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

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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 dignity; no people more credulous and childish than average humanity upon whom to exercise its sway. Here in our cosmo-politan 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 overwhern and swallow up individuals of certain constitutions, so that they become the servants, as it were, of their own visions. Call these visions hallucina-tions, phantasies, or spiritually and sub-stantially objective realities, the fact remains that the seer cannot escape from them. He meets them at every turn. He cannot shake hands with a stranger with-out catching a glimpse of that person's se-cret life, or being touched by a shadowy forboding of his future. He cannot enter a house but he sees the shapes which haunt it: "ghosts" which are successful to have 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

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 spiast 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 mo-ment by the Imperial Government. The ancient Greeks had the secress whom they called the Pythoness or priestess of the or-acle. Among the North American Indians there is the medicine man. The Romans had the Augurs and the Sibyls. In London we have the "professional clairvofant," who is recognized, if not by the government yet by statesmen who compose it, and by many a member of that inner govern-ment of fashion which has its own laws.

intense realization of other lives, the sor-

rows of which are told to him without

voice or moving lips; he is torn by enter-ing into the loves or hates of those around

Who countenances professional clairvoyants? That is a wide question, for the pre-ternatural 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." 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 patiens 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 sys-tem of divination is based upon an astron-omy which is utterly false. It is curious to observe how the gift or quality which we call clairvoyance is cloaked with them under the guise of this altogether absurd sys-tem. They believe that the earth is fixed, and that it rests upon the head of a serpent, 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 devent-Indian 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 hore scope cast. Thus we find something which seems pure superstition, and which is founded upon a totally faliacious 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 clair-voyance of America and England. The form of inquiry is simple in the extreme. The astrologer receives from the parent, or the inquirer, whoever he may be, the date of the birth, and not only the day of the month, but the hour of the day; and some times 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 says the astrologer, result in his assigning to the subject of inquiry the influence of the wrong planet.

The appearance of the planet, when in conjunction with other planets, and under the action of the sun, indicates the incidents of life. The wording of the horo-scope is metaphorical, and frequently full of ambiguity. Where the astrologer sees in the form of the planet an event of the precise nature of which he is uncertain, he has recourse to pictorial illustration, and will draw a small symbolical image on the margin of his manuscript, and often it is only after long years that the meaning of the figure is suddenly discovered. A friend of the writer's whose horoscope was cast by a Brahmin astrologer, verified an ambigu-ous illustration of this kind in a remarkable and interesting manner. On the mar-ginal border of the paper was drawn the figure of a horse running away at full gallop, with the rider thrown and lying on his back. In after years on referring in curlusity to the document, he remembered the loss of a valuable appointment on the very day on which the horseman was depicted as flung from his saddle. The same 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 fudicrous and un-

foreseen realizations of the astrologer's predictions. A child was taken to a cele-brated diviner that he might unroll the map of its future. Amongst the events foretold was the death of the father on a certain day. The predicted hour drew near and the father of the child in some 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 by 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

The astrologer, unmoved, replied:
"It is not 1 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 astrol-oger, 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 be-yond 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. pervants, 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, exclaim. on the appearance of his visitor, exciaining, "Oh, sir, you are here. I know what you are here for; you come about the jug. Well, I see it—I see the man who took it. Oh, the bad man to take it from you who was so kind to him; he is hiding it; he has a little lamp in his hand; he is all marked with small-pox." Returning home, the master summoned before him the culprit with pock marked face, who on being charged 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 thier grew pale, whimpered and brought out the ing.

The seer seems to have the power of give

written in red and black ink, on ordinary aper prepared in arsenic, and glazed over The predictions of our professional clair-voyants have hardly arrived at so exact state as to be meted out according to the size of the 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 marvelous 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 clergy man, who, however, paid no attention what ever, 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 quistly seated at his deak. But as he continued to look at him, and grew very pale, Madame Z—again asked, "What do you see?"

He replied, "I am only looking at that gentleman who sits at the desk writing As he replied to her, he noticed that Madame - changed color, and began to tremble very much.

All she said was, "You are mistaken. There is no one sitting there."

But looking around again at the clergy man, he replied, "Oh, yes, there is; he h been sitting there ever since I came in, but he must have left the room for a moment,

as he has changed his clothes." Madame Z. answered emphatically, "There is no one sitting there," and to prove her words correct she went to the chair by the desk and lifted it up, showing positively that it was empty. She was extremely agi-tated, and as she put down the chair she exclaimed, "Then you have really seen him It was evident that she understood who was referred to. "I think we will go upstairs," she then said, and moved to leave the room but the clergyman at once stepped before her and led the way out of the door. Mr Fletcher seeing him so plainly, followed him, and Madame Z. kept close behind The clergyman went before them up the stairs and stopped at the back drawing-room door. Mr. Fletcher followed the ap-parition, and when it paused at this door, opened it. Madame Z., strangely enough as it would seem under ordinary circumstances, followed Mr. Fletcher while he led the way in her own house—a house too, which he had never been in before. In this way they entered the drawing-room, which was dimly lit. Madame Z. all the time was trembling violently, and much agitated. They sa 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 Marame Z., "May'l 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., "Flease 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 extants 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 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 this some words of comfort and kindness were added, which, however, only added to the agitation of Madame Z.; and when Mr. Fletcher awakened from the 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 stanging in this house in a metallic case.

Madame Z—, went on to tell het visitor the troubles which this arrangement had brought upon her. Ther house had been so disturbed by the apparition of her father, that she was unable to get any servant to remain with her in the house at night. Beremain with her in the house at night. Being descrited 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 up-

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

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 . 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 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 quitehear to me. I feel under the strain of great excitement, as if I was playing a tragedy, and was lost in the part."

Colonel C. H. surprised everyone present

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

But a still more puzzling and less explica-ble instance of this kind of vision occurred, when a certain Major C. presented himself, as he says, as a complete stranger to Mr. Fletcher, who, bye-the-bye, has the largest professional clairvoyant practice in London. On this occasion he was in a state of trance. with eyes fast closed by the abnormal sleep. Major C— put into his hand a small 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

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

"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 ex-claimed, "Now, I see you fall—you are wounded—oh, there is something else which 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 treuble, and it is connected with the contents of the envelope."

To you think the acorn contained poison.

"Do you think the acorn contained poison,

"Do you think the acorn contained poison, then I" naked Major C—.

"You might exil-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 fractinating power, prediction. Most people would hesitate in the loquiry, 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 eft 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 estab-lishment in Ireland. Dr. M—coverhearing 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 unfitted for a permanent residence, he soon left it. Then for a while he remained without occupation, and at last wrote to his clairvoyant asking him for another prediction. The reply was simply a repetition of the end of the former prediction. Since then Dr. M— has entered upon another spointment, 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 membere of their own family who were with him in Zululand. The operator therefore

asked the clairvoyant, "Can you travel for me?"

"Then will you go to Colonel Pearson. Do you see him !"

"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 com-plete blank; it is a page upon which no word is written." On two occasions these words were repeated to him, and the whole thing was booked 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 seership gave rise to an amusing incident recently, which reminds one of a romance by N. P. Willis, and seems more in place in a sensation novel than as an actual incident at a London dinner table. One of the London beauties, magnificent creature, tall and fair, was pres ent 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

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

"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. no attention to the conversation

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

If I understand your position, it is, that the

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

Moreover, after the book was published, it vas 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? Be-cause they are not of practical every day use." "I know," says the author of Arbula, the Divine Guest, ' a merchant on the Long Wharf, Boston, who, finds a guide to his business affairs each day by consulting spirit friends and associates." Is it to this "tame and im-potent conclusion," O gifted seer, that a life study of Spiritualism has brought you? If some of the communicants in my book had only pointed out an unknown El Dorado, oh! how heavenly the messages would have been!

But it seems that it is their Christian character that condemns these messages as false and deceptive. From this amazing judgment appeal to such noble representatives of Spiritualism as Dr. Peebles, Dr. Buchanan, and many others, from some of whom. I have received most congratulatory and encouraging letters in regard to this very phase of the subject; and I emphatically say, that if to become a Spiritualist I must cease to be a Christian, I shall never enter the ranks of what some call the New Dispensation. This grand Spirituslistic 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 Spirit-ualism 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 r ligion 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

ditional 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 trutic, and in parity of heart."

In opposition to all this, the editor of a journal which represents Spiritualism (Mind and Matter) accuses me of an attempt to "Christianize Spiritualism," on the supposition that I have made a "discovery," for sooth! that "Modern Spiritualism and Christian Spiritualism, or Christianity, are one and the same thing." Well, I believe that, long before my book was thought of, a Spiritualist not unknown to fame, one Dr. Crowell, wrote a book entitled "Identity of Primitive Christianity and Modern Spiritualism;" and Dr. Pebbles has lesued an able tract under the caption of "Christ the Corner Stone of Spiritualism." What becomes of my sot-algant "discovery" after that?"

As to the imputation of "deceiving spirita"

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

but I think, if Spiritualium 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. God, the Infinite, the 'Almighty reigns, and has given us a standard of goodness, truth, and purity; and we cannot go astray if we scrupulously adhere to it.

