

RELIGIO PHILOSOPHICAL JOURNAL

ARTS AND SCIENCES, LITERATURE

VOTED TO EQUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth fears no Ash, bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVI.

JNO. C. BUNDY, Editor.

CHICAGO, AUGUST 9, 1879.

\$2.50 IN ADVANCE.

NO. 23

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 superstition 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 it 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 seriously examined, very extraordinary, and worthy of attention.
The preternatural has a strange tendency to overtake and swallow up individuals of certain constitutions, so that they become the servants, as it were, of their own visions. Call these visions hallucinations, phantasies, or spiritually and substantially objective realities, the fact remains that the seer cannot escape from them. He meets them at every turn. He cannot shake hands with a stranger without catching a glimpse of that person's secret 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 exploded 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 stifled 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 strange forces which come upon him from every quarter, and demand to be attended to. He fears to lose his own life, to part with that dearest possession, "his 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 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 seers whom they called the Pythoness or priestesses 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 the occult science, although the whole system of divination is based upon an astronomy which is utterly false. It is curious to observe how the gift or quality which we call clairvoyance is cloaked with them under the guise of this altogether absurd system. 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 studied by any one; but the Brahmins have appropriated 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 seems pure superstition, and 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, or the inquirer, whatever 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 moment in which the infant came into the world. The reason of such exactness, where

it may be necessary, he 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 rise, the inaccuracy of a minute might so vary the astrologer's 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 incidents of life. The wording of the horoscope 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 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 ambiguous illustration of this kind in a remarkable and interesting manner. On the marginal border of the paper was drawn the figure of a horse running away at full gallop, with the rider thrown and lying on his back. In after years on referring in curiosity to the document, he remembered the loss of a valuable appointment on the very day on which the horseman was depicted as being from his saddle. The same horoscope contained a second image which in course of time was interpreted with singular fidelity. A man lay prostrate on the ground, his chest under the foot of a woman who stood above him. The date affixed to the picture was that which saw the subject married just fifteen years afterwards.
Anecdotes abound of ludicrous and unforeseen realizations of the astrologer's predictions. A child was taken to a celebrated 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 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 prophecy of the astrologer, he should deliver up the ghost; but the succeeding day found him still in possession 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.
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 astrologer, 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, exclaiming, "Oh, sir, you are here. I know what you are here for; you come about the jug. Well, 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-pox." Returning 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, he 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 jug.
The seer seems to have the power of giving sight to those who come to inquire of him. An ayah visited a seer to ask concerning her mistress, who was in an unhappy state. The man presented her with a betel nut prepared as an enticement, which he politely refreshment offered to visitors, and corresponded to our sherry and biscuits. Refusing the nut, the woman said, "I do not want to eat, I wish to inquire."
"I know what you wish, you will see it in the nut," he answered.
The seer took the nut, and looking into it closely, began to see the whole matter upon which she had come.
The horoscope varies according to the sex of the inquirer. A poor man can have the main outlines of his life described for a few coins; a rich man will be informed as to every month from the beginning to the end of his existence. The horoscope is

written in red and black ink, on ordinary paper prepared in arsenic, and glazed over. The predictions of our professional clairvoyants have hardly arrived at so exact a state as to be meted out according to the size of the fee. 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 spavulous 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 several 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 clergyman, who, however, paid no attention whatever, but continued to write. After Mr. Fletcher had waited some time, silently observing 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 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 quietly seated at his desk. 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 Z.—changed color, and began to tremble very much.
All she said was, "You are mistaken. There is no one sitting there."
But looking around again at the clergyman, 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 agitated, 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 drawing-room 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 to 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 album which lay on the table opened. Mr. Fletcher obeyed him, and turned over the leaves and finally 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!"
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 picture was made many years ago, and he changed greatly before his death."
The apparition then vanished, and Mr. Fletcher sitting down by the table, passed into a condition of ecstacy or trance. While in this state he spoke these words to Madame Z.: "I cannot rest in peace, because my body is not placed in the ground. I wish to absolve you from the promise that you made me, and to ask you to carry forward my wishes about the mausoleum, and when this is done

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 these 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 abnormal 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 according 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 room 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 the supper on the night of this extraordinary 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 upon her mistress.
From this eventful night the hauntings began to diminish, and gradually have ceased 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 taken it into his hand, before he exclaimed, "This ring has nothing to do with you." "Can you 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 Keane, 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, by-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 envelope, 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 clairvoyant, "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 the battle minutely, until at last he exclaimed, "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 have it in your pocket. Give it to me."
Major C.—obeyed this peremptory demand, and took from his pocket a golden acorn which he handed to the clairvoyant, who said, "Yes, this acorn was the cause of your trouble, and it is connected with the contents of the envelope."
"Do you think the acorn 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 Alma, and when it was extracted 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, probably explains the vision of the hospital appearing before that of the battle scene.
This is an instance of looking back into the past; let us now see whether the Brahmins have the sole possession of that most fascinating power, prediction. Most people want to know their future, and most people would hesitate in the inquiry, thinking that it might be hardly right to find out their coming fate, even if it were possible. There

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, 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 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 remembered the prophecy, and applied to the 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 establishment in Ireland. Dr. M.—overhearing the conversation, introduced himself, presented 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 unfit 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 prediction. The reply was simply a repetition of the end of the former prediction. Since then Dr. M.—has entered upon another appointment, which he still holds; and it naturally 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 suggest 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 members of their own family who were with him in Zululand. The operator therefore asked the clairvoyant,
"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 safe."
"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 curious. 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 words are 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 decidedly 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 seerishness gave rise to an amusing incident recently, which reminds one of a romance by N. J. Willis, and seems more in place in a sensation novel than as an actual incident at a London dinner table. One of the London beauties, 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," answered 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 his own particular line."
"And that," said the American, with a covert sneer, "is an extraordinary knowledge of your private life, isn'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

Communication from Henry Kiddle.

