jose, Cal.

Dr. J. L. York writes as follows from San Jose, Cel.:

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing is to know rather than to believe. He has lately paid us a visit at San Jose, and we were invited to witness his wonderful manifestations of spirit power. He is a genial, honest man, whom to know is to re-gard with favor; his scances are held in broad daylight, and are highly satisfactory. The phenomens through him have been so often describ-ed in the JOURNAL that I hardly need to recite the details of what I witnessed. Suffice it to say that the slate-writing was truly wonderful, as well as highly acceptable to me, as I received two communications from my son Frank in almost the exact style of his composition and hand-writing, produced between two closed slates held by myself alone. I received also a lengthy message from the Doctor's wife in spirit-life, directed to myself as a worker in the field. She referred to my ill health, and gave me encouraging, hopeful words, and promise of returning vigor. Dr. Slade will soon start castward, and I am

constrained to say to the friends at Reno, Eureka, Ogden and Salt Lake, as well as other points en route to Chicago do not fail to see him. Skeptics especially should not miss the opportunity of testing his wonderful gifts.

Permit me also to say that I am glad you are enabled to reduce the price of the JOURNAL, and I truly hope you will be amply rewarded by a large increase of subscribers, as you richly de-serve, and thus in turn break the bread of life to many who have not felt able to subscribe at the former price. I wish that I had money, for then our papers should not want; but I am not only poor, but have ill health. I thought I was cast iron, and could endure anything, but like E. V. Wilson, over-work has brought me down with a crash, and I have been unable to speak since my return home in February last, but I hope to be able to take the platform again in October, when I propose to visit Oregon, Washington Territory and British Columbia.

#### Notés and Extracts.

Spiritual manifestations to the non-spiritual are foolishness,

The hum of a tes kettle paid for is more beau-tiful than the most splendid air on a piano that is

Only what we have wrought into our charac-ters during life can we take away with us.-Humbaldt.

Most of the shadows that cross our path through life are caused by our standing in our own light.

A mother's love, a father's affection, for their children typifies the love and and affection mani-fested by our heavenly parent.

It is an undisputed truth that no man ever made an ill figure who understood his own tal-ents, nor a good one who mistook them.

Modiums, ss a class, do not differ much from the generality of mankind. It is not considered the part of wisdom to dely any human being.

God is no respecter of persons. The whole hu-man family are his children; and if one can hold communion with the departed ones, then all may.

All great men, including the historic Jesus, have been represented as retiring from the busy pathways of life to meditate and commune with he unseen.

If we cannot lay the foundation, it is some-thing to clear away the rubbish; if we cannot set up truth, it is something to pull down error.— Macaulay.

If the soul be filled with love and charity, and a desire to benefit even the most humble, that man will be welcomed with songs of gladness by the hosts of heaven.

No good man ever gave anything without be-ing the more happy for it, unless to the undeserv-log, nor ever took anything away without being the less so .--- Landor,

Were it possible for even an atom to die, then time would witness the destruction of all things. for all things seen are but particles held together by a law of attraction.

Slavery is the result of ignorance upon the part of the enslaved, and only as man moves out into the stream of spiritual unfoldment does he begin to feel the throbbings of his own spirit, the action of his own mind.

There is a time in the history of every person when their checks pale at the thought of death. This feeling is not a natural one, but is an intuition of the human family, transmitted from parents to children.

Men, to a certain extent, live in their works. Milton's memory will never be blotted from the list of poets. Shakespeare will live so long as art and intelligence can blend together in the production of his mind plctures.

Religion, to be of benefit to the race, should be based upon love and not fear, because the characteristics of Delty are love. Fear is an enemy of the race, and whatever is detrimental to man's highest good is at cumity with Deity.

A noble man compares and estimates himself by an ideal which is higher than himself, and a mean man by one that is lower than himself. The one produces aspiration, the other ambition. Ambition is the way in which a vulgar man applices. The longer I live the more do I become satis. fied that nothing is so good for people who are in deep trouble as real hard work—work that not only occupies the hands, but the brain; work on which one lavishes the best part of the heart .--W. G. Eliot.

Nature commands every man to take care of imself. The society or association which bids one man to take care of another, or says that ev-ery man should be provided for by the state or nation, is teaching a false principle.-L. K. Washburn.

Education forms the basis of human progress. The ignorant man never changes. He wears the same mental garments at sixty that he did at five years of age, and whenever such an one is found, it is safe to say that there will be found an opponent of Spiritualism, and an earnest advocate of church dogmas and church creeds.

Mature, like Scripture, furnishes many texts illustrative of and revealing to man the presence

And thus his works receive that man to cheer,

He whose ill deeds his actions good enshroud Makes bright the earth, like Luna free from cloud. cloud.

GOOD AND EVIL.

Delight in good, for happiness twill bring!

Let none of evil lightly speak or think, And say, "Tis naught if not too near its brink," For as by falling drops the vessel fill, By little, often, fools are full of ill!

For as by drops the vessel overflows. By small degrees the wise man goodly grows.

PREPARATION FOR DEATH. Thou art become like leaves decayed and sere, Behold the messengers of Death come near; Thou standest at the door of thy exit,

Work hard! be wise! thyself an island make (Above the billows of the stygian lake), Let wisdom's breath with imperfections fly, And guiltless join the souls elect on high!

Thine earthly pilgrimage is now complete,--The road to Death bath now no resting seat, (Through Yanu's waters deep thou soon wilt wade) And for thy journey no provision made!

Work hard! be wise! thyself an island make (Above the billows of the stygian lake). Thy frailties wisdom's breath will blow away, Then guiltless hid farewell to birth-decay!

Let him who sinneth once for sys refrain, And not in that delight which bringeth pain. Let him who doth the right to goodness cling,

Unwounded hands may fearless poison take, Nor is there ill for him who doth not make.

Think not of good with cold indifference. And say in heart, "It will not recompense,"

With no provision for thy journey fit.

love Who entering heaven, did well while he was here! 14000

#### Far better than a throne, or entering heaven, . Or if to thee were rule of all worlds given, The rich reward which will thy being bleas Of the first step in trath and holiness!

grows.

lab.

# Kinstolks, and friends, and lovers will unite To welcome him with deepest heart delight,

# Who, absent long in lands remote, returns Safely to these for whom his bosom yearns:

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SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY.

The pathway to salvation self must tread, No other way that path pursue instead; If the enlightened teachers thou wilt heed, From Mara's bonds thy spirit will be freed.

(Whose goal beyond the power of passion lies!)