Very truly yours, HANNY KIDDLY

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. Other prominent Spiritualists seem to have formed quite a different estimate of my critical conclusions from the one entertained by Prof. B. My "Leading Medium" rrespondent avers that they were "to the oint," just what I ought to have said." that "called things by their right names," etc.; while the following expressions of approval and encouragement, all received by me from leading Spiritualists, each one of whom has done, probably, as much to advance Spirit-ual truth as my critic, indicates that the thinkers and workers in Spiritualism are

far from being unanimously in sympathy with Dr. B.'s unkind expressions towards

(1.) "You are doing good service to the cause of Spiritualism. Just what was needed. It is time the chaff was blown away: You are doing strong work! Dr. J. R. 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 your recent communications. Good angels in and out of the form bless you!" (4)
"There are some noble souls here and there
on this 7th rate planet, and you are showing yourself to be one of them;" (5.) "I know that you are inspired by the angel-world in the good work you are doing;" (6.) "I know of no one doing as much needed work in the spiritualistic ranks as yourself, and you need not be troubled about the criticisms that are offered, as I judge you are not;"
(7.) "You are letting daylight into d-b-l-c-l
Spiritualism; and here is hoping your pen won't be idle a single day in this much needed reformation;" (8.) "I believe that 'the gods' inspire you in your work;" (9.) "You are doing a most excellent work in exposing the rubbishly character of a great deal of trash that has been passing for angelic truth;" (10.) "We have been cursed by some of the greatest scalawags that ever lived but you are making it hot fer some of them and I am heartily glad."

Dr. Buchanan takes exception to my vi tuperative 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 jus-tice to all, scrupled not, at all times, to denounce, in language much exceeding in vio-lence and invective aught I have ever said the wrongs of African slavery. From no lack of charity did the intrepid moralist hurl his anathemas against crime and vil-lainy; but from the supreme love of truth, right, justice and from the all-comprehensive benevolence, that sat enthroned in his ever-active brain, originated his burning dery words of scathing sarcasm and fierce invective. And yet Garrison was a mild and gentle non-resistant, a lover of peace, harmony, brotherhood; one whom the world exception to my seeming harshness of criticism towards vicious theories and immoral practices, I can reply, in the words of Garwritten to in reference to h severity of language: "I am aware that many object to the severity of my language but is there not cause for severity? I will be as harsh as truth and as uncompromisbe as narsh as truth, and as uncompromis-ing as justice." Without intending to in-stitute a parallel between Mr. Garrison and myself, intellectually or morally, or between the anti-slavery reform and the reform of abuses in Spiritualism, still the same spirit that animated the great and good Garrison may, in a smaller degree, be exemplified in the Spiritual reformers of our day, zealous for the correction of the lesser evils cropping out in present-day Spiritualism. Among other great moral reformers who vigorous ly attacked crying evils in church and state "calling things by their right names," the names of Jesus, Luther, John Quincy Adams, Henry C. Wright, etc., present themselves. Nevertheless, as previously stated, a modification in my critical tone has been determined. determined upon; and, despite his presum' ably humerous anecdotal sneer in connection therewith, even Dr. B. in time may have to acknowledge its actualization. Speaking of Garrison, it is well known, that, while he was zealously fighting his way against his myriad opponents, the easy-going eulogists of "peace" and "harmony," the Buchanans of his day, were shocked at his bold, merciless onslaught upon injustice and oppression. Like Dr. B. now addresses me, so did these indifferents, these do nothings, address him. His course, in their opinion, "however earnest and honest, was still somewhat puerile—deficient alike in patience, calmness, courtesy, and comprehensiveness of thought. The puerility, however, both in his day and ours, rests not with the earnest, honest advocates of unpopular reform, but

with their critics and opponents.

For Prof. Buchanan to criticise me for vituperative and intemperate language, is a notable instance of "the pot calling the kettie black." As a controversialist and par-tizan, Or. B., for at least thirty years, to my knowledge, has been an undoubted master in the use of vituperatios, invective, and intemperance in language. His criticisms of opponents, in his Journal of Man, thirty years ago, were unsparing in their severity; while his attack upon A. J. Davis and his writings therein were not only bitter but in some instances extravely united. writings therein were not only bitter but in some instances extremely unjust. Dr. It asserted that "Nature's Divine Revelations" and Davis' early writings were deficient in any exemplification of the principle of justice, any comprehension of, or appeal to the principles outflowing from the faculty of conscientiousness; a statement untrue, self-evidently so, to every reader of Davis' works, and one which every lover of truth and justice will characterize as some what puerile," while Dr. B.'s controversial writings in general attest that he is "deficient in patience, calmness," courtesy, and comprehensiveness of thought." A year or two ago Dr. B. published, in the Popular Science Monthly, a reply to Dr. Carpenter et al. upon Spiritualism, which for vitureration, abuse, invective and intemperance of language, outheroded Herod. A scientific

trestise in such a periodical, especially up-on 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; incontinence of vituperation is 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 feotsteps 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 maught but the plain, simple truth, wronging no one; of course, being fallible, errors will sometimes creep in. Looseness of language rather in-heres in my critic's words than in mine, as witness all his controversial writings, from his Davis criticisms down to his recent let-ters in the JOURNAL. In his last objurgatory letter he does not point out any example of my "looseness" of expression, but in a former one in the JOURNAL he attempts to indicate several errors made by me in reference to his psychometric experiments, etc Every assertion I made, disputed by him, was strictly true, as I shall easily demon strate at a future time; while in his state ments purporting to be corrective of my errors the wildest "looseness" prevailed making, as he says "confusion worse con-

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

If I have been so foolish as to renounce belief in certain things found erroneous (Christianity, etc.,) and accept other things deemed true (Spiritualism, etc.,) I have nev er been credulous enough to believe that 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 (1) Mary and Jesus have been recently materialized; or that Jesus has posed for tin-types and pho-tographs of himself here in America; or that, a few years ago, at a scance in Jerusa-lem, Jesus, the Twelve Apostles, and Paul met together for the first time on earth since the crucifixion, in order to entrance an American medium in that "Holy City," and thus carry on a conversation with a noted American Spiritualist temporarily therein sojourning. No reference to Dr. H. in the last three sentences, not knowing though his ready acceptance of all kinds of loose" and scientifically unattested phenomena, some certainly fraudulent, and a much larger quantity very suspicious in its character, renders it probable that he would have no difficulty in assimilating these Jesusian marvels with his Spiritualo-Christian consciousness.

. CRITICAL.

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

To she 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

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 cosmical, if not directly to the moral universe." This I shall not criticise. "Spir-itualism," he says, "is a word expressing a high and holy idea, and must not be prostituted by an application to any groyeling 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 voluntative and hence no moral attributes can be predicated; it therefore naturally recognizes nothing above material and carnal attractions in the commerce of the sexes. Amatory proclivities, say they, are established by the laws of nature, and are manifest in unrestrained spontaniety in the animal kingdom beneath us. Why may we, too, not obey the laws of our nature, at least so far as we do not, by transcending the bounds of moderation, bring upon ourselves inconvenient and painful consequences. The only criminal concerned in all this, remarks in substance concerned in all this, remarks in substance one of their writers, is the law of custom which interferes with the greatest possible amount of gratification.' Hence as a general fact, the history of Atheism, Materialism, Infidelity—as I heaitate 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 religious 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 in

The last two statements I, an "Infidel," an Atheist, a Materialist, declare to be un-fair, 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 difference of the sensualism advocated discontinuous and the sensualism advocated discontinuous and the sensualism and the sens free-loveism or sensualism advocated directly or indirectly in the writings of Humboldt, Fuerbach, Vogt, Hæckel, 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, Lewes, George Ellot, Harriet Martineau, Holveke, or Clifford, or in the works of Kneep yoke, or Clifford, or in the works of Knee and, Hentell, 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 sympath 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 preas advocated by Materialists, Athelsts and scientific Freethinkers 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 Athe-ists. 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 prac-tice. No doubt their lives are purer than many who criticise their theory. There are others with whom it is quite likely a low and sensual life; but such a life has no encouragement in the materialistic philoso-phy, which teaches that chastity and mar-ital fidelity are among the highest virtues of civilization. This can be clearly shown from the writings of Materialists, and from a consideration of the science of ethics, as taught by Materialism.

The names of cerim Free-lovers are riven; but none of them are Materialists. Mr. Hey wood says that he is not an Infidel, but a Christian. At least so I read in a report of one of his speeches. He is certainly not a Materialist or Atheist. As to Mr. Bennett justice to him requires the statement that lustice to him requires the statement that 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

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 Athelsm and Ma-terialism, 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. HBROWN.

The first use of any new thing is the arrest of attention. Curiosity, fortunately, is a prominent trait in human nature, and it ood comes to man: "Seek and ye shall find." "Seek first the kingdom of God," etc., and not yet has man "Seek first the developed off the plane of ignorant curiosity so as to always make advance beyond the brute creation. The deer, seeing the hunt-er's flag on the plain, draws near to see what the new thing is, and to-day the masses are content simply to see, and unless, forsooth, a money making good is seen in "the new," they ask not, "Cut 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 emo-tion thus produced is rarely utilized. Ac-tion 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 out-ward manifestation of the religious emotion, in shout, prayer, dance, ecstacy, or bod-ily torture, and the less the practical effect upon life and character. But not always does religious fervor expend itself thus. These are only the intermittent springs of spiritual power, and like the freshet, they fill the stream of life, bursting all barriers, clear the stream of obstacles, deepen its channel and bring to the valleys rich soil and moisture. Better this than nothing; better be revived in a prayer meeting once year than never to be moved spiritually; better fill up with power and open the escape valve of prayer, than never to be a receptacle for the divine affatus. But the persistent, steady flow of the stream, turns the wheels of industry; and the locomotive closes the escape valve when it carries freight or passengers. The religious feeling when controlled, expresses itself in liting when controlled, expresses itself in interature, beautiful poems and essays, dramas and scientific treatises; parables and orations are born of it; in art it gives us pictures and statues; in mechanics inventions and improvements; in civil engineer-

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 carousal, 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 stimulaliation 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 un-toward conditions of life, or for the devel-opment of the individual character. Indirectly there is this result, as the flow of good feeling must affect character and organism for the better.