To the Editor of the Religio-Philosophical Journal: The constant effort made by you, in the columns 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 in vindication of the cause of Spirit Communism.

but I think, if Spiritualism is worth anything at all—if it is not an abominable delusion and a snare, 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.

"THE PROPRIETIES OF DISCUSSION."

A Reply to Dr. J. R. Buchanan.

BY WILLIAM EMMETTE COLEMAN.

The letter of a "Leading Medium," in approval of my reply to a "Prominent Spiritualist," was a fitting antidote to the unjust strictures upon myself and writings, by Dr. J. R. Buchanan, in the same Journal. Some additional remarks, however, in correction of Dr. B.'s aspersions are, in justice, demanded.

- (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 cleaning-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-e-d Spiritualism; and here is hoping your pen won't be idle a single day in this much needed reformation!" (8) "I believe that the gods inspire you in your work!" (9) "You are doing a most excellent work in exposing the rubbishy character of a great deal of trash that has been passing for angelic truth!" (10) "We have been cursed by some of the greatest scoundrels 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. I 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 justice to all, scrupled not, at all times, to denounce, in language much exceeding in violence and invective what I have ever said, the wrongs of African slavery.

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 came 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 'pilgrim's progress from this world to that which is to come.' To be sure the sage and veteran 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 *Arbuta, 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 impotent 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!

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. Peabody, 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 to become a Spiritualist I must cease to be a Christian, I shall never enter the ranks of what some call the New Dispensation. This grand Spiritualistic 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 phenomena 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 additional notes and explanations that shall make the soul's immortality a tangible reality, and will unfold anew the teachings of Jesus, to those who seek for it in true Godliness, in the spirit of truth, and in parity of heart.'"

treitise in such a periodical, especially upon an unpopular subject like Spiritualism, should have been couched 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 rebuked him: "We fear, however, that the critic has forgotten, for once, that denunciatory epithets, however profuse and peppery, are not arguments; incoherence and vituperation are a symptom of weakness." As Dr. B. 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 "looseness" of language and expression, he is entirely in error. I always mean just what I say; and my words are well considered, and their full import known. Besides, I am careful to be as accurate as possible in statement, as I wish to say straight but the plain, simple truth, wronging no one; of course, being fallible, errors will sometimes creep in. Looseness of language rather inheres 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 oburgatory 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; [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 tomorrow just what he did to-day; for he might be wiser to-morrow than he was now.

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 never 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 religion;" or that the Virgin (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 ago, at a séance in Jerusalem, Jesus, the Twelve Apostles, and Paul met together for the first time, on earth since the crucifixion, in order to entrust 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 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 Jesuitian marvels with his Spiritualist-Christian consciousness.

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 intellectual conception of God and of his relation to the cosmos, if not directly to the moral universe." This I shall not criticize. "Spiritualism," he says, "is a word expressing a high and holy idea, and must not be prostituted by an application to any growing materialistic or sensual doctrine." To this I shall offer no objection. "Free-loveism 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 volunative 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 manifested in unrestrained spontaneity 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 moderation, bring upon ourselves inconceivable and painful consequences. The only criminal concern 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 general fact, the history of Atheism, Materialism, Infidelity—as I hesitate not to affirm—has 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 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-loveism of this country, with very slight and unimportant exceptions, is the legitimate outcome, not of Spiritualism as such, but of

Atheism, Materialism or other forms of infidelity."

The last two statements I, an "Infidel," an Atheist, a Materialist, declare to be unfair, unjust and untrue. Atheism and Materialism do not encourage Free-loveism as above defined; nor do they favor sensualism in any form, by whatever name designated. On what authority does Mr. Fishbough base his statement? Does he find free-loveism or sensualism advocated directly or indirectly in the writings of Humboldt, Fuerbach, Vogt, Haeckel, Buechner, Strauss, or Schmitz? In the works of Helvetius, Voltaire, Volney, or Comte? In the works of Hume, Collins, Paine, Huxley, Darwin, Tyndall, Grote, Mill, Spencer, Lawes, George Eliot, Harriet Martineau, Holyoke, or Clifford, or in the works of Kneeland, Henteff, Vale, Ernestine L. Rose, Hittell, Fiske, and Ingersoll?

I have an extensive acquaintance with Atheists 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. According to the theory of Evolution as presented by Spencer, Fiske and Lubbock, and as advocated by Materialists, Atheists and scientific Free-thinkers generally, marriage is the highest product of social evolution, and I believe its sacred obligations are observed by them as rigidly as by any class of thinkers that can be named.

I know persons who claim to be Free-lovers, but they are not Materialists or Atheists. They are almost, without exception, Spiritualists. I say this without intimating, however, that there is any necessary connection between Spiritualism and Free-loveism. With many who advocate Free-loveism, I have reason to believe it is merely an idea, a theory, a hobby, and not a practice. No doubt their lives are purer than many who criticize 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 marital 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 given; 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 according to his own repeated avowals, 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 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 untenableness of the position that morality is dependent for its existence and support on Spiritualism or any other form of religion.

Respectfully,
B. F. UNDERWOOD.

Phenomena vs. Practical Effort.

BY CAPT. H. BROWN.

The first use of any new thing is the arrest of attention. Curiosity, 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 of the plane of ignorant curiosity so as to always make advance beyond the brute creation. The deer, seeing the hunter'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.

