Eruth Benrs no Bask, Fows at no Human Shrine, Seeks neither Place nor Spplause: She only Saks a Hearing.

Psychometry-Its Development and Scope

VOL.XXVI.

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MO.

-A Defense.

BY WILLIAM EMMETTE COLEMAN.

"I mean to show things as they really are. Without, or with, offence to friends and foes, I sketch the world exactly as It goes." Byron.

"When fiction rises, pleasing to the eye,
Men will believe, because they love the lie;
But Truth berself, if clouded with a frown,
Must have some solemn proof, to pass her down.

- (Aurebill.)

In the JOURNAL of June 7th last, Dr. J. R. Buchanan assumed to indicate severa errors in my remarks upon the psychometric vindication of fraudulent mediums. I, how-ever, re-affirm the truth of every statement assailed, and shall endeavor to prove their correctness beyond reasonable doubt. Dr Buchauan thinks that I have a "graceful facility" for being "unscientific, unjust, and discourteous" to those whom I criticise, without being conscious of so doing. This is a mistake on the part of "my good-natured and semi-omniscient critic,"—"semi-omniscient" in that he claims a better knowledge of my own mind than I have myself. In criticism I am aware that I do not often sacrifice truth for courtesy: I call a spade a spade, fraud is called fraud and an absurdity absurd,—and this is done advisedly and purposely. Honest truth is more important than courtesy; plain matter-of-fact speech is of greater value than a collection of fine words, half-apologetic, half-non-committal. I know at times I have been perhaps oversevere in criticism of error and falsehood:—

As skillful surgeons cut beyond the wound, To make the cure complete."

Desperate diseases require desperate remedies. Spiritualism is infested with a host of crying evils, year by year becoming deeper seated, more intractable, and bolder in aggressive warfare upon the good and true ed speech and writing: the times demand pointed utterances, homely truths, clearly and forcibly expressed. Discourteous, in a sense, my criticisms may be, but rarely unjust and still more rarely unscientific, in my opinion. It is "unjust and discourteous" in Dr. B. to charge me with a "graceful facility" for continuous unconscious injustice to others. The "graceful facility" rests rather with Dr. B.; in proof of which it is incumbent to examine the three examples of my unscientific, unjust, and discourteous conduct mentioned by him in the JOURNAL of June 7th,—all three of which are purely ideal. It is with the kindest feelings to Dr. Buchanan that this paper is written; and it is with deep regret that I feel compelled, in the vindication of scientific truth, to point out the arrows in statement of one so adout the errors in statement of one so advanced in years,—one who has done so much for psychometric truth; but the im-perative call of duty, the cause of justice and truth invites me to the work; and to that call I hope never to be deaf, no matter how thorny the road or how perilous the way in which I am bidden to walk. As indicated in a previous paper, of all men Dr. Buchanan should be one of the last to object to full, frank, and vigorous criticism, considering his almost life-long example in that regard.

Despite Professor Buchanan's unfavor-

able estimate thereof, my remarks upon psychometry and fraudulent mediumship have been warmly commended both by practical psychometers and psychometrical practical psychometers and psychometrical experimenters. A careful philosophic writer upon psychometry (not Prof. Denton) writes as follows: "Your criticism upon those psychometric readings was just the thing. It was so just, and pointed out such important principles relative to the faculty, its abuse, etc., that I was greatly pleased with it. When will our people learn wisdom, learn to guard those precious gifts of nature and of the spirits, as treasures that nature and of the spirits, as treasures that may be robbed of their worth by misuse or by lightly handling? I had thought better things of Buchanan. He must be an enthusiast, with quite a tinge of fanaticism. He may be in his dotage. He will probably make his students in psychometry serve his ideas after the manner of Kardec, though it be unconsciously on the part of master and subject. Prof. Denton, who as a scientific psychometrical investigator stands sec-ond to none, informs me that he was glad to see my Miller article. "Psychometry," says he, "like clairvoyance and all forms of mediumship, requires the exercise of the greatest caution; and self-deception is very greatest caution; and self-deception is very easy." The following communication has been received from an excellent psychometer: "I am very glad that you are replying to that statement of Miller's on psychometric evidence, etc. I deeply felt how much a reply was needed. The idea of compelling psychometry into the service of fraud, through the ignorance of its advocates, is indeed deplorable. But how is it to be helped? I am inclined to the opinion that the ed? I am inclined to the opinion that the wife of Dr. Buchanan was more cautious than he, and possibly a better reasoner also, and that during her life she tempered his zeal to some extent. Since her death he has given evidence of lack of judgment that is surprising. I know he was preparing for his present indiscriminate endorsement of mediumship, clairvoyance and psychometry before her death; but I am of the opinion perore ner death; Dut I am of the opinion that her good sense was, to some extent, a moderator of his intemperate real. One thing is evident: since her death, or since about that time, he has her been without a greatly needed balance." Another excellent psychometer has axpressed his cordial