As the flag draws the deer, so phenomena have drawn many to the scance. 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 ebulli-tion of feeling that prompts not to any selfdenial for the practical improvement of the race. As the novel reader weeps over the sorrows of the heroine, and turns suffering from the door callous to its plea; as the theatre goer weeps over the tragedy on the stage and has no tears for the real tragedies of life around him; as the Negrophobist grows enthusiastic over the suffering of the self-extiled negro to Kansas plains encourages and sustains vile tramp laws that make poverty of the white man a crime, so does the scance 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; aye, even higher than the communion with the loved and angel-born. These are all legitimate, but are primary and intermediate de-partments, and "Come higher" is the cry, and learn that the true use of Spiritualism is the development of manhood and womenhood That the true teaching it has for us is how to develope all our faculties and thus be of greater service to the world. The question one asks of the returning spirits at the scance determines the development of the seeker. "How can I make money?" "How can I win a wife, or position?" "Are you happy?" "In what sphere are you?" "How do spirits clothe themselves?" "How do you travel?" Gan't you materialize?" are specimens of the average questions. Rarely, "How can we improve the channel of communication?" but common, "How can I become a good medium?" and this is asked not because he would be of service to the world, but because he then wouldn't have to go to others for the pleasure, but would have it at home. Selfishness wholly; and ninty-seven times out of the one huhdred 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 bet-ter man or woman and of more use to the world?" But there are such souls, and those the Seer has seen, when he declares there is a "Division in our House!" It is a division only such as comes into all educational systems, a necessity of a higher de-partment, and shall this department be called "Spiritualism," or "Harmonial Philoso-phy," the actions of the Spiritualists will determine. Spiritualism is to-day defined by the rote 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, translates lead 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. Recry human being is in spiritual rapport with the Spir-it-world,—not as a medium in the sense in which by common consent it seems to be used,-f. 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 "psy-chio", instead of medium, as a general term, and use medium to apply to those special cases where the person is only an instru-ment, 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 clairyoyance. 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 "spir-itual 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-eights of our nation are developed in this line? By intelligent culture every hu-man being can grow in all these spiritual powers, and over one-half shall, if rightly instructed, possess these powers in a remarkable degree inside the next century. But our efforts must join with those of the Spirit-world, and we must unite in schools or classes for psychical development, and

not for phenomena.

The time shall come when our colleges will endow a chair of psychical culture, and the fundamental principles of all that goes under the various names of mediumship, psychometry, clairvoyance, inspiration, etc., shall be taught; and, when this shall be done, either to the circles of a few or to a

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 bharacter, and have thus brought disgrace upon the cause.

Is it not time that we begun to realize this, and that our public efforts as Spiritualists be in the direction of unfoldment through spiritualizing mankind, and not as is now too often the case with public efforts, hoist the red 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 teem with phenomena or tests, but leaving these for the scance, 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 Mousehold.

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, were we not brought into ruinous competition with the cheap labor of the south of Europe. Coccons and raw silk are imported free of duty, while piece silk and velvet pay a duty of sixty per cent. Without discussing tariff and free trade, it will be seen at once, that we can do nothing while labor abroad is so ruinously low. In the silk producing province of Venice, near Austria, a recent traveler found that each peasant cottage contained several thousand silk-worms, which are cared for by his wife and child-ren, while he tills the fields. The work of feeding them is light and pleasant, demand-ing only quickness and intelligence. Where the aggregate earnings of the man and his wife amount to only about fifty dollars per year, as in this province, the coet of raw-silk must be, as it is, ridiculously low. Even when large farmers have cocoon-

eries which produce hundreds of pounds, men who are hired to attend them receive but nine cents a day and rations, and women less. The fields of these farms are border-ed by mulberry trees, which are trimmed so closely as not to shade the crops below, while they yield sufficient leaves for the yoracious worms, which wind themselves in costly silken-shrouds. After the cocoons are collected, it takes seventy-five hours of labor to reel two pounds of raw silk, for which work, says our traveler, in the New York Tribune, about ninety cents in our money is paid. In the winding mills, work-women sit in long rows so closely packed that their elbows touch, while their hands are plunged in the hot water in which the cocoons are immersed. She holds the delicate filaments that unwind from nine cocoons, at once, taxing her attention and dexterity to their utmost. This is the hardest part of silk ma-king. If the fibre is exhausted, or a thread breaks, her deft hand must instantly supply what is wanting. It is asserted that a puddler in an iron mill lives in a more comfortable air than the silk winder in Italy. The overseer allows no talking, but he does allow singing. The description continues:—
"Presently they did sing; a high voice started a long note, and others, one by one, joined in the strate. ed in the strain, until the room was filled ed in the strain, until the room was filled with a song that rose high above the hum of the machinery. I never heard music more utterly sad. Those who know the field songs of the slave-laborer, or the croon of the half-starved fefiaheen in their mud huts on the banks of the Nile, know the undertone of hopelessness that vibrated through every note. But it was not the cry of the semi-civilized slave; it was the hopeless, helpless wall of hearts that have known and seen about them a higher life, but that stand seen about them a higher life, but that stand forever despairingly outside the open gates. The women were seemingly of the better Italian type, and capable of the culture of a noble civilization. 'They must come here at half past three in the morning,' said the proprietor, 'and they go away at eight in the evening; out of which sixtee and a half bours they have an and a half bours. half hours they have one and a half hours intermission from labor.' For this they receive what is equivalent to eighteen cents. American money. 'What do they eat?' I asked. 'Boiled Indian cornmeal,' said the proprietor, 'never meat.' 'But they have gardens in which vegetables are raised?' I said. 'I don't know, said the master; 'I never know, where my work results live.' never know where my work people live.'
These are the taskmasters—these the wages -this is the class of skill, and this the heriditary dégradation and poverty with which our American silk growing pioneers are brought into direct competition."

And worse than all, this is the condition

in which thousands of our sisters are compelled to earn their scant and bitter bread. Working under the hot sun of Italy, beside the cattle which are better fed than they; bending over pillows which hold lace finer than cobwebs, in damp, dark cellars; tend-ing cattle and spats upon the lonely Alps, with no fire to cook their food, for months; climbing glaciers and rocks, oner which they bear hay for their flocks, or fuel for the long winters on their bent shoulders; cultivating maize, flax and cereals on the more fertife plains; all these are sad enough, but this picture is saddest of all; for here they are directly capable of a noble civilization which lies just beyond their reach. Every-where, from the old world, rises a constant wail of agony which must pierce the bend-ing skies, and sadden those loving and benevolent spirits who have passed on, and yet who would do good to earth. Can we, wo-men of this favored country, rest selfishly and supinely, while such things be?

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

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

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

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

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

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

The premier of England has allowed a life pension to Mary Howitt, of \$500 annu-ally, in consideration of her life-long litera-

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

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

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

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

The Woman's Medical Colleges of this country are more thorough in their course of instruction every year, and increase in their number of pupils. The College of the New York Infirmary contained fifty students during the last year. That of Penngraduates. Here they have excellent clinical advantages at the Woman's Hospital, where over four thousand patients are annually treated. The Woman's Hospital Medical College of Chicago, had thirty-two students. The action of the overseers of Harvard College on the conditional side of Marvard College of Chicago, and the conditional side of Marvard College of Chicago, and the conditional side of Marvard College of Chicago, and the conditional side of Marvard College of Chicago, and the conditional side of Chicago, and the chicago ch vard College, on the conditional gift of Miss Hovey, of Boston, to the medical department, has caused much discussion all over the country. The majority of the overseers did not recommend the acceptance of the trust of Miss Hovey. President Eliot himself fa; vored the medical education of women, and succeeded in carrying a resolution to the effect, that "it is expedient that, under certain restrictions, women be instructed in medicine by Harvard University, in its med-ical school." The question of their final admittance, apparently, will be only one of

BOB INGERSOLL ON THE JEWS.

An Enthusiastic Eulogy on the Race.

1,417 G STREET, WASHINGTON, July 26th, 1879, HON. J. J. NOAH—My Dear Friend: As a matter of course, I am utterly opposed to the oppression of any class, and regard the action of the proprietors of the Manhattan Beach hotel in reference to the laws as bigoted mean and disgraceful Jews as bigoted, mean and disgraceful. Such action belongs to the dark ages. The persecution of the Jews should bring a blush to every Christian cheek. Nothing is more infamous than the oppression of a class. Each man has the right to be judged upon his own merits. To oppress him or to hold him in contempt on account of religion, race or color, is a crime.

kindly, not because he is or is not a Jew or a gentile, but because he is a human being, and as such capable of joy and pain. If at any hotel a man fails to act in a decent, becoming manner, let him be put out, not on account of the nation to which he belongs, but on account of his behavior. Any other course is unjust and cruel.

course is unjust and cruel.

It will not do for the keepers of public houses to brand an entire rack as unfit to associate with them.

Some of the leading men of the world are Jews, These wonderful people, although dispersed, despised, and for many ages persecuted in all countries where people loved their enemies and returned goed for evil, have contributed to every actions and enriched every art. He who has heard the music of Mendelssohn and Meyerbeer, who has studied the grand philosophy of Spiwho has studied the grand philosophy of Spinozs, and has seen upon the stage Rachel, mistress of passion, hardly unite in the condemnation of the race to which these

condemnation of the race to which these prodigies belonged.