Curiosity precedes pleasure, and the emotion 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 devotee, the stronger the outward manifestation of the religious emotion, in shout, prayer, dance, ecstasy, or bodily 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 freshest, 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 escape valve of prayer, than never to be receptive of the divine afflatus. But the persistent, steady flow of the stream, turning the wheels of industry; and the locomotive closes the escape valve when it carries freight or passengers. The religious feeling 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 its pictures and statues; in mechanics inventions and improvements; in civil engineering, railroads and bridges; in architecture, homes and palaces; in political and social economy, laws reforms and charities. These are the practical results flowing from those who have learned to use that force which flows unused and uncontrolled in the hilarity of the carnival, or the excitement of the revival, and the difference between the savage and the savant is in the degree of utilizing 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. Among the millions of Spiritualists, those who have practically learned this chief of all the lessons of Spiritualism, are few. Many more have intellectually learned it, but the masses are only Spiritualists on the intermittent plane, where they use this power as a pleasurable stimulant, differing only in a higher degree from the religionist who runs to the Moody revival for his stimulation and gets thus in a state of good feeling; and this "revived" soul differs only in degree, is a step in advance of him who becomes revived into a state of good feeling among boon companions where the

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 organization for the better.

As the flag draws the deer, so phenomena have drawn many to the gulf. Once realizing 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 ebullition of feeling that prompts not to any self-denial 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 Negrophobist grows enthusiastic over the suffering of the self-exiled negro to Kansas plains, 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 Spiritualist 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 religious stimulation, called good feeling; yet, even higher than the communion with the loved and angel-born. These are all legitimate, but are primary and intermediate departments, and "Come higher" is the cry, and learn that the true use of Spiritualism is the development of manhood and womanhood. That the true teaching it has for us is how to develop 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 seer. "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 ninety-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 department, and shall this department be called "Spiritualism," or "Harmonical Philosophy," 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 make as great progress here as we have made on the physical plane. Every human being is in spiritual rapport with the Spirit-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 I 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 knowledge 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 spiritual circles, and we teach others how to hold them, and how to develop the psychical powers of the members. Even as music has its laws, so has clairvoyance. Psychometry is capable of being as systematically taught as phrenology, and inspiration, 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 "spiritual gifts," but better denominated natural faculties, are of value even in their present immature condition and rare possession, how much more value to the world will they be when the latent capacities of five-eighths of our nation are developed in this line? By intelligent culture every human 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 headlong 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 begin to realize this, and that our public efforts as Spiritualists be in the direction of unfolding through spiritualizing mankind, and not as is now too often the case with public efforts, hoist the red flag of phenomena and attract 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 efforts, at least, to spiritualizing the Spiritualists, and the spiritual platform no longer need team with phenomena, or tests, but leaving these for the seance, it can devote itself to practical work in the line of developing the spirituality of the hearers, and thus begin a system of character-building, and make the grandest of our phenomena to consist of superior manhood and womanhood.
Middlebury, Vt.

Woman and the Household.

BY HESTER M. POOLE. [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...

Even when large farmers have cocooneries which produce hundreds of pounds, men who are hired to attend them receive but nine cents a day and rations, and women less...

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 infinite 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 World, 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...

Mrs. Anne Wittenmeyer, President of the Woman's Temperance Union, has been recently laboring at Ocean Grove and Astbury Park, New Jersey. By the charter, no liquor is allowed to be sold in those places...

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...

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...

It 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...

Magazines for August, Not Before Mentioned. The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Notes and Queries; Examination Department; College Department; Publisher's Department...

We are, at last, a great, rich and prosperous people. Greatness should be great. Wealth should be generous and prosperity should at least beget good manners.

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...

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...

Book Notices. NEW ENGLAND AND THE PEOPLE UP THERE. An essay read before the Fourth New York Liberal League at the 12th St. Weekly Meeting, March 9th, 1879. By George E. Macdonald...

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

MOORE'S UNIVERSAL ASSISTANT AND COMPLETE MECHANIC, containing over one million Industrial Facts, from the household to the manufactory, with five hundred engravings. For sale at this office; price \$2.50.

SEXUAL PHYSIOLOGY. A Scientific and Popular Exposition of the Fundamental Problems of Sociology. By H. T. TRALL, M. D. Cloth, 12mo., 304 pages, Illustrated. Price, \$1.00.

MODERN SPIRITUALISM, REPLY BY REV. A. A. WHEELOCK, UTICA, N. Y. To a sermon on Modern Spiritualism, preached Sunday evening, October 23d, 1878, by Rev. C. B. GARDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

EXETER HALL. A Theological Romance. The most Startling and Interesting Work of the Day. Every Christian, every Spiritualist, every skeptic and every preacher should read it.

HOW TO MAGNETIZE OR MAGNETISM AND Clairvoyance. A PRACTICAL TREATISE ON THE CHOICE, MANAGEMENT, AND CAPABILITIES OF SUBJECTS WITH INSTRUCTIONS ON THE METHOD OF PROCEEDING. BY JAMES VICTOR WILSON.

PURE TEAS. Agents wanted by families, hotels and large consumers. Largest stock in the country; quality and terms the best. Country storekeepers should call or write THE WELLS TEA COMPANY, 25 Paulson St., N. Y. P. O. Box 606.

KENDALL'S SPAVIN CURE. This remarkable medicine will cure Spavin, Splint, Curb, Callosities, or any enlargement. AND WILL REMOVE THE BUNCH WITHOUT BLISTERING or causing any sore. No remedy ever discovered equals it for certainty of action in stopping the increase and removing the bunch.

A LIMB LOST CAN BE REPLACED BY AN ARTIFICIAL ONE. These years of practical experience, low prices and good work. ARTIFICIAL LIMBS made from measurement. Elastic Stockings, Trusses, Shoulder and Spinal Braces, etc., sent by mail, holders furnished with the best limbs on Government account. Catalogue free.