approval of my Miller article, and says that my allusions to Ur. Buchanan were just and timely. Dr. B. charges me with numerous "gratuitous assumptions," oblivious of the fact that assumptions constitute so large a portion of all his writings. This trait in them is very marked; and well has a scientific writer said: "The assumptive side of Prof. B's character has been known to me since 1854, character has been known to me since 1854, and one of these days I will have something to write upon it, J—C—t to the contrary notwithstanding." One of America's ablest Spiritualists has just written me: "Buchanan proves himself what I have ever regarded him—weak. You met him with annihilation!" Concerning his recent assumptions regarding his being deputed to re-establish the church of Christ on earth, a Spiritual paper has pertinently remarked: "It would be hard to find in the inculcations of any writer or class of writers, more unsupportwriter or class of writers, more unsupported dogmatism than is crowded into these few paragraphs, on the subject of religion. No pope, high priest, or ecclesiastical patriarch ever enunciated dogmatic theology with greater disregard of reason and propriety than does Prof. Buchanan in laying the theological foundations of his projected

My first assertion objected to by Dr. B. is, that psychometry has received "little care ful scientific analysis and study," and in disproof thereof he refers to his lectures and experiments. Now, his lectures, etc., constituted a portion of the "little" to which I referred. Had I said no scientific study, then he might have justly assailed its truth. Mr. Denton and a few others, possibly, have also made some scientific analysis of psychometry; what is that compared with what might have been done in the forty years since its discovery? Out of the thousands of scientists in the world, two or three have tested its claims; and, of these few, only one (Prof. Denton) has given the world any elaborate presentation of its well-attested facts, or of its utility to mankind. It is, therefore, strictly true, that but little scientific analysis and study has been given to navchom-

Dr. B's first exception is not well taken but his second involves a series of loose as sertions,—and worse,—such as I was surprised to see made by one claiming to be a scientist, and reproving me for supposed scientific inaccuracy. The statement, that Prof. Denton has extended the claims of psychometry fair beyond those supposed to be its due by Prof. Buchanan, is denied by the latter; but, as Dr. B. himself is my authority therefor, he thus eats his own words, and this despite the fact that, as he has recently told us, he has never given up his faith in anything he has ever believed,that is, never changed his mind about any thing. He has, in more than one of his print ed lectures, or other press contributions, acknowledged that Mr. Denton has extended psychometry into regions beyond what he claimed for it. Now he claims everything claimed for it. Now he claims everything for himself, and gives poor Denton credit for nothing except for "verifying" his (B's) previous claims; and, to sustain this assertion, we have given us a quotation from Denton's "Soul of Things," vol. ii., p. 24,—the meaning of which is garbled and perverted to suit Dr. Buchanan's purpose.

"I was not aware," says Denton, "when the first volume of The Soul of Things' was written, that many of the discoveries re-

written, that many of the discoveries related in that volume had been so fully anticipated by Dr. Buchanan, or I should have been glad to recognize it." Dr. Buchanan says that the passage from his writings quoted by Denton in connection with the above remark "refers to the complete development by psychometry of ancient history, geology, and paleontology." In sorrow be it said, that the passage quoted by Denton, from Buchanan's Journal of Man, of 1849, refers to no such thing. It refers to the complete development of ancient history, in the human realm; but so far from predicating the development of geology and paleontology by psychometry it expressly excludes it.

What did Dr. B. discover in psychometry?

—how far did his conclusions in regard to its scope and power extend, as evidenced by his writings descriptive of his experiments and deductions? Thus far, and no farther: The correct delineation of the mental and physical characteristics of those who have handled or otherwise been in contact with the physical objects experimented upon by the psychometer; and the possible reproduction of the historical or biographical events connected with those persons. He limited psychometry strictly to the domain of human beings, and objects, relics, connected with human beings. Not only an autograph or lock of hair, but any object with which man, woman, or child had been associated could, if psychometrized, unfold the true characters, and it might be the life-histories of those so associated. He contined its operation evaluated to the separation of the mind. tion exclusively to the sensing of the mind tion exclusively to the sensing of the mind or soul of man,—with him it was simply a branch of anthropology, of inestimable value in solving problems in psychology, physiology, and human biography and history. That it could be employed to advance our knowledge in geology and paleontology, seems never to have entered his mind till after. Thenton's experiments were unade after Denton's experiments were made known. Dr. B. made a grand discovery in psychometry; he laid its base, discovered its fundamental principles to a considerable extent; but one man cannot discover every-thing. In every branch of science and art, original discoveries and inventions are al-most invariably improved upon,—carried beyond the thought of the mind to whom their first presentation is due. So in pay-