Neither should it be forgotten that the Jews furnished their persecutors with a religion, and that they are the only people, according to the degmas of the day, with whom the Almighty ever deigned to have any intercourse whatever.

When we remember that God selected a Jawess for his mother, passing by the women of India, Egypt, Athens and Rome, as well as the grandmothers of Mr. Corbin, it is hardly in good taste for the worshipers of that same God to hold the Jews in scorn. We should also remember that the Jews we're the only people inspired. All the "sacred" writers, all the "prophets," were of the race, and while Christians almost worship Abraham, not withstanding the affair

ship Abraham, notwithstanding the affair of Hagar, and his willingness to murder his own son; and while they hold in almost infinite respect David, the murderer, and Solomon, the Mormon, it certainly is not perfectly consistent to denounce men and women of the same race who have committed no crima. mitted no crime.

women of the same race who have committed no crime.

The Christians have always been guilty of this inconsistency with regard to the Jews—they have worshiped the dead and persecuted the living.

I can not forget that during the Revolution the Jews prayed in their Synagogues for the success of the colonies. I can not forget that during our civil war thousands of them fought for the preservation of the union, many of them rising from the ranks to the most important commands. Neither can I forget that many of the Jews are today among the foremost advocates of intellectual liberty; that they have outgrown the prejudices of race and creed and believe in the universal brotherhood of man. And in this connection it may not be out of place to speak of agur father. He was a man who adorned every position he held and who as a lawyer, judge, essayist and philanthropist was an honor to his race and to my country.

ocuntry.

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

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.
Every American should resent every in-

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

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

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

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

thing more than mere brute-instinct.— Yankton (Dakota) Press.

Book Notices.

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

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

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

Magazines for August, Not Before Mentioned.

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

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

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Sexual Physiology.

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Modern Spiritualism,

REPLY BY REV. A. A. WHEELOCK, UTICA, N. Y., To a sermon on Modern Spiritualism, preached Sunday even-ing, October 20th, 1878, by Rev. C. H. Garders, Rector of Trinity (Episcopal) Church, Utics, N. Y.

In this pamphlet of 28 pp., the objections against Spiritual-ism and the denunciations hurled against its believers are met and answered. The Rector is defeated, routed and all his strong points captured and his batteries are turned upon himself. It should be generally circulated as a missionary tract, single copies, 10 cents; 20 copies, \$1,00. For sale, whole-sale and retail, by the Beligio-Philosophical Publishing House, Chicago.

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Mr. Kiddle's Defence of His Book.

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

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

That some of these writings may be the promptings of actual independent spirits, is highly probable; but that most of the writings are explainable by some law illustrating an abnormal psychical action in the medium himself, is also a probability. In this dilemma we have no recourse but our reason to settle one of the three questions that emerge: (17 Is the writing from a spirit? (3) Is it from the identical spirit whose name it bears? (3) Is it the simple work of the medium himself, in some state of consciousness, heightened or impaired, but discrete from the normal state?

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

Brought to this inevitable tribunal, this last court of appeal, the communications in Mr. Kiddle's book 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 of beauty were not a joy forever. A more un-Shakespearian sentiment could not well have been invented.

Equally pointless and uncharacteristic are the communications signed Byron, Bacon, Swedenborg, etc. It is impossible to gravely entertain the question of the identity of these. We can only dismiss them as coming either from a frivolous, intruding class of meddling and unscrupulous spirits, or as the fantasies of the medium's own mental activity under peculiar conditions. No theory of adaptation to medial capacities can explain the deficiencies and inconsistencies in these communications, as reconcilable with the notion of identity.

These considerations justify us, we think in classing Mr. Kiddle's book with the large number of similar publications, and with the incredible number of manuscript communications, claiming to come from spirits, and which, if they have any value as paychological curiosities, are worthless, except as warnings to the cause of a Spiritualism seeking proved and provable facts, and unquestionable phenomena, for its basis.

The assumed Christianism of the communications cannot be regarded as any proof of authenticity. Mocking spirits can assume a tode of saintly plety 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 to 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 arbitray, narrow and unverified by the enlarged science to which Spiritualism introduces us.

These considerations also forbid us to be imposed upon, one jot or tittle, by what imagined spirits, speaking through Mr. Colville, Mrs. Richmond or any other medium, may say on this or other subjects. The Spiritualist who has not in his own reason in making a good conference meeting, we an umpire higher than any that any mediated a hall be fully satisfied.

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

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 Alson 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 lifty members. There are some ten other lodges in the United States. But little is known about them by the Spiritualists, generally. The objects are eleemosynary work, similar to other secret orders, and they have the spread of spiritual philosophy and protec-tion 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 these 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 Skeptical Criticism. . .

The RELIGIO-PHII OSOPHICAL JOURNAL, of July 19, under the head of "Inadmissible Claims," says much to which I cordially as-sent, but intimates pretty broadly that Dr. Buchanan is falling among a group of cred-ulous 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 contin ued 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 essen-tial doctrines of the New Testament are the doctrines of Jesus, let it say so. If it would deny that we can communicate with the Spirit-world, with such freedom as to ascertain something of the character and senti-ments of its inhabitants, let it say so If it would take a stand against the possible pro-gress of spiritual science, let it any distinct-ly where we must stop to satisfy the Jour-

The Journal has already given out the command of Canute to the waves, in saying "that things do occur transcending mortal powers, and fairly attributable to spirits,

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

The 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 be-yond 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 de-fense, and a fair presentation of the truth

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 jour-nal 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 myseli alone. I maintain that those who proceed n a scientific manner may acquire some definite knowledge of spirits, their life and sentiments. If the JOURNAL wishes to deny this, it has the legal right to do so, but if i does it will excite the regret of enlightened Spiritualists, but will not arrest their pro-

In cultivating intercourse with the Spirit-world as an adjunct to science, for the derelopment of religious truth, and exaltation of our religious sentiments, we become en-tirely independent of those biblical writ ings which have so long ruled and misled markind, the evil tendencies of which have been to well illustrated in the recent essay by Prof. Denton and by many other able 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 the passage may be construed in two ways; and we get no new light as to the Doctor's meaning from his present communication.

The Doctor asks if we would "take a stand against the possible progress of spiritual science." Far from it. What we want for Spiritualism is a basis of demonstrable facts, not a bed of undemonstrable fantasies. And just here we are at Issue. Where we are in search of the demonstrably true, we object to accompanying any one into the realm of mere chimera and fantasy. When a medium comes to us with a message from Christ, we can only reply, "You offer me no proof whatever of the origin of this message. I cannot reasonally admit your claim."

The Dector 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 thatmaking such progress as we can, but always in the direction of the unadulterated truth. If our "skeptical criticism" has meant anything, it has surely meant this, and no more nor less than this.

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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 fah-

tasy 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 psychametrical 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 ex-

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

The Doctor, qualifying his more positive expressions, speaks finally f "cultivating intercourse with the Spirit-world as an adfunct 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 comincing arguments, the scientific claims of Spir-

"On the first page of the present number the reader will find an eloquent lecture delivered in Boston, last winter, by Spirit Theodore Parker, through the trance medi-umship of Mrs. Gora 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 hesides 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 lifetime; 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

"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, TEVER. Mr. Kiddlettas bear in the Matana efficient of its conversion of the Matana efficient of the M Kiddle has been in the past an efficient offi-cer, 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 Protest-ant, while occasionally worshiping in the Catholic communion. His straightforward, manly course has won for him a host of friends to 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 balf 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 sabscribers whose term of subscription has expired, to the fact that we need prompt action on their part. If any of them do not desire the paper longer there is an easy way to let us know it. We have justly earned what is our due and we want it. We are making strenuous efforts to get our entire list on the prepaid system and shall consummate that end within a few months We have delayed decisive measures until subscribers might feel the effect of a revival of business and the returns from the immense crops. No honest man or woman will take the JOURNAL a day longer without paying for it, or at once notifying us of a 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 lope that appreciation will not stop with words itualism, it makes the following announce-for commendation. Let every friend of the JOURNAL strive to increase our list. We ought to have three times our present number of readers before New Years, and we intend with your help, good friends, to have

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

Bishop A:Beals can be addre

town, 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 18th; at Danby Borough, 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 Bockingham, Vt., and will make engagements in Vt. or Northeast New York, until September 10th, when he attends the Schroon Lake camp-meeting. Address him at his appointments, or at 704 Monroe street, Brooklyn, New York.

NEW SCALE OF PRICES. TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN AD-VANOR: PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year, \$2.50 6 mos.,....\$1.25 Clubs of five, yearly subscribers, sent in at one time, \$10.00 Clubs of Ten, Yearly Sub-

scribers, sent in at one time and an extra copy to the getter up of the Club, \$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to John C. Bundy, Chicago. Do not in any case send checks on local

Special Inducement.

We hardly think the friends of the RE-LIGIO-PHILOSOPHICAL JOURNAL need further inducement than our reduction in the subscription price, to incite them to diligent labor. We, however, feel impressed to make the following offer:

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

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

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

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

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

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

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

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

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

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

"WHEREAS, Orion Clemens hath been, by sufficient proof, convicted of heresy, and af-ter much admonition and prayer, obstinate-ly refuseth to hear the church, and hath manifested no evidence of repentance; there-fore, in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church."

Business Motices.

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

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

Why suffer such distress from Piles and Constipation? Kidney-Wort will cure you.

M. and A. Dwight, of Clear Water Harbor, Florida, desire to correspond with parties in ref-erence to forming a co-operative enterprise in that state. See advertisement in another column.