ANNOUNCEMENT. THE VOICE OF ANGELS—a semi-weekly paper devoted to searching out the principles underlying the spiritual Philosophy, and foster its application to every-day life.

Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated BATHS. FOR THE TREATMENT OF DISEASE. GRAND PACIFIC HOTEL, - CHICAGO. Entrance on Jackson street.

Psychological Review. PUBLISHED MONTHLY. Subscription, Two Dollars per annum, post free to America and throughout the postal union.

NORRIS RAY, THE CHILD-MEDIUM. A Captivating Book. This is a story of remarkable spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Norris, and the phases of mediumship which she manifested.

A NEW BOOK. "THE HORSE and HIS DISEASES." No one who owns or works a horse can afford to be without this book. It is the complete and practical manual that has long been needed by horse owners.

A HORSE BOOK FREE!! Dr. Wm. H. Hall, Cambridge, N. Y., says: "I have bought books from England that I paid five and ten dollars for, which are not like as well as this book."

Handmade Blade Knives Free. FARM and FIRESIDE is the most popular Agricultural and Home Journal in the U. S. It is written in the home style in a plain, readable, and interesting manner.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD. This compound of the vegetable alteratives, Sarsaparilla, Dock, Sillitanga, and Mandrake with the iodine of Potash and Iron, makes a most effective cure of a series of complaints which are very prevalent among the people.

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemist. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE.

Life Beyond the Grave, Described by a Spirit Through a Writing-Medium. The future life as described in detail by a spirit, through a writing-medium, has been a subject of much interest to the public.

THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC. By W. F. JAMIESON. This work is written in the vigorous, iconoclastic vein, which is so characteristic of the author's opinions on all subjects.

REV. CHARLES BEECHER ON Spiritual Manifestations. 12mo., Cloth, \$1.50. The publishers say this work attempts to reduce the teachings of Spiritualism to some consistent form, and investigate in a spirit of inquiry their relations to both science and religion.

THE ETHICS OF SPIRITUALISM; MORAL PHILOSOPHY, Founded on Evolution and Continuity of Man's Existence beyond the Grave. By HUDSON TUTTLE, AUTHOR OF "Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," "Career of Religious Ideas," "Arcana of Spiritualism," etc.

THE INDIVIDUAL, THE GENESIS AND EVOLUTION OF SPIRIT; THE LAWS OF MORAL GOVERNMENT; ANALYSIS OF MIND IN REFERENCE TO ETHICS, THE AFFECTION, THE PROPENSITY, LOVE, WISDOM, CONSIDERATION OF RIGHT OF THE INDIVIDUAL, OF SOCIETY, CONSIDERATION OF DUTIES AND OBLIGATIONS; DUTIES OF THE INDIVIDUAL TO GOD, OF SELF-CULTURE, DUTIES OF SOCIETY; MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

THE FOLLOWING LIST COMPREHENSIVE OF THE PRINCIPAL SUBJECTS TREATED: THE INDIVIDUAL, THE GENESIS AND EVOLUTION OF SPIRIT; THE LAWS OF MORAL GOVERNMENT; ANALYSIS OF MIND IN REFERENCE TO ETHICS, THE AFFECTION, THE PROPENSITY, LOVE, WISDOM, CONSIDERATION OF RIGHT OF THE INDIVIDUAL, OF SOCIETY, CONSIDERATION OF DUTIES AND OBLIGATIONS; DUTIES OF THE INDIVIDUAL TO GOD, OF SELF-CULTURE, DUTIES OF SOCIETY; MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

Handmade Blade Knives Free. FARM and FIRESIDE is the most popular Agricultural and Home Journal in the U. S. It is written in the home style in a plain, readable, and interesting manner.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

Terms of Subscription, Strictly in Advance. One copy, one year, \$2.50. Six Months, \$1.50. Club of Five Subscribers, and an extra copy to the sender, \$10.00.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts. CHICAGO, ILL., 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 psychological 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 mediably 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? (2) 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 fall 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 earthly life-time as a means of livelihood, but had got rid of now in spirit-life. As if a thing be good were not a joy forever. A more un-Shakespearean 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 psychological 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." "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 unveridical 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-

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 *demonolatry* may be quite as great; and the incautions 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 Akson 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 perfect respect for himself 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 gives rise.

Secret Society.

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 fifty members. There are some ten other lodges in the United States. But little is known about them by the Spiritualists, generally. The objects are eleemosynary 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 JOURNAL 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.

Skeptical Criticism.

The RELIGIO-PHILOSOPHICAL JOURNAL, of July 19, 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 accordance with the wishes" of Jesus Christ himself. If the JOURNAL would deny that Jesus ever lived, or would deny that he lives to-day, let the position be frankly assumed. If it would deny that the essential 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 ascertain something of the character and sentiments of its inhabitants, let it say so. If it would take a stand against the possible progress of spiritual science, let it say distinctly where we must stop to satisfy the JOURNAL.

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 ought 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 JOURNAL 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 Jesus. 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 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 writings 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 writers.

JOS. RODES BUCHANAN.

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 this 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 chimeras 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 Doctor would suggest that we say to Spiritualism, as Canute 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 uncertain, 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 undullerated truth. If our 'skeptical criticism' has meant anything, it has surely meant this, and no more nor less than this.

The "fossilized finality," to which the Doctor objects, is a creation of his own imagination. What we would put a *finis* 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 as 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 inadmissible" 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 Spiritualism, 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 trachea 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! 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 fantasies 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.

Mr. Kiddle's Spiritualism.

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 atheist or a Mohametan, a Buddhist or a Mormon, but a 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 worshipping 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 he 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 just 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 fixed 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 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 Year, 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, Rhode 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 sea 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 JOURNAL. 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 medicine. 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 Danbyborough, the 14th and 15th; at East Middlebury, the 18th, 19th and 20th; at Leicester, the 27th; at Bristol, August 3rd. 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 Rockingham, Vt., and will make engagements in Vt. or North-east 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.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Extracts from the Dhammapada, or Path of Virtue, by Buddha.