Through lack of zeal is lost (or never gained); This double path of gain and loss, who knows

Through zeal is knowledge gotten (and retained),

Should that pursue around which knowledge

Like some untimely flower let self love perish, By thine own hand! To peace the pathway cher-

REWARD OF HOLINESS.

#### The Traditional and Real Washing ton.

Mr. James Parton has an interesting article in the current number of the Magazine of American Ristory on "The Traditional and the Real Wash ington." He enters largely isto the history of He enters largely into the history of the Rev. Mason Locke Weems, whose first life of Washington is mainly responsible for the fictions concerning the Father of our Country, including that of the cherry tree and the hatchet, which have been so widely spread abroad. There seems to be absolutely no foundation, in fact, for most of these storles. Weems, who was a poor creat ture, half preacher, half book-peddler, invented them for his own profit and amusement. He called himself "Rector of Mount Vernon Parish,"

but Bishop Meade asserts positively that he was never Rector of anything in the world. It is as-tonishing, in view of the poor character of this work, and the comparative ignorance of it among cultivated people, how strong a hold it has on the affections of the people. Mr. Parton, says it is still a standard publication, and has a large and steady sale among the poorer classes: It was Weems' Life of Washington that assist-

"ed to call forth the latent mind of Abraham Lincoln, when he was a razged, ignorant, bars-foot-ed boy of the frontier, fourtean years of sge. He borrowed the fascinating little book of a neighbor, and as often as he could snatch a few mo-ments he read it with avidity, as hundreds of thousands of boys have done before him, and as thousands are now doing. It proved a costly book to the poor lad, for when it was not in use he was accustomed to place it on a shelf in his father's miserable log hut; and one night, while the fu-ture president was asleep, the rain poured through a crevice between the logs and spoiled the precious volume. Books were books on the frontier then. The owner refused to take back the damaged volume, and Abraham was obliged to pay for it by working three days at twenty-five cents a day. The book is still one of the staple commodities of the trade, although the polite

world never sees it, and rarely hears of it. The story of the hatchet was a pure invention, but that of the garden seeds planted by the boy's father growing up into the name of George Wash-ington, and affording material for a pious lesson, was stolen bodily from Dr. Beattie. Mr. Parton's article is full of new material. He is the first to show, for instance, that George Washington, be-fore his marriage, had no family influence back of him; and in other points he disputes the authority of all previous biographers.

People who try to make out that the Tal mage doctrines are things of the past, look very superficially. They forget that Talmage lives to day. They forget that Rev. Mr. Baylins, and Mr. Moody, and Henry Varley, and Br. Withrow, and Dr. Thinny, and Spurgeon, and Beecher, and Bishop Haven, and the preacher of the Congre-gational Conference that met in Ann Arbor last il, and the paster of one of the churches of this ity, whom I have referred to; all live to day. They forget that most of these men are representative men. They forget that the startling, must I not say shocking utterances, which I have ano ted from them, were for the most part made within the past few months. They forget that while the various denominations are every few months irraigning and trying some minister for supposed, increase of theological views, they none of them ever arraign or try anybody for preaching such dreadful things as I have quoted. They for-get that when the Methodists bring a preacher re an ecclesiastical tribunal, it is not a Mr. invites, or a Dr. Tiffany, or a Biahop Haven, or any eller teacher of extreme orthodox doctrines, but a Dr. Thomas, whose view of the atonement, they mink, does not have in it quite enough of the marrificial idea; and when the Congregationmildes refrace to ordein a man to the ministry, it is not a Dr. Withrow, who teaches that (iod cannot into a sinner's guilt through the blood of Christ, a Manuer's guint through the provided by the sternity of hell; and when the Presbyterians try a man on the presbyteriant of the character, of his religious teachers a, it is not a Dr. Hodgs whom they try because is too rigid in his Calviniam, but a Prof. in because he is too liberal.- Rev. T. J. Sun-

evening were to an old lady, who, if my impres-sions are correct, had never before sat in any cir-cle, and when the dear companion of her earlier years, with their children and their grand child-ren, came, and the words, "Dear wife," "Dear mother," and "Grandma," fell upon her wondering ears, her soul became full to overflowing with the glad tidings of great joy, and with the tears stream-ing down her furrowed cheeks, she exclaimed, "I am not forgotten. You do still love me." As she de-parted to her home she might have said as one did of old, "Lord, now let thy servant depart in of old, peace." Mrs. Lord is the only medium in whose séances I ever eat, where several distinct voices are heard at the same time; at one time there were at least six distinct voices.

Mrs. Lord gave another circle in Brooklyn in my old home, which was as fully satisfactory as the one at Mr. Haslam's, only a very small part of which I have reported, and it is the earnest prayer of every one who has been in her circles, that many more mediums like her may be developed and used, that all doubt and unbelief may vanish from the face of the earth; and the ever recurring question that has come to us from all along the past ages, and which is still knocking at the portals of every human soul, "If a man die shall he live again," he satisfactorily answered.

S. B. NICHOLS. Brooklyn, N. Y. 

#### The Divining Bod.

I saw an article in the JOURNAL of the 28th ult. In regard to the Dividing Rod. I am now fifty-eight years old, and I suppose that I have desig-nated more than one hundred places where to dig for water; occasionally I could not tell the depth to water; now, however, I rarely fall. It is said by writers on this subject that hones, chalk and metals, as well as water, attract the rod in my hands. I am called a water witch here. The dis-tance of the water from the surface I find by walking away from the water, at right angle, un-til the rod turns back to the starting point; that is, the place where it was first attracted. The rea: son I sometimes fail to tell the exact depth to dig in this country, is because we often reach chalk before water, the depth to chalk being cor-rect, and if no chalk, the depth to the water can nearly always be told.

There is a very intelligent gentleman here who accounts for this manifestation. He believes that there is an electrical induced emanating from some persons all the time, and water having a greater affinity for electricity than any known substance, the current passes from the holder to the rod, and from the rod to the water; yet this theory don't hold good when I tell the depth, for I am then going from the stream of water until it turns back to the starting point. Coal is said to attract the rod. I have always thought that there was some method to find minerals, but I don't know how to do it.

Know how to do is. I have a neighbor who can follow the track of persons, and by so doing he has found knives, and in many instances hidden money. I think if this power was fully developed in myself or others, it would be of great service to the detectives of the country, as well as to find minerals, lost or hidden treasures. We eat our food, but don't will its di-gestion, yet the power to digest is in ourselves. The Jews consulted the Urim and Thummim, and future events were predicted. I think the great Fountain of Intelligence predetermines all things, and if I was fully developed I could as easily trace the footsteps of individuals as a stream of water.