Ghosts.—Not Cel. Ingersoll's "aristocracy of the air," but real human ghosts. Ghosts that were once healthy men and women, but are now simply the "ghosts of what they ence were." As we meet them, and inquire the cause of all this change, they repeat the old, old story, "a cold "neglected cough," "catarrh," "overwork," or "dyspepsia," "liver complaint," and "constipation," unsuccessful physicians, and remedies. In offering his Golden Medical Discovery and Pleasant Furgative Fellets for the cure of the above affections, Dr. Pierce does not recommend them as a "sure cure" in all stages. For if the lungs be half wasted away, or there be a cancerthem as a "sure cure" in all stages. For if the lungs be half wasted away, or there be a cancerous complication, no physician or medicine can cure. The Discovery is, however, an unequaled pectoral and blood purifier. It speedily cures the most aggravated cough, or cold, and in its earlier or middle stages, consumption. By correcting all irregularisms of the stomach and liver, it readily cures blotches, primples, according a piece. cures blotches, pimples, scrothlous ulcers, bunches;" or tumors. Hundreds testify that it has restored their health, after eminent physicians had failed. For constipation use the Pellets. As a local remedy for catarrh, use Dr. Sage's Catarrh Remedy,

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

ONE BOX OR SIX BOTTLES.—If you are suffer-ing from a combination of liver or kidney disease es, and constitution do not fail to use the cele-brated Kidney-Wort. It is a dry compound as easily prepared as a cup of coffee, and in one package is as much medicine as can be bought in six dollar bottles of other kinds.

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

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

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United States and Canadas Circular containing testimonials and system

of practice, cent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

Basket Meeting of Spiritualists.

There will be a Basket Meeting at Rasmville, Monroe Co., Michigan, Aug. 24, at the residence of John Naggs. A general invitation is extended Liberalist and Spiritualist.

Notice

The Spiritualists of Soloman. Valley will hold a seven days. Camp Meeting at Pleasant Valley, eight miles northeast of Minneapolls, and fourteen miles southeast of Delphos, Ottowa County, Kansas, commencing Aug 21, 1879. Good speakers are expected.

Any Liberal person wishing to see the most desirable place for a location, will do well to visit our county at this time.

Delphos, July 31.

Delphos, July 31. Spiritualist Camp Meeting at Lake

Pleasant, from Aug. 6 to Sept. 3.

Fare from New York to the Lake and return, \$4.50, via New York and Troy Citizens Line Steamers, Saratoga and City of Troy. Leave New York at 5 r. m. Pier 49, foot of LeRoy Street, arrive in Troy at 6 a. n.; leave Troy at 7.40 a. n. by Troy and Boston R. R. (Hoosac Tunnel route), arrive at Lake Fleasant at 11 a. n. Trains leave Troy at 7.40 a. n. and 2 45 r. m. Fare from Troy, round trip, \$3.50.

J. H. Shivil, Secretary, Springfield, Mass.

Union Reform Convention.

A Union Reform Convention will be held at Princeton Centre, Mass., August 29, 30 and 31. Many of the
best speakers in all of the reforms will be present.
Princeton is one of the liveliest resorts in New England
and the best of accommodations can be had at hoteles,
boarding houses and farm houses in the immediate vicinity. Let all interested in any reform come and help
make the meeting a success. The cause is yours and
needs your earnest co-operation. Full particulars will
be given in circulars. Letters desired from friends of
the movement all over the country Address, Conventron, Princeton, Mass.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place August 28, 29, 5¢ and 51, at Alliance, Obrio. The Convention will be held in College Chapel and large College Hall.

The following speakers are exacted to be present and take an active part in the (meeting: Hudson Tuttle, Mrs Emma Tuttle, Dr. J M. Peebles, Dr. Samnel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Etchmond, O. P. Keilogg, A. J. Fishback, A. B. Bradford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritualist Society in the State, extends a hearty welcome to all friends of the cause Every possible arrangement will be made to make comfortable all delegates and visitors to the Convention. As many visitors as possible will be accommodations can be had, by early applying at the Spiritual Healing Institute, for one dollar per day. The Institute adjoins the College grounds, where the Convention will be held. Still cheaper arrangements can be mide for board and lodging by addressing the Chairman of the Committee of Arrangements, S. Bigelow All the mediums in the State are specially invited to aktend. We are already able to announce that many of the finest test mediums in the country will be present. The singing will be conducted by the Independent Church chor, one of the finest choirs in Eastern Ohlo. Those who wish entertainment in the Institute abpul address, at once, R. C. Flower, Those wishing other arrangements, should address, S. Bigelow, Chairman of Committee on Arrangements. Arrangements.

R. C. FLOWERS, ENOS HILLIS. A. W. COATES, W. S. PETTIT, ENOS HILLIS. Committee.

Spiritual Camp Meeting in Western New York. .

The Annual Camp Meeting at Lüly Dale, Cassadaga Lake, Chatauqua Co., N. Y., commences Ang. 14, ending 3, 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R. ten miles count from Dunkirk, N. Y., and eighty miles north from Titusville, Pa. Trains stop at Lilly Dale, opposite the camp, one mile north of Cassadaga depot.

Reduced rates are provided on the D. & A. V. R. R. by getting return tickets. Lilly Dale is on an island in Onseadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, firmishing opportantity for cheap and delightful recreation. Markham's quadrille band is engaged for flaturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomona.

Passenvers on the Philadelphia & Eric R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junction, four miles east of Jameslown, N. Y. Those going by the Eric & Lake Shore R. R. & change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. E. L. Watson, Titusville, Pa.; Jungs McCormie, of Panklin, Pa.; Rev. John Greenhow, editor of the Hornitalia Pritoma, Hornalisville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo. Hen. O. H. P. Kluney, editor Warverly Advects. Waverly, N. Y.; Mrs. Jehny Rhinda, of Mich., symbolic reader; and Lymen C., Hows. Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands.

The managers are especially fortunate in securing the services of Geo. W. Taylor to act, at previding officer. His name is a guaranty of peace, order, harmony and necess.

A Spiritual Meeting.

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

ALLEN SHADLE.

Notice.

The Spiritualists and Liberalists of VanBuren County, Mich., will hold their next quarterly meeting at Keeler Centre, in Mr. John Baker's grove, on the 9th and 19th of August. All come and bring your baskets; will have a picnic dinner on sunday. Good speaking and singing is expected.

By Order of Committee

t Mew Advertisements.

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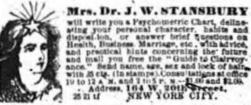
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DR. SAGE'S CATARRH REMEDY

Chair manking them to made the Chair Benetier, G. O. D., wall me delete for assertions them me delete for assertions them is a ment for many its advance; as when restricted, and are will its an offer many; and with off your follows so men than the fore-your follows so men than the deleters; by here appears a specific or a price a species a specific will be found to be found t MOUNTED REVOLVE

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY. Extracts from the Dhammapada, or

Path of Virtue, By Buddha. VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LON-

DON, ENGLAND.

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

He that will false and thoughtless speech restrain And from all fleshly lusts and wrong refrain,
Be ever in his mind restrained—sincere—
With these three roads to goodly actions clear,—
The pathway will attain which walk the wise,
(Whose goal beyond the power of passion lies!)

Through zeal is knowledge gotten (and retained) Through lack of real is lost (or never gained); This double path of gain and loss, who knows Should that pursue around which knowledge

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

REWARD OF HOLINESS.

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

Kinsfolks, and friends, and lovers will unite To welcome him with deepest hears delight, Who, absent long in lands remote, returns Safely to those for whom his bosom yearns; And thus his works receive that man to cheer Who entering heaven, did well while he was here

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

GOOD AND BUIL.

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

Let him who doth the right to goodness cling, Delight in good, for happiness 'twill bring! Unwounded hands may fearless polson take, Nor is there ill for him who doth not make.

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

Think not of good with cold indifference, And say in heart, "It will not recompense," For as by drops the vessel overflows. By small degrees the wise man goodly grows.

FREPARATION FOR DEATH. Thou art become like leaves decayed and sere, Behold the messengers of Death come near; Thou standest at the door of thy exit, With no provision for thy journey fit.

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

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

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

The Traditional and Real Washing ton.

Mr. James Parton has an interesting article in the current number of the Magazine of American History on "The Traditional and the Real Washington." He enters largely into the history of the Rev. Mason Locke Weems, whose first life of Washington is mainly responsible for the fictions concerning the Father of our Country, including that of the cherry tree and the hatchet, which have been so widely spread abroad. There seems to be absolutely no foundation, in fact, for most of these stories. Weems, who was a poor-creature, half preacher, half book-peddler, invented them for his own profit and amusement. He them for his own profit and amusement. He called himself "Rector of Mount Vernon Parish," but Bishop Meade asserts positively that he was never Rector of anything in the world. It is astonishing, in view of the poor character of this work, and the comparative ignorance of it among cultivated people, how strong a hold it has on the affections of the people. Mr. Parton says it is still a standard publication, and has a large and steady sale among the poorer classes.

sale among the poorer classes:
It was Weems' Life of Washington that assisted to call forth the latent mind of Abraham Lin-coln, when he was a ragged, ignorant, bare-footed boy of the frontier, fourteen years of sgc. He borrowed the fascinating little book of a neighbor, and as often as he could snatch a few mo-bor, and as often as he could snatch a few mo-ments he read it with avidity, as hundreds of thousands of boys have done before him, and as thousands are now doing. It proved a costly book to the poor lad, for when it was not in use he was accustomed to place it on a shelf in his father's miserable log but; and one night while the for miserable log hut; and one night, while the fu-ture president was asleep, the rain poured ture president was asleep, the rain poured through a crevice between the logs and, spoiled through a crevice between the logs and, spoiled the precious volume. Books were books on the frontier then. The owner refused to take back the damaged volume, and Abraham was obliged to pay for it by working three days at twenty-five cents a day. The book is still one of the staple commodities of the trade, although the polite world never sees it, and rarely hears of it.