WORK OUT YOUR OWN SALVATION. The pathway to salvation self must tread.

He that will false and thoughtless speech restrain, And from all fleshly lusts and wrong refrain.

Through zeal is knowledge gotten (and retained), Through lack of zeal is lost (or never gained).

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

REWARD OF HOLINESS. Far better than a throne, or entering heaven, Or fit to thee were rule of all worlds given.

Kinsfolks, and friends, and lovers will unite To welcome him with dearest heart's delight.

Let him who slumbers once for aye refrain, And not in that delight which bringeth pain.

Let none of evil lightly speak or think, And say, "Tis naught! if not too near its brink."

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

Thou art become like leaves decayed and sere, Behold the messengers of Death come near;

Work hard! be wise! thyself an island make (Above the billows of the stygian lake).

These earthly pilgrimages are now complete,— The road to death hath now no resting-seat.

Work hard! be wise! thyself an island make (Above the billows of the stygian lake).

The Traditional and Real Washington.

Mr. James Parton has an interesting article in the current number of the Magazine of American History on "The Traditional and the Real Washington."

It was Weems' Life of Washington that assisted to call forth the latent mind of Abraham Lincoln.

The story of the garden seeds planted by the boy's father growing up into the name of George Washington.

People who try to make out that the Talmudic doctrines are things of the past, look very superficially.

They forget that Rev. Mr. Baylies, and Mr. Moody, and Henry Varley, and Dr. Withrow, and Dr. Tiffany, and Spargeon, and Beecher, and Bishop Haven, and the preacher of the Congressional Conference that met in Ann Arbor last fall.

They forget that most of these men are representative men of the time.

They forget that when the Methodists bring a preacher before an ecclesiastical tribunal, it is not a Mr. Baylies, or a Dr. Tiffany, or a Bishop Haven, or any other teacher of extreme orthodox doctrine.

They forget that when the Congregationalists refuse to ordain a man to the ministry, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

They forget that when the Presbyterians try a man on account of the character of his religious teachings, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

They forget that when the Episcopalians try a man on account of the character of his religious teachings, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

They forget that when the Unitarians try a man on account of the character of his religious teachings, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

They forget that when the Quakers try a man on account of the character of his religious teachings, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

They forget that when the Baptists try a man on account of the character of his religious teachings, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

They forget that when the Presbyterians try a man on account of the character of his religious teachings, it is not a Dr. Withrow, or Dr. Spargeon, or Dr. Moody, or a Mr. Merriman, who doubts the eternity of hell.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

As a general thing men and women, be they simply investigators or full believers, are averse to sitting in dark circles, and in the past, I have been more or less opposed to them myself; but where the medium has been tried and is willing to be placed under crucial conditions, you see no objection; but when it is a question of a disposition to cheat, and attempt to produce bogus phenomena, then demand the light.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

At this circle, she had met previously only three persons; these I believe only casually. After we were all seated, the medium, in the center of the circle, with her feet resting upon those of some person near her, first felt a cold wave; then a large palm-leaf fan passed around, striking with considerable force the knees and laps of the members of the circle.

Items from Neshaminy Falls Grove.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

The camp meeting at Neshaminy Falls Grove, under the auspices of the First Society, is now beyond doubt a success. Every available means that could be applied to help pay expenses were brought into service by the committee.

The speaker's stand is large and of a handsome design, erected on a gentle slope before which a smooth, blank sea with a seating capacity for a thousand. This is an improvement on the rough 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 oration. His address was profound and rich with thought.

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.

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.

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.

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.

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.

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.

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.

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."

That is a good, honest statement for a Christian 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.

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

Spiritualism asserts and proves, and for thirty years has asserted and proved in the face of these two 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 "Christians" style as "wicked," "infidels" and "heathens," 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 irrefragable that God in this matter is not a respecter of persons; an assertion of which "Christians" especially would do well to take heed. Let us all be brethren. We and all creation are his children.

Dr. J. L. York writes as follows from San Jose, Cal.: I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

Notes and Extracts.

Spiritual manifestations to the non-spiritual are foolishness.

The hum of a tea-kettle paid for is more beautiful than the most splendid air on a piano that is not. Only what we have wrought into our characters during life can we take away with us.—Hum-boldt.

Most of the shadows that cross our path through life are caused by our standing filth our own light. A mother's love, a father's affection, for their children typifies the love and affection manifested by our heavenly parent.

It is an undeposited truth that no man ever made an ill figure who understood his own talents, nor a good one who mistook them. Mediums, as a class, do not differ much from the generality of mankind. It is not considered the part of wisdom to defy any human being.

God is no respecter of persons. The whole human family are his children; and if one can hold communion with the departed ones, then all may. All great souls, including the historic Jesus, have been represented as retiring from the busy pathways of life to meditate and commune with the unseen.

We cannot lay the foundation, it is something that we 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, then man will be welcomed with songs of gladness by the hosts of heaven. No good man ever gave anything without being the more happy for it, unless to the undeserving, nor ever took anything away without being the less so.—Lander.

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 cheeks 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-pictures.

Beligion, to be of benefit to the race, should be based upon love and not fear, because the characteristics of Deity are love. Fear is an enemy of the race, and whatever is detrimental to man's highest good is in enmity 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 aspires.

The longer I live the more do I become satisfied 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. Elliot.

Dr. Slade in San Jose, Cal.

Dr. J. L. York writes as follows from San Jose, Cal.: I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

I have heard and read many accounts of the mediumship of Dr. Slade, but seeing it is known rather than believed, we have lately paid us a visit at San Jose, and were invited to witness his wonderful manifestations of spirit power.