I ask you to publish this, that men of scientific attainments may tell, or write to me, if they know of any substance that gold would attract, and if there is any such substance known to any one, very likely if placed in my hands I could suc-ceed in the discovery of lost or hidden treasure, on water as well as land on water as well as land.

W. G. CRAHK. Dyer Station, Tenn.

Wm. Green, of Mass., writes: Brother Davis' articles upon "The Philosophy of Grime, and the Cura of Criminals," are the best productions upon hose two subjects, that I have ever seen, and I believe the best ever written. Those two subjects need to be brought before the community, and kept there till all become educated upon those points.

A Voice from Prison.

To the Editor of the Religio-Philosophical Journal. •The JOUENAL came into my eager hands a few days ago, and I shall improve this, my first opportunity, of acknowledging the receipt of it. I wish I could repeat for you a tithe of the expressions of gratitude and pleasure which I have heard about gratitude and pleasure which i have heard about the kind friends who so promptly and generously responded to my appeal. Be assured, however, that their kind interest in, and sympathy for us, in this our miserable condition, elicits from us un-precedented praise and admiration, and it is not lightly received, nor soon forgottes. The hand that will atrive to envelope our shrinking shame in strong symmetry, chearing us the while leading strong sympathy, cheering us the while, leading us on until we stand firm and fair before the world again, is surely the hand of a friend, whose soul is brighter and dearer than that of a pitiless brother, who seeing our helplessness, passes by on the other side. I trust that the silent agency of the JOURNAL-their kindness has enabled me to place weekly before my fellows-will, in many cases, stir old remembrances, and awaken early re fining influences, too often lost, or crusted over, in the rough life of prison. Again accept collec-tive and individual thanks for your kindly sympathy and words, and assure the gentlemen who have paid our subscription for us that their kindness will ever be held in grateful remembrance by many a "boy in stripes." Very truly yours, ROBT. A. GOODALL.

Michigan City, Ind.

#### A Curlous Dream.

A little incident occured in connection with my communication which appeared in the Journal, of May 21si, that I wish to give you. On Sunday morning after receiving the Journal containing the article referred to. I went to visit my mother who resides some ten miles from here, and who knew nothing of what I had written. She related to me a dream which she had the night before, of my sister who died last May. She said the dream was very vivid; that she saw Carrie as perfect and ustural as a superior in the same desp perfect and natural as at any time in life, and con-versed with her as though in life. She said, "Carrie stated to me Tommy had to go and put that in print. I do not know what she meant by it." I then took out the JOURNAL and showed by it." I then took out the JOURNAL and BHOWCH her what I had written concering my visit to Motts. Until then, mother did not know that I had written anything. To those who have any faith in dreams, there is food for thought. To me it is aimply a curious incident, and as such I give it. T. J. MORGAN.

The President of the Luke Pleasant Camp Meeting, writes as follows: The JOURNAL of July 13th is before me, and I have just finished reading the article headed "An Important Step." In regard to stopping the paper at the expiration of each subscription, I think you are entirely right. I believe you will find a sufficient number who are so shripus to see the JOURNAL each week, that they will willingly pay in advance to sustain it nobly. I am glad to see that camp meetings are springing up all over the country. We were told by a spirit, at a circle held here shortly after we had decided to hold our first camp meeting in 1674, that the influences from the Lake Pleasant Camp Meeting would extend fariber and wider than we had any idea of. The prediction has proved true. We should be very glad to have you visit us in August, that we might offer you the hospitalities of the Association. Wishing you great success, I am

Yours truly, JOSEPH BRALS.

S. II. Garretson writes:- \* \* \* I am much gratified that you have reduced the price of the JOURNAL; I hope 'it will bring it within reach of many more who would favor the cause; also the propaying system will be an ad-vantage to you and the reader.

F. N. Blackmann writes: That's right; re-duce your subscription; demand pay in advance, and anap your fingers at duns.

A Fear of Hell.

Dr. Erasmus Darwin in the last century, in one of his medical works, treats the fear of hell as a disease. In his Nosology he classes it among the diseases of volition:

Ocri tamor—The fear of hell. Many theatric preachers among the Methodists successfully in-spire this terror and live comfortably upon the folly of their hearers. In this kind of madness the poor patients frequently commit suicide, al-though they believe they run headlong into hell, which they dread! Such is the power of oratory, and such the debility of the human understand ingi

Those who suffer under this insanity are gener. ally the most innocent and harmless people, who are liable then to accuse themselves of the great. est of imaginary crimes, and have so much lectual cowardice they dare not reason about these things which they are directed by their priest to believe, however contradictory to human appre-hensions, or derogatory to the Creator of all things. The maniacal hallucination at length becomes to painful that the poor insane files from life to be come free from lt

Where the intellectual cowardice is great the voice of reason is ineffectual; but that of ridicule may save many from those mad making doctors, though it is too weak to cure those who are al-ready hallucinated. Foote's Farces are recommended for this purpose-Darwin's Zoonomia, vol. 1, p. 835.

#### J. Murray Case's Opinion.

As to trance speakers, who pretend to speak in a perfectly unconscious condition. I don't believe one exists, or ever did exist. In a perfectly unconscious trance condition animal life is completely suspended, and spirits can no more control the body or organs of speech, than they can that of a dead man. In so-called trance speakers, the brain is simply illuminated, and not entranced, and the medium, I will further state, is always partially conscious, but thoughts come with but little or no mental et fort. They assume the trance, and give the name of some dignitary as their control, simply to give more authority to their words. That is my opinion. I may be wrong.

S. Hayford writes: I see in your boble paper an account of a wedding in the land of spirits, We are told, however, " They neither marry, nor are they given in marriage." Spirite have told me they "know nothing of time or space; can't mea-sure it "; then, again, they have rapped out their age, length of time since they died, distances of

I know that my wife, dead twenty-five years, and my mother, dead sixty-three years, did appear to me, plain as in life, and my wife talked of family me, plain as in hie, and my write tanked of family matters known only to me. The other day my wife came again. I said to her: "You was once called the best dancer in Saratoga. Can't you dance for me to-night?" There was only one at the stand with me. You would have laughed to see that stand walk out to the middle of the floor, dance, turn every corner, etc. We had to walk the length of the floor to keep hands on the stand. Success to your paper. Success to your paper.

Ambrose Hent writes: J. L. Potter con tinues to minister to us once a week at Wonewoc. Wis. We have a hall that any one can occupy free, who wishes to speak upon fipiritualism or any other subjects of interest, and cordially invite such to call.