The story of the hatchet was a pure invention, but that of the garden seeds planted by the boy's father growing up into the name of George-Washington, and affording material for a pious lesson, was stolen bodily from Dr. Beattle. Mr. Parton's article is full of new material. He is the first to

was stolen bodily from Dr. Beattle. Mr. Parton's article is full of new material. He is the first to show, for instance, that George Washington, be-fore his marriage, had no family influence back and in other points he disputes the guthority of all previous biographers.

Feeple who try to make out that the Tal-mage doctrines are things of the past, look very auperficially. They forget that Talmage lives to-day. They forget that Rev. Mr. Bayliss, and Mr. Moody, and Henry Varley, and Dr. Withrow, and Dr. Tiffany, and Spurgeon, and Beecher, and Bishop Haven, and the preacher of the Congre-gational Conference that met in Ann Arbey last fall, and the pastor of ohe of the churches of this city, whom I have referred to all live to-day cliy, whom I have referred to, all live to-day. They forget that most of these men are representative men. They forget that the startling, must I not say shocking utterances, which I have quo-I not say shocking utterances, which I have quoted from them, were for the most payt made within the past few months. They forget that while the various denominations are every few months arraigning and trying some minisfer for supposed, laxness of theological views, they none of them ever arraign or try anybody for preaching such dreadful things as I have quoted. 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 defore an ecclesiastical tribunal, it is not a Mr. Bayliss, or a Dr. Tiffany, or a Bishop Haven, or my other teacher of extreme orthodox doctrines, but a Dr. Thomas, whose view of the atonement, they think, does not have in it quite enough of the sacrificial idea; and when the Congregationalists refuse to ordain a man to the ministry, it is not a Dr. Withrow, who teaches that God cannot use a sinner's guilt through the blood of Christ, but a Mr. Merriam, who doubts the eternity of heli; and when the Presbyterian try a man on account of the character of his religious teachings, it is not a Dr. Hodge whom they try because he is too rigid to his Calvinism, but a Prof. wing because he is too liberal.—Rev. T. J. Sungerland.

Personal Experiences and Observa-

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

NUMBER TWELVE.

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 pisced under crucial conditions. I can see no objection; but when it is shown that there is objection; but when it is shown that there is a disposition to cheat, and attempt to produce bogus phenomena, then demand the light. This willingness on the part of some mediums to do all they can for the production of genuine phenomena, is commendable and with none more notably than Mrs. Maud E. Lord. At the house of Fred Haslam, Esq., in Brooklyn, in the winter of 1878, I had the pleasure of first attending one of her descriptions and of the twenty-five persons present. scances, and of the twenty-five persons present several of whom had never sat in a spirit circle be fore, I do not think a single one expressed a doubt as to the genuinesness of the manifestations;—all seemed fully satisfied, and I think could exclaim as did one in the olden time, "Lord, it is good for

as to be here."

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

A beavy masonic gold ring worn by Mrs. L. was with others placed in the hand of a gentleman sitting in the circle opposite of me, at least twelve feet distant; this masonic ring was placed on my finger, and at the same time a voice said, "Martha is here." I said, "Will you put the ring on Fannie's finger inmediately?" This was done, and the latter and "Will you place the ring on Sarahis nie's finger inmediately?" This was done, and the latter said, "Will you place the ring on Sarah's finger." She was sitting on the other side of the circle, and immediately exclaimed, "The ring is on my finger." Before I had left home, I said mentally to the spirit of my friend B, who has several times been alluded to before in these articles. "If the manifestations are genuine I want ticles, "If the manifestations are genuine I want you to place your hand on my knee." This was done strongly and fervently, and it seemed to me as if I could feel his very presence as in the olden time when he lived in this life. When he did this, as if I could feel his very presence as in the olden time when he lived in this life. When he did this, he said in a loud and clear voice, so that every one is the circle could hear, "Nichols, do you remember our last talk. You were right, and I was wrong. I do live." At another time he said equally oud and distinct, "Nichols, this knocks hell out of old Theology," which was a characteristic expression. A brother who passed to the Spirit-world when quite a young man gave his name, "Don Bradley," and also a sharp ringing whistle. Mrs. L., at this time was far away in an extreme corner of the circle, and she wanted to know who was whistling. A gentleman near me was clasped by his sister's loying arms, and a holy kiss impressed upon his brow, the memory of which will go with him through all ages. Another lady, a medium and clairvoyant, had her two spirit children come and talk with her, sit in her lap, and she received loving words and caresses. A gentleman who was a member of the Theosophical Boclety of New York City, had a spirit friend come to him, who had been converted to a belieff in Spiritualism through Mrs. Lord's mediumship, and give him the very grip and password of the society. The gentleman not fully comprehending it, the spirit again came a few evenings later in my own house and repeated it to the gentleman, so that he could understand it, giving his name in full for identification. But the most pleasing and affecting of all the manifestations that were given that evening were to an old lady, who, if my impressions are correct, had never before sat in any cirevening were to an old lady, who, if my impres-sions are correct, had never before sat in any circle, and when the dear companion of her earlier years, with their children and their grand child-ren, came, and the words, "Dear wife," "Dear mother," and "Grandma," feil upon her wondering ears, her soul became full to overflowing with the glad tidings of great by, and with the tears streaming down her furrowed cheeks, she exclaimed, "I am not forgotten. You do still love me." As she departed to her home she might have said as one did of old, "Lord, now let thy servant depart in peace." Mrs. Lord is the only medium in whose stances. I over any where several distinct volces. scances I ever sat, where several distinct voices are heard at the same time; at one time there ere at least alw distinct voices

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

Brooklyn, N. Y.

The Divining Rod.

S. B. NICHOLS.

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 desig-nated more than one hundred places where to dig for water; occasionally I could not tell the depth for water; occasionally I could not tell the depth to water; now, however, I rarely fall. It is said by writers on this subject that bones, chalk and metals, as well as water, attract the rod in my 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 hack to the starting point; that til the rod turns back to the starting point; that is, the place where it was first attracted. The reason I sometimes fall to tell the exact depth to dig in this country, is because we often reach chalk before water, the depth to chalk being correct, and if no chalk, the depth to the water can nearly always be told.

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

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

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

Dyer Station, Tenn.

W. G. CHARK.

Wm. Green, of Mass., writes: Brother Davis' articles upon "The Philosophy of Crime, and the Cure 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.

Items from Neshaminy Fails 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. Immediately be-yond about forty neat cottage tents, are two large stands, one for the dispensing of refresh-ments of all kinds, from the delectable ice cream, down to the California peanut; the other is a large ornamental pavilion, with two long tables, with seating capacity for two hundred, where good substantial meals are served at fifty cents, with six

substantial meals are served at fifty cents, with six or eight colored waiters thrown in, just to add a little of the bon ton. Both of these stands are handsomely patronized, the profits of which go to the funds of the Boclety.

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

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

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

al growth.

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

The package of JOURNALS donated by you for free distribution on the camp ground, were given only to such as we believed were strangers to Spiritualism, but had intelligence chough to read the paper, and Tovestigate the philosophy. They were received with eagerness and gratitude. They were received with eagerness and gratitude, and for your kindness we express in their behalf many thanks.

John A. Hooven. many thanks. Philadelphia, July 25th.

& Voice from Prison.

To the Editor of the Religio-Philosophical Journal.

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 tithe of the expressions of gratitude and pleasure which I have heard about the kind friends who so promptly and generously responded to my appeal. Be assured, however, that their kind interest in, and sympathy for us, in this our miserable condition, elicits from us unprecedented praise and admiration, and it is not lightly received, nor soon forgotten. The hand that will atrive to envelone our shrinking shame in lightly received, nor soon forgotten. The hand the will strive to envelope our shrinking shame strong sympathy, cheering us the while, leading us on until we stand firm and fair before the us on until we stand firm and fair before the world again, is surely the hand of a friend, whose soul is brighter and dearer than that of a pitlless brother, who seeing our helplessness, passes by on the other side. I trust that the silent agency of the JOURNAL—their kindness has enabled me to place weekly before my fellows—will, in many cases, attrodd remembrances, and awaken early refining influences, too often lost, or crusted over. in the rough life of prison. Again accept collec-tive and individual thanks for your kindly sym-pathy and words, and assure the gentlemen who have paid our subscription for its that their kindness will ever be held in grateful remem-brance by many a "boy in stripes."

Very truly yours, ROBT. A. GOODALL.

Michigan City, Ind.

A Curious Dream.

A little incident occured in connection with my ommunication which appeared in the Journal of May 21st, that I wish to give you. On Sunday morning after receiving the Journal containing the article referred to, I went to visit my mother who resides some ten miles from here, and who knew nothing of what I had written. She related to me a dream which she had the night before, of my sister who died last May. She said the dream was very vivid; that she saw Carrie as perfect and 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 consider what I had written consider. by it." I then took out the concering my visit to Motts. Until then, mother did not know that I had written anything. To those who have any faith in dreams, there is food for thought. To me it is simply a curious incident, and as such I give it.