A Voice from Prison.

To the Editor of the Religio-Philosophical Journal.

The JOURNAL 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 little of the expressions of gratitude and pleasure which I have heard about the kind friends who so promptly and generously responded to my appeal.

Those who suffer under this insanity are generally the most innocent and harmless people, who are liable then to accuse themselves of the greatest of imaginary crimes, and have so much intellectual cowardice they dare not reason about those things which they are directed by their priest to believe, however contradictory to human apprehension, or detracting to the Creator of all things. The maniacal hallucination at length becomes painful that the poor insane flies from life to become free from it.

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 already unbalanced. 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. 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 effort. 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 noble paper an account of a wedding in the land of spirits. We are told, however, "They neither marry, nor are they given in marriage." Spirits have told me they "know nothing of time or space; can't measure it," then, again, they have rapped out their age, length of time since they died, distances of places, etc. 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 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 no more 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.

A Curious Dream.

A little incident occurred in connection with my communication which appeared in the JOURNAL of May 31st, 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 a date which she did not remember. The dream was very vivid; that she saw Carrie as perfect and natural as at any time in life, and conversed 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 her what I had written concerning my visit to Mother. 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 simply a curious incident, and as such I give it.

The Divining Rod.

I saw an article in the JOURNAL of the 28th ult. in regard to the Divining Rod. I am now fifty-eight years old, and I suppose that I have designated more than one hundred places where to dig for water; occasionally I could not tell the depth to water; now, however, I rarely fail. It is said by writers on this subject that some use chalk and metals, all well as water, attract the rod to their hands. I am called a water witch here. The distance of the water from the surface I find by walking away from the water, at right angle, until the rod turns back to the starting-point; that is, the place where it was first attracted. The reason I sometimes fail to tell the exact depth to dig in this country, is because we often reach chalk before we reach the depth to which being correct, and if no chalk, the depth to the water can nearly always be told.

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: Oeri timor.—The fear of hell. Many theistic preachers, among the Methodists successfully inspire their terror and live comfortably upon the folly of their hearers. In this kind of madness the poor patients frequently commit suicide, although they believe they run headlong into hell, they dread it. Such is the power of oratory, and such the debility of the human understanding!

Philadelphical, July 25th.

JOHN A. HOOVER.

Michigan City, Ind.

ROBT. A. GOODALL.

Yours truly,

JOSEPH BRALA.

Wm. Green, of Mass., writes: Brother Davis' articles upon the Philosophy of Crime, and the Curse of Criminals, are the best productions upon those 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.

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: Oeri timor.—The fear of hell. Many theistic preachers, among the Methodists successfully inspire their terror and live comfortably upon the folly of their hearers. In this kind of madness the poor patients frequently commit suicide, although they believe they run headlong into hell, they dread it. Such is the power of oratory, and such the debility of the human understanding!

Those who suffer under this insanity are generally the most innocent and harmless people, who are liable then to accuse themselves of the greatest of imaginary crimes, and have so much intellectual cowardice they dare not reason about those things which they are directed by their priest to believe, however contradictory to human apprehension, or detracting to the Creator of all things. The maniacal hallucination at length becomes painful that the poor insane flies from life to become free from it.

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 already unbalanced. 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. 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 effort. 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 noble paper an account of a wedding in the land of spirits. We are told, however, "They neither marry, nor are they given in marriage." Spirits have told me they "know nothing of time or space; can't measure it," then, again, they have rapped out their age, length of time since they died, distances of places, etc. 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 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 no more 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.

Ambrrose Kent writes: J. L. Potter continues to minister to us once a week at Wonevoo, Wis. We have a hall that any one can occupy free, who wishes to speak upon Spiritualism or any other subjects of interest, and cordially invite such to call.

Jessé C. Butler, the poet, writes: I admire the scrupulous ability manifested in your paper; it is necessary and useful. The fungus superstition seems always ready to spring up in the richest pasture of truth and usefulness.

Wm. Hutchinsom writes: I am watching with interest the various discussions on mediumship and medium, etc. and thank your criticisms are generally just and free from personal offense.

These would be a man must be a nonconformist. He who would gather immortal palms 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. Abolish you to yourself and you shall have the approval of the world.—Emerson.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, and on receipt of the money, will send them by mail or express, as may be desired. If sent by express, the regular rate of postage will be added to the price of the books. For postage on books, by postal order when practicable. If postal orders can not be had, remit by letters.

Orders for books, medicine, or merchandise, of any kind, to be sent by express, to be paid by order, unless these terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'A Treatise on the Philosophy of the Human Mind', 'The Principles of Light and Color', 'The Gospels of Nature', etc., with their respective prices.

Table listing books such as 'The Principles of Light and Color', 'The Harmonic Laws of the Universe', 'The Gospels of Nature', etc., with their respective prices.

THE MOST COMPLETE AND AUTHENTIC HISTORY OF THE DEVIL Reduced in Price, NOW SOLD FOR 35 CENTS.

THE BIOGRAPHY OF SATAN: OR A HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIRMY DOMINIONS.

A DEVIL AND FUTURE ENDLESS PUNISHMENT; OR A HISTORICAL EXPOSITION OF THE DEVIL AND HIS FIRMY DOMINIONS.

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

RATES OF ADVERTISING. Each line in this type, twenty cents for the first, and fifteen cents for every subsequent insertion.

EXPERIENCES OF JUDGE J. W. EDMONDS, IN SPIRIT LIFE. Given Inspirationally by Mrs. Cora L. V. (Tappan) Richmond, in Two Lectures, with a Postscript, "THE HOME OF THE SPIRIT."