Jense C. Builer, the post, writes: I admire the scrutinizing ability manifested in your paper; it is necessary and useful. The fungue superstition seems always ready to apring up in the rich. est pasture of truth and usefulness.

#L. Hutchinson writes: I am watching with interest the various discussions on mediumship and medium, etc., and think your criticisms are generally just and free from personal offense.

Whese would be a man must be a honcou formist. He who would gather immortal palma formist. He was would gatter mainten prime must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve 'you to yourself and you shall have the support of the world.—Kaerson.

of a power unseen, yet ever in motion, produc ing and demonstrating the fact that, beyond what can be seen, there is a power working in-wardly, moulding and fashioning according to law all the varieties and varying grades of human intelligences.

The recognition of the higher phases of man's being are not to be attained by the mere acquire-ment of knowledge; volumes of the most per-fectly constructed information cannot reveal to man the beautiful circumstance of spiritual life; only in the cultivation of states by the right application of knowledge can this desirable standpoint be obtained.

Every family should have their family altar, and it should be a spiritual one-nothing of a ma-terial nature should be allowed to enter within the vall. It is at such times and upon such occasions that the loved ones, the saints of heaven, are moved to congregate there and unburden their souls. It is there the spirits of men are led into communion with the unseen

Hnowledge dwells in heads replate with thoughts of other men;

Wisdom in minds attentive to their own. Kuowledge, s rude, unprofitable mass, The more materials with which wisdom builds,

Till shaped, and smoothed, and fitted to its

place, Does but encumber what it seems to enrich.

The best guarantee any person can have is a true life—a life spent in doing good, in caring for the fatherless and the distressed. Around the bedside of the sick man hosts of angels congre-gate, and as the ties of earth begin to drop, one by one, loving hands are outstretched, ready and willing to bear the freed spirit to their homes, where not a disturbing breath is felt, nor a discordant sound is heard.

The Christian theory is that after the body has passed through the process of death, so-called, provision has been made by which a reunion is to effected; but this reunion presupposes that the life forces of one of the departments of the being is still in existence—did not die with the body, but has been held in reserve until a stated time, when by a divine command the reunion takes place, and the sleeping dead awake again.

"Doubt, you say, is Devil-born." "I know not-one, indeed, I know-In many a subtle question versed-He struck a jarring lyre at first, But ever strove to make it true. Perplexed in faith, but pure in deals, At last he beat this music out: There lives more faith in honest doubt; Believe me, than in half the creeds."

There cannot, at the present period, be any subject of greater importance than the one in-volved in such questions as, how the youth of the rising generation are to be educated, what moral instruction they are to receive, who shall impart to them this instruction, what shall constitute the standard code of what they are to be taught, and, if they use the Bible, what portions they are to re-ject, and what portions of that book are they to receive?

Pope gives utterance to the following: "Pride, the never-failing vice of fools." "A little learning is a daugerous thing." "To err is human, to forgive divine." "Beauty draws us with a single hair."

"Heanly draws us with a single nair." "Whatever is, is right." "The proper study of mankind is man." "Order is heaven's first law." "An honest man's the noblest work of God." "Just as the twig is bent the tree's inclined." "The feast of reason and the flow of soul." "An event work of there set the soul the hones lies ! "Act well your part, there all the houor lies."

"Act well your part, there all the houor lies." By the uptetting of a boat on Onoudaga Lake at Byracuse. Mr. A. S. Sanford, son of Prof. H. H Sanford, of Chicago University, was drowned with a young lady companion. He was a student in the theological department of Madison University, at Hamilton, N. Y., and had been licensed to preach, and was engaged to supply the pulpit ap Manilus on the next day. He had nearly fulshed writing his discourse on the text, "Son remem-ber," on Saturday afternoon, and left the manu-script on his table for a host-fide. Where he stopped was a vivid description of the rapid exer-sise of memory in a drowning perions, a few hours later to be his own experience. later to be his own experience.



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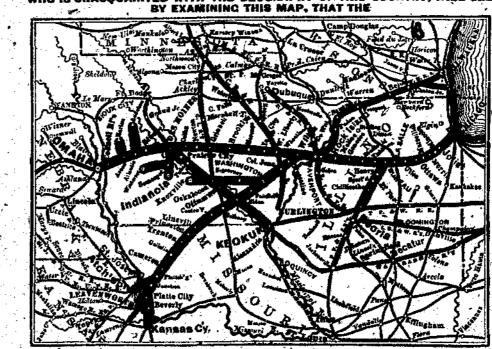
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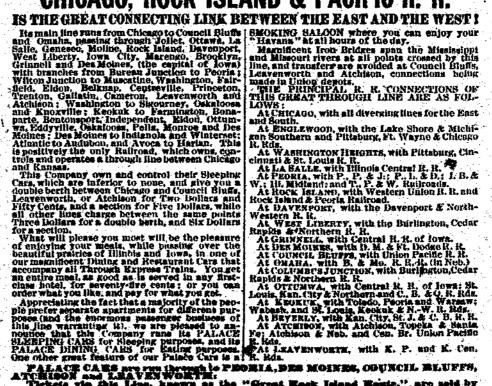
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## RELIGIO-PHILOSOPHIÇAL JOURNAL.

#### Continued from First Page.

transpired, even to the most secret incidents in the family circle. In fact, he knew everything about everybody, even to the contents of their private letters, and thus became so dreaded and disliked that he was forced to leave New York at last, which he did, I can assure you, in a very great hurry. He is doing just the same thing in London. He has plenty of people at work for him; probably all your servants are in his pay and your lady's maid carries your letters first to him."

"How can you suggest such a horrid idea ?" cried the lady, in consternation.

"Have you never noticed," went on the American, with a smile of amusement at her agitation, "the way in which he enters a room? He looks all round with a quiet glance before he speaks to anyone, and he takes in everybody and everything in it, while if any of his secret police are present, he understands by a sign from them the situation of affairs, and how to exhibit his clairvoyance. All this was proved against him in New York."

The lady seized the earliest opportunity of confronting Mr. Fletcher with these horrible accusations.

"What have you to say to this?" she ex-claimed, when she had related the conversa-tion to him. "I implore you to tell me the truth about it!"

"There is but one fault in the story," said Mr. Fletcher, "wnich is, that I-never prac-ticed as a clairvoyant in New York in my life, and have never spent more than fortyeight hours at a time there."