T. J. Mongan.

The President of the Lake Measant Camp Meeting, writes as follows: The Journal of July 19th is before me, and I have just finished feading the article headed "Au Important Step." In regard to stopping the paper at the expiration of each subscription, I think you are entirely right. I believe you will find a sufficient number who are I believe you will find a sufficient number who are so anxious to see the Journal each week, that they will willingly pay in advance to sustain it nobly. I am glad to see that camp meetings are springing up all over the country. We were told by a spirit, at a circle held here shortly after we had decided to hold our first camp meeting in 1874, that the influences from the Lake Pleasant Camp Meeting would extend farther and wider than we had any idea of. The prediction has proved true. We should be very glad to have you visit us in August, that we might offer you the hospitalities of the Association. pitalities of the Association. Wishing you great success, I am

Yours truly, JOSEPH BRALS.

S. H. Garretson willes:— * * I am much gratited that you have reduced the price of the Journal; I hope it will bring it within reach of many more who would favor the cause; also the prepaying system will be an advantage to you and the reader.

F. M. Hinchman writes: That's right; reduce your subscription; demand pay in advance, and map your fingers at duns.

God is not a Respecter 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, ciapping her hands, "Oh! mamma, see the beautiful children." Her mother said "Where?" "Oh! all around," she replied, turning her head in every direction, "They are coming, they are conding, they are close to me," and in a transport of joy she put up both hands, laughing glerfully, and died.

That is a good, honest statement for a Christian paper to make. The materialists will make the same statement as within their experience and secount for the phenomenon by declaring the

and account for the phenomenon by declaring the patient "out of its head." Whatever that may mean, they don't attempt to explain. But how do self-styled "Christiana" attempt to account for these phenomena? They assert them "to be youch ed for by God to his own peculiar people," mean-ing themselves and their children, to the exclu-sion of the rest of mankind.

Spiritualism comes to the aid of God ("atanda

up for the Lord, fights on his side" as Christian people say, and on the side of the Bible) by de-claring that in this, as in other matters, God is no

respecter of persons. "Sgiritualism asserts and proves, and for thirty years has asserted and proved in the face of these two falthless 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 "Christlanity" styles "bad," "wicked," "inddels" and "heathen," as well as to those it styles "good" and "Christlans."

Thus Spiritualism is the defender of the Lord and the Bible, in that it asserts and brings proof irrefragible that God in this matter is not a respecter of persons; an assertion of which "Christians especially would do well to take take heed.

Let us all be brethren. We and all creation are his children.

Bronson Murray.

Dr. Slade in San Jose, Cal.

Dr. J. L. York writes as follows from San Jose

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

Dr. Slade will soon start eastward, and I am constrained to say to the friends at Reno, Eureka, Ogden and Salt Lake, as well as other points en route to Chicago do not fall to see him. Skeptics especially should not miss the opportunity of testing his wonderful gifts.

Permit me also to say that I am glad you are enabled to reduce the notice of the Journals and is a genial, hopest man, whom to know is to re

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

A Fear of Hell.

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

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

Those who suffer under this insanity are generally the most innocent and harmless people, who are liable then to accuse themselves of the great-est of limaginary crimes, and have so much intellectual cowardice they dare not reason about those things which they are directed by their priest to things which they are directed by their priest to believe, however contradictory to human apprehensions, or derogatory to the Creator of all things. The maniscal hallucination at length becomes so painful that the poor insane files 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 al-ready hallucinated. Foote's Farces are recommended for this purpose-Darwin's Zoonomia, vol. 1, p. 835.

J. Murray Case's Opinion.

As to trance speakers, who pretend to speak in a perfectly unconscious condition, I don't believe one exists, or ever did exist. In a perfectly unconscious trance condition animal life is completely suspend organs of speech, than they can that of a dead man In so-called trance speakers, the brain is simply illuminated, and not entranced, and the medium I will further state, is always partially conscious, but thoughts come with but little or no mental 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. Haytord 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.

1-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 Baratoga. Can't you dance for me to-night?" There was only one at the stand with me. You would have laughed to see that stand walk out to the middle of the floor, dance, turn every corner, etc. We had to walk the length of the floor to keep hands on the stand. ength of the floor to keep hands on the stand Success to your paper.

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

Jesse C. Butler, the poet, writes: I admire the scrutibling ability manifested in your paper; it is necessary and useful. The fungus supersti-tion seems always ready to spring up in the rich-est pasture of truth and usefulness.

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

Where 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. Absolve you to yourself and you shall have the support of the world.—Emerson.

Notes and Extracts.

Spiritual manifestations to the non spiritual

The hum of a tea kettle paid for is more beau-

Only what we have wrought into our characters during life can we take away with us.—Hum-

Most of the shadows that cross our path through life are caused by our standing fif our

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

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

Mediums, as class, do not differ much from the generality of mankind. It is not considered the part of wisdom to deify any human being.

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

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

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

Macanday.

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

No good man ever gave anything without being the more happy for it, unless to the undeserving, nor ever took anything away without being the less so.—Landor.

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

part of the enslaved, and only as man moves out into the stream of apiritual 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 person to children. from parents to children. Men, to a certain extent, live in their works.

Milton's memory will never be bletted from the list of poets. Shakespeare will live so long as art and intelligence can blend together in the production of his mind pictures. Religion, to be of benefit to the race, should

be based upon love and not fear, because the characteristics of Delty are love. Fear is an enemy of the race, and whatever is detrimental to man's highest good is at enmity with Delty. 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. Am-

bition 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. Eliot.

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

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

Nature, like Scripture, furnishes many texts, Illustrative of and revealing to man the presence of a power unseen, yet ever in motion, producing and demonstrating the fact that, beyond what can be seen, there is a power working lawardly, moulding and fashioning according to law all the varieties and varying grades of human intalligences. intelligences.

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

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

Knowledge dwells in heads replete with thoughts of other men:

Wisdom in minds attentive to their own. Knowledge, a rude, unprofitable mass, The mere materials with which wisdom builds, Till shaped, and smoothed, and fitted to its

Does but encumber what it seems to enrich.

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

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

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

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

Pope gives utterance to the following: "Pride, the never-falling vice of fools."
"A little learning is a dangerous thing." "To err is human, to forgive divine."
"Beauty draws us with a single hair."
"Whatever is, is right."
"The proper study of mankind is man."
"Order is heaven's first law."

'An honest man's the noblest work of God."
'Just as the twig is bent the tree's inclined." "The feast of reason and the flow of soul."
"Act well your part, there all the honor lies."

"Act well your part, there all the honor lies."

By the upsetting of a boat on Oncodaga Lake at Syracuse. Mr. A. S. Sanford, son of Prof. H. H. Sanford, of Chicago University, was drowned with a young lady companion. He was a student in the theological department of Madison University, at Hamilton, N. Y., and had been licensed to preach, and was engaged to supply the pulpit at Manilus on the next day. He had nearly finished writing his discourse on the text, "Son remember," on Saturday afternoon, and left the manuscript on his table for a boat-ride. Where he stopped was a vivid description of the rapid exercise of memory in a drowning person, a few hours later to be his own experience.

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"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, be understands by a sign from them the situation of affairs, and how to exhibit his

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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 uncomfortable a manner. One strong argument against this explanation is, that it would evidently take more than the fees which a clair voyant could earn, to 'pay for the services of this secret police; such a luxury is one which fortunately can only be afforded by very great persons indeed. Strange as it may sound, it appears to be easier for some people to look, we will say, into a crystal, if they want to see into the ives of others, than to pay a secret agent. Whether that is a more comfortable idea, for those who like to live a part of their lives in the dark, is a matter of doubt. Mesmer and Baron von Reichenbach consider the peculiar influence of crystals and magnets upon certain sensitive persons, to be attributable to the mysterious power of odylic force. But the Brahmin seer is con-tented with a beetle-nut, which is of as much use to him, as though he had Dr. Dee's crystal itself to look into. The steady gaze of the seer upon an object of this kind, appears to have some sort of meameric 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 informa-tion from him, without putting their query into words. This mental questioning is a severe and strange test to put upon a clair-voyant, 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 be has only formed the question in his mind without uttering it. To obtain the answer on this cecasion, a large oriental crystal was used, with result as follows:-"I see water-how blue and dark it looks. Now I see a large steamer upon it, and it passes before me. I can see three people in

it, in whom you are interested." "When will they arrive at their destina-"When? why they are arrived; they landed on Saturday.

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

The seer continued: "It was an extraordinary smooth and quick voyage; that is why they have arrived so soon." This so impressed the others that they drove to the office of the steamship company to inquire if the ship had arrived, and to their 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 al-ready received. No; but it will be received

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 visita of suggestion; they casinot 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 thatter no longer interferes to separate us.
It seems indeed as if this round globe fulfilled one of its uses is keeping us apart.
"We mortal millions live alone," says
Matthew Arnold: how much is done by the "solid unrealities" of material life as Nathanial Hawthorns calls them to reduce

thaniel Hawthorne calls them, to produce this solitude of the individual man? We 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.

"Waft 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, presenti-ments, or visions. But so few have cour-age 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 cumbrance is rare indeed, even in those who have been most venturesome in breaking its bars.

The state of clairvoyance, or the condition when the spirit seems released from the body and allowed to "tread joyously the 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 pres-ence of this distinguished medium. During the forenoon the flower manifestations and independent slate writing were wonderful and bewildering, if not absolutely convinc-ing to every candid observer. From my stand-point, I regarded the evidence as re-

sistless and overwhelming. Not to weary your readers with details, I will mention two incidents of the morning scance: 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 geblet to the top of the stand, in the presence of the whole com-pany. He will bear testimony at any time that this phenomenon was wholly outside of the sphere of sleight-of-hand or legerde-main. 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 he reality of the phenomenon, and of the honesty of the medium.