JUST PUBLISHED. The Principles of LIGHT AND COLOR: INCLUDING AMONG OTHER THINGS The Harmonic Laws of the Universe, the Etheric Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications.

THE CLOCK STRUCK ONE AND Christian Spiritualist. BY THE REV. SAMUEL WATSON, OF THE METHODIST EPISCOPAL CHURCH.

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

Business Cards. FRANK BAKER & S. W. OSGOOD, NOTARY PUBLICS. HAKER & OSGOOD, ATTORNEYS AND COUNSELORS.

Agents Wanted. AGENTS WANTED to sell Dr. CHASE'S BOOK "New Free Love. You don't pay money." Address Dr. Chase's Printing House, Ann Arbor, Mich.

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the PRIMAL CURSE.

FIRST SERIES. INCIDENTS IN MY LIFE BY D. D. HOME.

THE CLOCK STRUCK ONE AND Christian Spiritualist. BY THE REV. SAMUEL WATSON, OF THE METHODIST EPISCOPAL CHURCH.

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

THE GOSPEL OF NATURE BY SHERMAN & LYON, Authors of "The Holies Globe."

Physicians. THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, THE ONLY one who has a large, highly illustrated book on the use of the Magnetic Treatment.

Would You Know Your Ownself With A. B. SEVERANCE, THE WELL-KNOWN Psychometrist and Clairvoyant.

CLAIRVOYANT HEALS. Dr. D. P. KAYNER, The Well-Known and Reliable Clairvoyant.

NO CURE! NO PAY! Dr. KEAN. 173 South Clark St., Chicago.

Poems of the Life Beyond and W. Edited and Compiled by GILES B. STEBB.

Hudson Tuttle's 'Worship of Nature' or 'The Philosophy of Spirit'.

STARTLING FACT IN MODERN SPIRITUALISM. BY N. B. WOLFE, M. D.

MOORE'S "UNIVERSAL ASSISTANT" and Complete Mechanic.

CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!



transpired, even to the most secret incidents in the family circle. In fact, he knew everything about every body, 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 exclaimed, when she had related the conversation to him. "I implore you to tell me the truth about it!"

"There is but one fault in the story," said Mr. Fletcher, "which is, that I never practiced as a clairvoyant in New York in my life, and have never spent more than forty-eight 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 lesser 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 unbecoming a manner. One strong argument against this explanation is, that it would evidently take more than the fees which a clairvoyant 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. Messer and Baron von Reichenbach consider the peculiar influence of crystals and magnets upon certain sensitive persons, to be attributable to the mysterious power of odyllic 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 crystal ball to look into. The steady gaze of the seer upon an object of this kind, appears to have somewhat 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 perfect 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 crystal seeing may be used the following anecdote is of interest:—

Two persons of our acquaintance called upon the fashionable clairvoyant one day, and were anxious to obtain some information 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 no 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 occasion, 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 destination?"

"At what time?"

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

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 astonishment 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 already received. No; but it will be received very soon."

The lady replied: "I have a friend in Australia, 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 vista 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.

"Wast 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

some kind of gate ajar before them—some mysterious opening of dreams, presentiments, 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 fight no more."

Such a state as this when the body is no longer a cumberance 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 silent 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 the JOURNAL, Mrs. R. C. Simpson, of Chicago, 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 séance was given in the afternoon 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 unnecessary. The tests by slate writing were very good. The flower manifestation was not satisfactory, because only one flower was produced, and that not under the rigid test conditions which accompanied the manifestations in the forenoon. 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 delineation of his peculiar traits of character, making some allusions to his previous history. Many things were mentioned, of which I had not the least knowledge of information. When the medium finished her remarks, Dr. Hurlburt turned to me, saying, "It is true to a dot." Many other mental tests were given by Mrs. S. while at my house affording 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 on a charge of murder. Dr. Hurlburt has already entered upon an extensive and lucrative practice. He is a man of eminent ability and was formerly one of the leading members of the Ohio Conference of Ministers of the M. E. Church. He is now a member 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 Superintendent of the M. E. Sunday School of this city, came to my house for a private séance. Flowers were produced in their presence, while the medium sat at arm's length from the table and her hands were both firmly held by Mr. Ellsbury.

While seated at my table in presence of Mr. Foster, Mrs. Simpson who is wholly unacquainted with Mr. Foster's wife, personally or by reputation, briefly delineated her peculiar characteristics. Mr. Foster expressed great 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 culture 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 investigate 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 repelled 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 Beelzebub, the prince of devils." 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 poetry 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 language 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;" "Whatever a man soweth that shall he also reap;" "The world is my country and all mankind my countrymen!"—Verily the Devil has become a saint at last!

But they say Spiritualism is doing immense 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 bosom of the Almighty's shield."

J. B. YOUNG.

A LATER COMMUNICATION—BIGOTRY RAMPANT.

The commotion recently occasioned at Marion, Iowa, by the visit of Mrs. Simpson, has not yet subsided. On Sunday morning, July 27th, Rev. E. Miller, Methodist presiding elder of this district, preached 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 combated 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 driving nonsense, wholly unbecoming his character and reputation as a preacher, and was the most false and cowardly attack upon the advanced 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 particularly against investigating the phenomena of Modern Spiritualism, saying, "We might as well investigate the fine 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 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, "Ery all things, and hold fast that which is good." Brother Miller says, "Do not investigate."

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 disturb 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, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering 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 convictions. 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 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 supernatural origin, are not performed to-day, they never were, and that the accounts of miracles set forth in the gospels are myths and fables. 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.

J. B. YOUNG.

Beneath the Trees of Euclid.

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 dilapidated, 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 hillside 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. Sunday, the 27th, was the day appointed for the "praise meeting." It was a perfect day, and from beginning to end the arrangements were so thoroughly complete everything moved in choir harmony.