It has been said recently, that certain illustrious personages exercise a secret inquiry into the sayings and doings of the esser members of society. Let us hope that this is a practice indulged in only by Royalty, and that the strange manifestations of clairvoyant power cannot be explained away in so uncomfortable a manner. One strong argument against this explanation is, that it would evidently take more than the fees which a clair voyant could earn, to pay for the services of this secret police; such a luxury is one which fortunately can only be afforded by very great persons indeed. Strange as it may sound, it appears to be easier for some people to look, we will say, into a crystal, if they want to see into the lives of others, than to pay a secret agent. Whether that is a more comfortable idea, for those who like to live a part of their lives in the dark, is a matter of doubt. Mesmer and Bavon von Reichenbach consider the peculiar influence of crystals and magnets upon certain sensitive persons, to be attributable to the mysterious power of odylic force. But the Brahmin seer is contented with a beetle-nut, which is of as much use to him, as though he had Dr. Dee's crys-tal itself to look into. The steady gaze of the seer upon an object of this kind, appears to have some sort of mesmeric effect upon him, and to open his inner vision. At the same time there does, indeed, seem to be a special luminous quality, in a pure and perfeet crystal, which makes it an easy window for the seer to look through into that world which we call unreal-the world of visions and apparitions. The best crystals are of Japanese production, and are probably used by them, as the Chinese use their magic mirrors. But Japanese magic is a subject upon which little is known; all we can positively say, is, that the Japanese crystals are particularly perfect and clear.

As an instance in the way of which crys-tal seeing may be used the following anecdote is of interest:----

some kind of gate sjar before them-some mysterious opening of dreams, presenti-ments, or visions. But so few have courage to step through and

"Wander at will Day after day, Wander away, Wandering still. "Soul that canst soar! Body may slumber;

Body shall cumber\_ Soul tight no more."

Such a state as this when the body is no longer a cumbrance is rare indeed, even in those who have been most venturesome in breaking its bars.

The state of clairvoyance, or the condition when the spirit seems released from the body and allowed to "tread joyously the si-lent slopes of air" will come frequently when least coveted, and will sometimes prove its kinship to the inspiration of the poet by a total refusal to come when desired. [Conclusion next week.]

#### Mrs. Simpson in Iowa.

To the Editor of the Religio-Philosophical Journal:

According to previous announcement in According to previous announcement in the Journal, Mrs. R. C. Simpson, of Chica-go, on her way to Minnesota, stopped a day or two at my house in Marion, Iowa. She arrived Tuesday, July 22nd, on the morning train. About 10 o'clock A. M., thirty-five or forty neighbors and friends came to my house for the purpose of witnessing the phenomena which take place in the presence of this distinguished medium. During the forenoon the flower manifestations and independent slate writing were wonderful and bewildering, if not absolutely convincing to every candid observer. From my stand-point, I regarded the evidence as resistless and overwhelming.

Not to weary your readers with details. I will mention two incidents of the morning séance: Two bottles, tightly corked, were placed on the slate, resting upon the palm of the medium's right hand. She then introduced the slate underneath the stand and its cover. In a few moments she withdrew her hand, and in one bottle was discovered a leaf, and in the other a large red flower commonly called a double geranium.

E. S. Foster, Esq., of Clinton, Iowa, being present, watched every movement with much interest and with scrupulous care. Flowers were produced in the goblet, while he held both hands of the medium firmly and pressed the goblet to the top of the stand, in the presence of the whole company. He will bear testimony at any time that this phenomenon was wholly outside of the sphere of sleight-of-hand or legerdemain. Mr. Foster is an able lawyer of great force of character, an independent thinker, honest and fearless. He is a member of the M. E. Church and is an honor to anybody with which he may be associated. He expressed himself as thoroughly satisfied of the reality of the phenomenon, and of the honesty of the medium.

Another scance was given in the after-noon about three o'clock, and many of the most noted skeptics of the town were present. The circumstances were exceedingly unfavorable. It was the hottest day of the year, the medium very much exhausted, and the skepticism of some lookers-on so strong, that they could not be convinced though "one should rise from the dead." The independent slate writing was done between two slates, held on the palm of the medium's right hand or underneath the base of a goblet where a single slate was used. This process has been so frequently explained in the JOURNAL, that a particular description of it in this article is not necessary. The tests by slate writing were very good. The flower manifestation was not satisfac tory, because only one flower was produced, and that not under the rigid test conditions which accompanied the manifestations in the forencon. The medium was exhausted, and I was greatly surprised that a single flower was presented. Dr. Hurlburt, a homeopathic physician who located here about three years ago, and who was at my house during the afternoon, becoming somewhat interested, called at my house again in the evening. While sitting on the porch, in company with my family and others, it being nearly or quite dark, Mrs. Simpson gave a remarkable delinea-tion of his peculiar traits of character, mak-ing some allusions to his previous history. Many things were mentioned, of which I had not the least knowledge or information. When the medium finished her remarks, Dr. Hurlburt turned to me, saying, "It's true to a dot." Many other mental tests to a dot." Many other mental tests were given by Mrs. S. while at my house afford-ing evidence of her wonderful mediumistic power which is absolutely resistless. One-tenth part of it in weight would cause the conviction of any man in our community conviction of any man in our community on a charge of murder. Dr. Hurlburt has already entered upon an extensive and lu-crative practice. He is a man of eminent ability and was formerly one of the leading members of the Ohio Conference of Minis-ters of the M. E. Church. He is now a mem-ber and local minister of the M. E. Church of Marion. On the morning of July 23rd, Capt. A. P Alexander and wife, and Z. V. Ellsbury, formerly County Superintendent of Public Schools, in this county, and now Superin-tendent of the M. E. Sunday School of this city, came to my house for a private scance. Flowers were produced in their presence, while the medium sat at arm's length from the table and her hands were both firmly the table and nor nature were were not in any held by Mr. Ellsbury. While seated at my table in presence of Mr. Foster, Mrs. Simpson who is wholly un-acquainted, with Mr. Foster's wife, personally or by reputation, briefly delineated her peculiar characteristics. Mr. Foster expressed areat surprise, because he supposed some of the matters referred to, were known only to himself. He pronounced the delineation complete and correct in every particular. If the men in our churches generally possessed the mental ability, and spiritual cul-ture and moral heroism of Mr. Foster and Dr. Hurlburt, there would be no acrimonious controversy between Spiritualism and the churches. It is refreshing in these days of sham, hypocrisy and real moral cowardice, to see such men as Foster and Hurlburt -men of large hearts, broad and comprehensive views, who are not afraid to inves-tigate and who have the moral courage to admit facts occurring in their presence, however unwelcome the statement of such facts may be and however strongly such statement may be repeiled by the popular tide. A good work has been done in Marion, which will bring forth abundant fruit in due season. Many are not convinced. It is possible they never will be on this side of the River of Death. Jesus failed to convince the Jews, notwithstanding the mighty work he performed in their midst. Their last resort was to charge him with "casting out devils through deelzebub, the prince of devila." Some clergymen, I observe, are now ad.

mitting the reality of these phenomena, but they give the Devil all the credit of performing them. Shame on such weakness and stupidity! The Devil is helping old men to paint beautiful pictures of departed children, for the comfort of families; is inspiring young men and women to write po-etry as beautiful in thought and expression as ever followed the pen of poet or graced the pages of literature; assists women to paint in a few brief moments, while blindfolded, flowers of the most exquisite hue and texture containing in symbolic lan-guage descriptions of the living and the dead; aids others to sing in languages hitherto unknown by the singers; comes with messages like these: "God is love;" "Do good unto all men;" "Whatsoever a man soweth that shall be also reap;" "The world is my country and all mankind my country-Verily the Devil has become a saint men! at last!