Another scance was given in the after-noon about three o'clock, and many of the most noted skeptics of the town were pres-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 elate writing was done be tween 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 de-scription of it in this article is not necessary. 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. Huriburt, 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, "Its 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. Onetenth part of it in weight would cause the conviction of any man in our community on a charge of murder. Dr. Huriburt has already entered upon an extensive and lu-crative practice. He is a man of eminent ability and was formerly one of the leading members of the Okio Conference of Minis-ters 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 scance. 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. Ellabury.

While seated at my table in presence of Mr. Foster, Mrs. Simpson who is wholly un-acquainted with Mr. Foster's wife, person-ally 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 pos-sessed the mental ability, and spiritual cul-ture and moral heroism of Mr. Foster and Dr. Hurlburt, there would be no acrimonious controversy between Spiritualism and the churches. It is refreshing in these days of sham, hypocrisy and real moral cowardice, to see such men as Foster and Huriburt—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 facts may be and however strongly such statement may be repelled by the popular

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 be 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 po-etry as beautiful in thought and expression as ever followed the pen of poet or graced the pages of literature; assists women to paint in a few brief moments, while blind-folded, flowers of the most exquisite hue and texture containing in symbolic lan-guage descriptions of the living and the dead; aids others to sing in languages hitherto unknown by the singers; comes with messages like these: "God is love;" "Do good unto all men;" tWhatsoever a man soweth that shall be 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 instru-

mentality.

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

J. B. Young.

A LATER COMMUNICATION-BIGOTRY RAM PANT.

The commotion recently occasioned at Marion, Iowa, by the visit of Mrs. Simp-son, has not yet subsided. On Sunday morning, July 27th, Rev. E. 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 Bermon was rich in thought and able in presentation. He ear-nestly combatted all teachings having a tendency to smother the inner light of the soul, to stifle the voice of conscience, or to obliterate moral distinctions. But the latter part of his discourse was driveling nonsense, wholly unbecoming his character and reputation as a preacher, and was the most false and cowardly attack upon the ad-vanced thoughts of this age I ever heard

from a Methodist pulpit. He denounced our literary magazines and the secular press, because, as he alleged, the tendency of their teachings was to dimin-ish 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 line art of murder." He discouraged all investigation of spiritu-

al phenomena, comparing them to jug-glery, 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,
"Fry 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 its our creeds and dogmas, the out of the plant the sales." 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 heavened. en against men, for ye neither go in your-selves, neither suffer ye them that are en-tering to go in!" Such preaching as the latter part of Brother Miller's discourse on last Sunday morning, has a tendency to drive from the church every man who has brains enough to think for himself, and moral courage sufficient to avow his convictions. Will Brother Miller, at his next appointment in Marion, please read for his morning lesson the 12th chapter of 1st Cor-inthians, and then tell us who the true believers are?

To myself personally, the phenomenal phases of Spiritualism possess comparative ly little interest, but I love consistency, and I am constrained to say that if wonder outside of and above the ordinary experi-ence of life, indicating a supersensuous origin, are not performed to day, they never were, and that the accounts of miracles set forth in the gospels are myths and fa-bles. If the testimony of thousands of living persons of our own-time, is unreliable, surely I cannot rely upon the testimony of a few ignorant men whose accounts have come down to us through eighteen hundred years of tradition,

J. B. YOUNG.

Beneath the Trees of Euclid.

The Cleyeland, 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 one given it life and vig-or, promising a brilliant future. Supported by the mechanical genius of his son, Willian, now secretary of the road, everything which previously had become worn and diwhich previously had become worn and di-lapidated, was repaired or renewed, and now the order is perfect, and we know of no more pleasurable excursion than over this road to Euclid Heights. The country on either side is a beautiful series of gardens, lawns and hillsides clothed with orchards and vineyards. Porter's Grove, near the present termination of the road, is a beau-

present termination of the road, is a beautiful place for picule 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 perfect harmony.

The "Tabernacle Choir" sang as excellently under trees as in that great building. The prayer by Mr. Lewis was an invocation full of deepest feeling. Morning and afternoon I spoke in defence and explanation 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 morne ing issues contained lengthy and highly flattering reports of the meeting and lec-ture. Hudson Turner.

Dying Belief in Clairvoyance.

BY ALEXANDER WILDER, M. D.

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

1. That spiritism—a delusion allied to clairvoyance—is rapidly dying.

2. That during the past few years the popular belief in clairvoyance itself is sensibly decilning. A good test was the Molile Fancher discussion, which pretty clearly proved that Targe 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 bellef in spirit as a reality and its corollary Spiritual phenomena as possible and there fore creatible 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 princi-pled in the matters of which they are supposed to be apostles.

What are denominated "the teachings of Science," must be taken with many qualifi-tions. 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 appetite of bren bread. as the apostle of bran bread. Norman Lockother person than himself in his specialty of science. Ecclesiastical bodies are not the only ones that consignalisaidents to the rock and infamy. So called scientists are more proscriptive than religionists. I am tole that at the British Association for the Advancement vancement of Science that nobody may hope for a candid hearing who differs from those that control. The men who treat with scorn and contumely those who differ from them, are too arrogant to be very exact in their science. Knowledge makes men mod-

Indeed, we can scarcely be said to possess much exact science. Every later explorer leaves behind what his predecessor had, and we are often obliged to lay anew the foundations of systems of thought. When Ko pernick overset the fulcrum of Archimedes, and Galileo confirmed him by finding Venus and Mercury in crescent form, like a new moon, they only did what we have more than once witnessed in physical science in our own time. It is therefore premature to dis course 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 Universe, and a spiritual entity from the constitution of man,—to show a world of effects without any real cause. It is to make this conclusion easy, that so much pains are taken to explain away and throw doubt upon mental and spiritual phenomena. The more thorough atheist and oy ter the Scientist-makes of himself, the better satisfled 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 simulacrem, 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 var-ious 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 posttive 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 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. 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 parts, the preternatural sensibility and the like were commented on, and the whole assigned to hysteria. The "spruce philosophers having done this, cared to know no more. Yet when they said "hysteria," they had so far from answering inquiry, only opened a wider field for it. What is bysteria? Whence comes it? What sort of a potency is this disturbance.

What is bysteria? 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 kision of Mohammed, perhaps of Gautams and many of the most marvelous achievenients of the human intellect, are to be attributed to the condition, even the acumen, established by the something which medical men denominate Hysteria. Sneers are out of tasts. 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 crosier of a priest as by the truncheon of a scientist. The animus is the same-spite.

Bassed to Spirit-Tite.

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

Passed to spirit-life, from the residence of E. W. Eckes, Vincennes, Indiana, Mr. Wm 8. Hackett, aged 54 years, 9 months and 23 days.

be veate, 9 months and 23 days.

Mr. Risckett was born at or near Camden, N. J., Sept. 31, 1825, and was married to Anna Pelrson in Miama Co., Ohio, Dec. 25, 1845. 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 communion, from actual demonstrations, and remained true to his knowledge of these facts to the last. To his family was would say, grieve inct. Husband and father is not confid but gone before, and to-day takes as lively an interest in your welfare as ever before a He will seek every opportunity to let you hear from him, with words of advice and comfort in this your bereavement.

Win C. Thomas.

Vincennes, Ind., July 29, 1879.



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RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Title et Office—41 Clark street, Sherman House, and at depots. COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzle streets.

LOBTO		Arrive.
0:00 a m*	Pacific Express	*3:40 p m *3:40 p m (7:00 a m (4:30 a m
0:80 a m*	Sloux City and Yankton Express	*8:40 p m
9:15 p mt	Omaha and Night Express	\$7:00 A 20
9:15 p m.	Sloux City and Yankton Express	44:30 a m
0:30 a m	Dubuque Express, via Clinton	3;40 p m
9:15 p m+	Debuque Express, via Clinton,	67:00 a m
\$:45 p m*	Omaha and Night Express. Sioux City and Yankton Express. Dubuque Express, via Clinton. Debuque Express, via Clinton.	1,60 p m
		bicago-and
Omaha di	the train leaving Chicago at 10:30 a. m.	Noothee
Contract of	hese celebrated cars west of Chicago.	Ten penalt
LOWIT 1 CTUW 2	nese celectated cars mest of culculor	
	FREEPORT LINE.	

*1:45 p m. *10:45 a m *8:45 a m *6:45 a m *7:00 p m *8:15 a m 6:15 p m Junetion Passenger. Körz.—On the Galena Division a Sunday passenger train will leave flight at 1:30 a.m., arriving in Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION. Depot corner Canal and Kinsle streets

8:00 a m* Milwankee Fast Mall. 8:00 a m Milwankee Special (Sundaws). 10:00 a m Milwankee Express. 5:00 p m* Milwankee Express. 1:00 p mt Wilmetka Passenger (daily). 5:00 p m Milwankee Night Express (daily). MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT 11:30 a m* Lake Forest Passenger...
4:10 p m* Kenosia Passenger...
5:00 p m* Wipnetts Passenger...
5:00 b m* Wankegan Passenger...
6:15 p m* Lake Forest Passenger...
11:50 p m* Highland Park Passenger... WISCONSIN DIVISION, Depot corner Canal and Kinsie stre

Depot corner Canal and Rinsis streets

10:00 a m St. Paul and Minneapolis Express

10:00 a m St. Paul and Minneapolis Express

10:00 a m St. Paul and Minneapolis Express

10:00 a m Despialnea Passenger

10:00 a m Barrington Passenger

10:00 a m LaCrosse Express

10:00 a m Vinona and New Ulm.

10:00 a m Vinona and New Ulm.

10:00 p m Green Bay and Marquette Express.

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2:40 p m 5 00 pm Joliet and Dwight Acc