The "Tabernacle Choir" sang as excellently under trees as in that great building. The prayer by Mr. Lewis was an invocation of the spiritual philosophy. Although the attendance was estimated at five hundred, such was the eagerness to hear that it was observed even on the borders of the crowd there

was no talking, as is usual, but the profound quiet of a church. Representatives of all the city papers were present, and the morning 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 duet undertaking to write down "Spiritual manifestations" as delusions, in a recent newspaper article declares these two points conceded:

- 1. That spiritualism—a delusion allied to clairvoyance—is rapidly dying.
2. That during the past few years the popular belief in clairvoyance itself is sensibly declining. A good test was the Mollie Fancher discussion, which pretty clearly proved that large numbers of excellent people in this country are half inclined to prefer the demonstrably true to the demonstrably false.

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 spiritualism as a possible and therefore credible phenomena as possible and therefore 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 incredulity 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 qualifications. 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 modest.

Indeed, we can scarcely be said to possess much exact science. Every later explorer leaves behind what his predecessor had, and we are often obliged to lay anew the foundations of systems of thought. When Kopernick oversteer 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 presumption as well as the arrogance, is astounding.

The goal of modern exact science seems to be the elimination and expulsion of God 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 oyster 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 requires 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, 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 eager to hide or miss the truth as the simple ones who profess incredulity to keep themselves in countenance among fashionable people.

The case was neither half-explored nor half-explained. In part, the preternatural sensibility and the like were so named 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 medical men denominate Hysteria. Seers are out of taste. We want facts, wherever we may find them. It is not enough for a scientist or a pathologist to name a condition, and presume that the name explains everything, for it does not. "Excellent people" are by no means satisfied that psychological professors correctly or even candidly accounted for the case of Miss Fancher. It is child's play to use contemptuous or arro-

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

Passed to Spirit-Life.

Passed to spirit-life, at 3 o'clock on the morning of July 25th, 1879, Nell Pittle, infant daughter of Bro. Chas. G. Robinson, postmaster at Campbellburg, Washington Co., Indiana.

Passed to spirit-life, from the residence of E. W. Eckel, Vincennes, Indiana, Mr. Wm. S. Hackett, aged 34 years, 9 months and 23 days.

Mr. Bickett was born at or near Camden, N. J., Sept. 21, 1845, and was married to Anna Peirson in Miami Co., Ohio, Dec. 25, 1865. He was raised a believer in the orthodox religion, and continued in the same up to middle life, when he was convinced of the reality of spirit communication, from actual demonstrations, and remained true to his knowledge of these facts to the last. To his family he would say, grieve little. Husband and father is not dead, but gone before, and to-day takes 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.

Wm. C. THOMAS. Vincennes, Ind., July 29, 1879.

BENSON'S CAPSINE POROUS PLASTER

CELEBRATED THE WORLD OVER.

The manufacturers were awarded the highest and only medal given rubber plasters, at both the Centennial and Paris Expositions.

Far superior to common porous plasters, liniments, so-called electrical appliances, &c. It is the best known remedy for Lame and Weak Back, rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capsine Plaster and see that you get nothing else. Sold by all Druggists. Price 25 cts.

Mailed on receipt of price by SEABURY & JOHNSON, 21 PLATT STREET, NEW YORK.

NEW RICH BLOOD

Parson's Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take I put each night from 1 to 12 pills, until he is restored to sound health, if such a thing is possible. Sold everywhere, or sent by mail for eight letters each. T. N. JOHNSON & CO., Bangor, Me. 25 25 19

\$66 a week in your own town. Terms and full outfit free. Address H. HALLETT & CO., Portland, Maine.

THE SARATOGA OF THE WEST, GRAND HAVEN, MICH.

The coolest and most popular resort in the entire NORTH-WEST.

THE CUTLER HOUSE

is the best hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Trains arrive at 10 and 12 o'clock, and by the week end to 11:30. The U. S. Signal Service gives Grand Haven a record of from 10 to 12 degrees lower during the summer than any other known resort. Good bathing, good fishing, and plenty of minnows, tackle, etc. Good boating and plenty of summering. Surf bathing in Lake Michigan. Hot Springs. Magnificent Mineral Springs opposite the Cutler House.

Sufferers from Hay Fever will here find sure relief, and we believe entire immunity from that dread disease. For corroboration of this statement we refer by permission to the editor of this paper.

D. CUTLER, Owner and Prop'r. JOR H. SPIES, Asst. Manager. T. F. PICKERING, Manager.

RAIL ROADS—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—42 Clark street, Sherman House, and at depot. COUNCIL BLUFFS AND OMAHA LINES. Depot corner Wells and Kinzie streets.

Table with columns: Leave, Arrive, Time. Rows include Pacific Express, Sioux City and Yankton Express, Omaha and Night Express, etc.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Table with columns: Leave, Arrive, Time. Rows include Milwaukee Fast Mail, Milwaukee Special (Sunday), etc.

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Table with columns: Leave, Arrive, Time. Rows include Green Bay Express, Fond du Lac Express, etc.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Table with columns: Leave, Arrive, Time. Rows include Des Moines Express, Omaha Express, etc.

CHICAGO ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West side near Madison street bridge, and Twenty-third street. Ticket office at 124 Randolph street.

Table with columns: Leave, Arrive, Time. Rows include Kansas City and Denver Fast Express, Springfield, Ill. and Louisiana, etc.

J. C. McWILLIAMS General Manager. JAMES CHAMBERLAIN, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—Daily except Sundays, except Saturdays. Daily, except Mondays, Tuesdays, Wednesdays and Fridays. Through Sundays and Mondays, Saturdays only. Through Saturdays only. Through Saturdays only.