But they say Spiritualism is doing im mense harm! What harm is it doing? I do not know a man, woman or child in all my acquaintances who has been made worse by it. On the other hand, I know many who have been reclaimed from drunkenness and other vices through its instrumentality.

I have the highest regard for all that is true and good and noble in the churches, but I do most earnestly protest against their narrowness, sectarianism and bigotry. I close my communication by saying in the language of Dr. Hedge, of Boston-"It is a losing warfare which the church wages against science and facts. She might as well strike her ineffectual arm against the thick bosses of the Almighty's shield." J. B. YOUNG.

#### A LATER COMMUNICATION-BIGOTRY RAM PANT.

The commotion recently occasioned at Marion, Iowa, by the visit of Mrs. Simp-son, has not yet subsided. On Sunday morning, July 27th, Rev. E. Mitler, Methodist presiding elder of this district, preach-ed in the Methodist church, taking for his text, "If the light that is in thee be darkness, how great is that darkness.'

The first half of his sermon was rich in thought and able in presentation. He earnestly combatted all teachings having a tendency to smother the inner light of the soul, to stifle the voice of conscience, or to obliterate moral distinctions. But the latter part of his discourse was driveling nonsense, wholly unbecoming his character and reputation as a preacher, and was the most false and cowardly attack upon the ad-vanced thoughts of this age I ever heard from a Methodist pulpit.

He denounced our literary magazines and the secular press, because, as he alleged, the tendency of their teachings was to diminish man's sense of moral accountability and to wipe out all distinctions of right and wrong. He warned the people against the reading of books and magazines which attacked the "old orthodoxy," and particu-larly against investigating the phenomena of Modern Spiritualism, saying, "We might as well investigate the time art of murder." He discouraged all investigation of spiritual phenomena, comparing them to jugglery, tricks of legerdemain, etc.

Think of it! A prominent minister of the Gospel, a presiding elder of the M. E. Church, cowardly fleeing from the spirit of Church, cowardly fleeing from the spirit of inquiry, madly closing his eyes to the light, and for the purpose of giving force and effect to his pitiful and ignominious appeal, making false charges against the literary magazines and against the secular press! Paul saw "through a glass darkly;" Brother Miller sees clearly. Paul said, "Try all things, and hold fast that which is good." Brother Miller says, "Do not inves-tionter" tigate." Jesus, referring to the doctrines, dogmas and teachings of man, said, "Every plant which my heavenly Father has not planted shall be rooted up." Brother Miller says, in substance, "Don't allow anything to dis-turb your faith in our creeds and dogmas, known as 'old theology." Blind teachers of the blind! "Will not both fall into the ditch?" Would not the great Nazarene say to these pretended spiritual guides, "Woe unto you, scribes, pharisees, hypoerites, for ye shut up the kingdom of heav-en against men, for ye neither go in your-selves, neither suffer ye them that are en-tering to go in!" Such preaching as the latter part of Brother Miller's discourse on last Sunday morning, has a tendency to drive from the church every man who has brains enough to think for himself, and moral courage sufficient to avow his con-victions. Will Brother Miller, at his next appointment in Marion, please read for his morning lesson the 12th chapter of 1st Corinthians, and then tell us who the true believers are? To myself personally, the phenomenal phases of Spiritualism possess comparative-ly little interest, but I love consistency, and I am constrained to say that if wonder outside of and above the ordinary experience of life, indicating a supersensuous or-igin, are not performed to-day, they never were, and that the accounts of miracles set forth in the gospels are myths and fa-bles. If the testimony of thousands of living persons of our own time, is unreliable surely I cannot rely upon the testimony of a few ignorant men whose accounts have come down to us through eighteen hundred years of tradition.

was no talking, as is usual, but the profound quist of a church. Representatives of all the city papers were present, and the morns ing issues contained lengthy and highly flattering reports of the meeting and lecture. HUDSON TUTTLE.

#### Dying Belief in Clairvoyance.

#### BY ALEXANDER WILDER, M. D.

Dr. G. M. Beard, one of the dust undertaking to write down "Spiritual manifesta-tions" as delusions, in a recent newspaper article declares these two points conceded:

It is not the first example of the truth of the maxim, "The wish is father to the thought." If the Doctor means that the belief in spirit as a reality and its corollary Spiritual phenomena as possible and there fore credible on proper evidence, I do not see how his first point can be conceded. If we inquire of those whom we meet here and there, it will speedily be found that in-credulity in such matters, is not so general as it was a comparatively short period ago. There is less talking over it, but this may very justly be attributed to the fact that more thinking is done, and Dr. Beard ought to know by this time, that neither those who discourse much or are foremost before the public, are often profound or deeply principled in the matters of which they are supposed to be apostles.

What are denominated "the teachings of Science," must be taken with many qualifitions. Even the honesty and fairness of reputed scientists cannot be very generally conceded. Each seems to be working at a specialty, and to be greatly offended at any suggestion that somebody but himself did the same thing or evolved the same discovery. I have been amused as well as somewhat disgusted at the zeal with which each Specialist proclaims himself as "Sir Oracle." Buchanan's Psychometry is not a solitary example of personal inflation. Sylvester Graham expected an immortal name as the apostle of bran bread. Norman Lockyer will not acknowledge manfully any other person than himself in his specialty of science. Ecclesiastical bodies are not the only ones that consign dissidents to the rack and infamy. So called scientists are more proscriptive than religionists. I am told that at the British Association for the Advancement of Science that nobody may hope for a candid hearing who differs from those that control. The men who treat with scorn and contumely those who differ from them, are too arrogant to be very exact in their science. Knowledge makes men mod-

Indeed, we can scarcely be said to possess much exact science. Every Tater explorer leaves behind what his predecessor had, and we are often obliged to lay anew the foundations of systems of thought. When Ko parnick overset the fulcrum of Archimedes, and Galileo confirmed him by finding Venus and Mercury in crescent form, like a new moon, they only did what we have more than once witnessed in physical science in our own time. It is therefore premature to discourse much about exactness. And when the attempt is made to determine Spiritual phenomena by these methods, the presumpn sa well : A STTA The goal of modern "exact science seems to be the elimination and expulsion of God from the Universe, and a spiritual entity from the constitution of man,---to show a world of effects without any real cause. It is to make this conclusion easy, that so much pains are taken to explain away and throw doubt upon mental and spiritual phenomena. The more thorough atheist and oys ter the Scientist makes of himself, the better satisfied he is with his achievement. But to call such a man a philosopher is an abuse of language. The building which the architect devises is a copy of the original structure in his mind. Certainly the plan is more essentially real than its simulacrum, however more palpable the latter is to the corporeal sense. By parity of reasoning, the mind-spirit--is more real, more properly an essence, than the physical fabric. The latter is the product of nature—the mother principle; whereas the other is rather the producer. If a spirit actually is, it lies back even of force, and is able to employ that and every other necessary agency to accomplish its various displays. This one thing substantiated there remains only the evidence of various supposed manifestations for us to consider. It is safe to affirm that the popular belief in clairvoyance, is not sensibly declining. The surface-rubbish, the chaff, may be blowing away; but that is of small moment. Those who believe will be found more positive than ever in their conviction. It re-guires strength of mind, of will as well as intellect, to believe. Faith is the evidence. or more correctly the conviction of the truth of things not seen. The weak-minded and superficial cannot really believe, and their assent to any thing cannot go for much. Whether their belief is "sensibly declining" or not, does not amount to much. I could have wished the "Mollie Fancher discussion" more thorough. It would have disclosed facts that have been lost sight of, disclosed facts that have been lost sight of, and perhaps of principles which we will do well to know. The clap-trap that was in vogue we could do well to be without. But the laws which governed the phenomena of her case were grossly overlooked. There was too great eagerness to show the case an imposture or something of the sort. The professed scientists seemed to be as eaver professed scientists seemed to be as eager to hide or miss the truth as the simple ones who profess increduity to keep themselves in countenance among fashionable people. The case was neither half-explored nor half-explained. In parts, the preternatural sonsibility and the like were commented on, and the whole assigned to hysteria. The 'spruce philosophers having done this, cared to know no more. Yet when they said "hysteria," they had so far from answering inquiry, only opened a wider field for it. What is hysteria? Whence comes it? What sort of a potency is this disturbance which upsets the physical economy, gives the thought extraordinary acuteness, and the mind powers which had been before overlooked? For be it remembered, the vision of Mohammed, perhaps of Gautama and many of the most marvelous achievements of the human intellect, are to be attributed to the condition, even the acumen, established by the something which medi-cal man denominate Hysteria. Sneers are out of taste. We want facts, wherever we may find them. It is not enough for a scienmay find them. It is not enough for a scien-tiat or a pathologist to mame a condition, and presume that the name explains overything, for it does not. "Excellent people" are by no means satisfied that psychological pro-fessors correctly or even candidly account-its of for the case of Miss Fancher. It is child's play to use contemptuous or arro-only.

gant phrases, like "demonstrably false." They constitute no proof, not even a pitiful significance. I would as lief be knocked down by the crosser of a priest as by the truncheon of a scientist. The animus is the same-spite.

AUGUST 9, 1879.

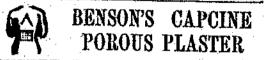
#### Ausses in Spirit-Wile.

Passed to spirit-life, at 5 o'clock on the morning of uly 25th, 1879, Mail Pittle, infant daughter of Bro. Chas. G. Robinson, postmaster at Campbellaburg, Washington Co., Indiana.

Passed to spirit-life, from the residence of E. W. Reker, Vincennes, Indians, Mr. Wm S. Mackett, aged 54 years, 9 months and \$5 days.

54 years, 9 months and #3 days. Mr. Hackett was born at or near Camdén, N. J., Sept. 31, 1925, and was matried to Anna Peirson in Miama Co., Ohio, Dec. #3, 1945 He was raised a believer in the or-thodox religion, and continued in the same up to middle life, when he was convinced of the resilty of spirit com-munion, from setual demonstrations, and remained true to his knowledge of these facts to the last. To his family we would say, grieve not. Husband and father is not dead, but goue before, and to day taken as lively an interest in your welfare as ever before. He will seek every opportunity to let you hear from him, with words of advice and comfort in this your bereavement. Vincennes, Ind., July 20, 1879.

Vincennes, Ind., July 29, 1879.



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Two persons of our acquaintance called upon the fashionable clairvoyant one day, and were anxious to obtain some informa-tion from him, without putting their query into words. This mental questioning is a severe and strange test to put upon a clairvoyant, but it is very satisfactory to the questioner, as he knows he has given the seer ho clue to what he wants to know, if he has only formed the question in his mind without uttering it. To obtain the answer on this cccasion, a large oriental crystal was used, with result as follows :--- "I see the water-how blue and dark it looks. Now I see a large steamer upon it, and it passes before me. I can see three people in it, in whom you are interested." When will they arrive at their destina

tion ?? 'When? why they are arrived; they land-

ed on Saturday." "At what time?"

"At three o'clock." The others said; Impossible, for they are not due until to-

The seer continued: "It was an extraordinary smooth and quick voyage; that is why they have arrived so soon." This so impressed the others that they drove to the office of the steamship company to inquire if the ship had arrived, and to their aston-ishment the reply was given. "She arrived at three o'clock on Saturday."

At another time, in a stranger's house at an evening party, a crystal was handed to the seer. He looked into it and said, "I am taken to another country; I think it is Australia. I see a young gentleman writing to you," indicating one of the persons present. "I can see the import of the letter. The writer has been very ill, suffering from heavy loss of money; he writes to ask you for assistance. The letter was written some time ago. It seems as if it was al-ready received. No; but it will be received. very soon."

The lady replied: "I have a friend in Au-stralia, but received a letter from him a short time ago, which contained nothing of the matter alluded to; and as we seldom write, although great friends, it is not in the least likely that I shall receive a letter from him for months."

This vision was regarded as inapplicable but the next evening's post brought the lady a letter from her distant friend, telling of a recent and severe illness, and asking for pecuniary assistance.

These telegraphic visions open a strange visita of suggestion; they cannot but make us feel that we are in reality much nearer together than we appear to be, and as if there is an underlying life which a few people touch upon, where the dominance of matter no longer interferes to separate us. It seems indeed as if this round globe fulfilled one of its uses in keeping us apart. "We mortal millions live alone," says

Matthew Arnold: how much is done by the "solid unrealities" of material life as Nathaniel Hawthorne calls them, to produce this solitude of the individual man? We use the telegraph wires and the telephone, and are proud of being able, by dint of controlling matter, to communicate so quickly with other souls. It more rarely occurs to us to investigate our own personal powers and to simply try the communication of soul with soul by using the spirit's own telegraph wires.

"Wait of soul's wing! What lies above?"

"What indeed! Most of us tremble at that uncertainty, and pause on the threshold of the dim life into which so many have seen

## Beneath the Trees of Euclid.

J. B. YOUNG.

The Cleveland, Painesville and Ashtabula railroad, which, after being completed only nine miles from Cleveland, came to a standstill to the grief of its stockholders, has passed into the energetic hands of G. F. Lewis, who has at once given it life and vigor, promising a brilliant future. Supported by the mechanical genius of his son, William, now secretary of the road, everything which previously had become worn and di-lapidated, was repaired or renewed, and now the order is perfect, and we know of no more pleasurable excursion than over this road to Euclid Heights. The country on either side is a beautiful series of gardens. lawns and hillsides clothed with orchards and vineyards. Porter's Grove, near the present termination of the road, is a beautiful place for picnic or country excursions and Mr. Lewis could not have selected a better. Sanday, the 27th, was the day ap-pointed for the "praise meeting." It was a perfect day, and from beginning to end the arrangements were so thoroughly complete

everything moved in perfect harmony. The "Tabernacle Choir" sang as excel-lently under trees as in that great building. The prayer by Mr. Lowis was an invocation full of deepest feeling. Morning and after-noon I spoke in defence and explanation of the spiritual philosophy. Although the at-tendance was estimated at five hundred, such was the engerness to hear that it was observed even on the borders of the crowd there

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10:30 a m* Dubuque Express, via Clinton	
8:45 p m*  Sterling Express	
Pulman Hotel Gars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a.m. No other	
road 1 uns these calebrated cars west of Chicago. FREEPORT LINE.	
7:30 a m* Maywood Passenger. 7:30 a m* Maywood Passenger. 9:15 a m* Freeport, Rockford & Dubuque 10:15 p m* Freeport, Rockford & Dubuque 10:05 p m* Exchord and Fox Elver. 10:05 p m* Exchord and Fox Elver. 10:55 a m 10:55 a m* Exchord and Fox Elver. 10:55 a m 10:55 a m* Exchord and Fox Elver. 10:55 a m 10:55 a	
9:15 a mª Freeport, Rockford & Dabuque *3:16 p m 10:15 p m Freeport, Rockford & Dabuque *5:30 a m	
12:00 m HEnthurst Passenger	
4:00 p m Lake Geneva Express	
6:15 p m* Junction Passenger	
Returning, will leave Chicago at 1:15 p. m.	
MILWAUKER DIVISION.	ł
Depot corner Canal and Kinzle streets. 8:00 a m*iMilwaukee Fast Mall	
8:00 a m <sup>a</sup> Milwaukee Fast Mall	1
5:00 p m <sup>*</sup> Milwankee Express	
9:10 p m1 Milwaukee Night Express (dally) 16:45 a m MILWAUREE DIV'N LEAVES WELLS ST. DEPOT	
11:30 a m* Lake Forest Passenger	
11:30 a m* Lake Forest Passenger.       3:30 p m         4:10 p m* Kencaha Passenger.       *9:00 a m         5:00 p m* Winnetka Passenger.       *115 p m         6:80 p m* Waukegan Passenger.       *22 a m         6:15 p m* Lake Forest Passenger.       *25 a m         11:00 p m* Highland Park Passenger.       *10:00 a m	
6:15 p m* Lake Forest Passenger	11
WISCONSIN DIVISION.	H.
Depot corner Canal and Kinzie streets.	
10:00 a m* St. Paul and Minneapolis Express \$4:00 p in	
4:45 p m <sup>*</sup> Fond du Lac Passenger	
6:30 p m* Berrington Pemenger	
6:30 p m* Barrington Famenger	
6:00 p m* Rearrington Passenger	
6:30 p m* Barrington Passengar. 9:00 p mt BC Paul and Minneapolis Express. 10:00 a m* LaCrosse Express. 9:00 p mt LaCrosse Express. 10:00 a m* Winons and New Ulm. 9:00 p mt Winons a	
0:00 ± m* Green Bay Express       *6:30 p m         10:00 ± m* Green Bay Express       *6:30 p m         10:00 ± m* St. Paul and Minnespolls Express       *4:00 p m         10:00 ± m* Fond to Lac Passenger.       *10:35 ± m         10:00 ± m* Fond to Lac Passenger.       *10:35 ± m         5:00 p m* Berrington Passenger.       *10:35 ± m         5:00 p m* Berrington Passenger.       *10:30 ± m         5:00 p m* ISC Paul and Minnespolls Express.       *4:00 p m         5:00 p m* ISC Paul and Minnespolls Express.       *4:00 p m         5:00 p m* ISC Paul and Minnespolls Express.       *4:00 p m         5:00 p m* LaCrosse Express.       *4:00 p m         9:00 p m* LaCrosse Express.       *4:00 p m         9:00 p m* Unons and New Ulm.       *7:00 ± m         9:00 p m* Unons and New Ulm.       *7:00 ± m         9:00 p m* Unons and New Ulm.       *7:00 ± m         9:00 p m* Winons and New Ulm.       *7:00 ± m         9:00 p m* Winons and New Ulm.       *7:00 ± m         9:00 p m* Urceren Bay and Marquette Express.       *7:00 ± m         9:00 p m* Winons and New Ulm.       *7:00 ± m         9:00 p m* Winons and New Ulm.       *7:00 ± m         9:00 p m* Winons and New Ulm.       *7:00 ± m         9:00 p m* Winons secon New Ulm.       *7:00 ± m <td></td>	
CHICAGO, ROCK ISLAND AND PACIFIC.	
Monday. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, W Clark street, Sherman House.	
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<ul> <li>CHICAGO, ROCK ISLAND AND PACIFIC.</li> <li>Depot, corner Van Buren and Sherman street. City floket office. 'S Clark street. Sherman House.</li> <li>Leave. Davenport Express</li></ul>	
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