The second secon

chometry: Dr. B's discovery was taken up by Prof. Denton and family, and through their experiments its domain was vastly extended; it being utilized in fields of re-search never attempted before, at least in America, yielding results eminently satis-

factory and rich in promise.

Dr. B., having perverted the meaning of the passage from his Journal of Man, of 1849, wisely refrained from quoting it; but I will do so, however, in its entirety. Let it be read carefully, so that its purport may be clearly perceived; keeping in mind, that Dr. Buchanan, as I have said, restricted the operation of psychometry to mankind,—to the measuring of the mind or soul of man alone. "If, then," said Dr. B., "man, in ev-ery act, leaves the impression or daguerreoery act, leaves the impression or daguerreotype of his mental being upon the scenes of
his life, and subjects of his action, we are
by this law furnished with a new clew to
the history of our race; and I think it highly probable, that, by the application of this
principle, the chasms of history may be supplied, and a glimpse may be obtained of unrecorded ages and nations whose early history is lost in darkness. The ancient manuscripts, paintings, and other works of art,
which still exist, the crucifixes, garments,
armor, and other ancient relics, still preserved, are doubtless still instinct with the
spirit that produced them, and capable of
revealing to psychometric exploration the
living realities with which they were once
connected. At present, these relics are barren of significance. Their hidden meaning ren of significance. Their hidden meaning lies waiting the future explorer, as the hieroglyphics of Egypt awaited the arrival of Champollion to interpret their significance.

"The past is entombed in the present. The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. [Note the word mental here.] The discoveries of psychometry will enable us to explore the history of man [man, be it observed], as those of geology enable us to explore the history er portrays the human beings who have roamed over its surface in the shadows and darkness of primeval barbarism. Ay, the mental telescope is now discovered which may plerce the depths of the past, and bring us in full view of all the grand and tragic assages of ancient history."

Mark here, the articles named for payhometric sensing are only those connected with man,—manuscripts, armor, paintings etc.,—and the results to be derived therefrom are solely the revelations of the characters and actions of the men with whom they had been associated; not a word about geologic or paleontologic specimens being of use in psychometry, or that the past his-tory of such specimens, with that of their surrounding environment, whether human, animal, vegetable or mineral, could be unfolded,—all of which Mr. Denton's experiments for the first time revealed. Moreover, Dr. B. did refer to geology in his closing paragraph above, but in an entirely differ-ent sense from that asserted by him. He ent sense from that asserted by him. He told us in the Journal, that his quotation, as above, referred to geology being completely developed by psychometry,—a statement about as far from the truth as it is possible to get. He simply compared the discoveries of geology and psychometry as two independent branches of science (asone might compare betany and zoology): one might compare botany and zoology); affirming that while psychometry would reveal the past history of man, geology would unfold that of lower nature. He makes the province of the two quite distinct, the one science being as prolific in useful results in the department of man as the other is in those of mineral, vegetal and animal life. Not the least actual connection, in their practical workings, is implied between geology and psychometry; but having expressly mapped out, as he did, the fields of labor of the two, with no hint of their association, Dr. B. excluded, so far as he was concerned, the use of psychometry as an aid in ge-

ologic researches. Professor Buchanan tells us that he has not published the entire scope of his discoveries in psychometry; but if he, when he wrote the above in 1849, had any idea of it being used as Mr. Denton afterwards applied it, in geology and paleontology, he certainly would not have used the language he did, in which he not only ignored such application, but virtually excluded it. When Mr. Denton says, in "The Soul of Things," as quoted by Dr. Buchanan in the JOURNAL, that he had been unaware that many of his discoveries had been anticipa-ted by Dr. Buchanan, he has reference solely to anthropologic and pre-historic discov eries, and he had no reference to his geological experiments. Neither myself, nor Prof. Denton, nor any other person that I have heard of, has been able to find in Dr. B.'s writings any intimation that he ever supposed that psychometry could be utilized for other purposes than the measure-ment of the soul or mind of man, and his ment of the soni or mind of man, and his cognate physical activities, until Prot. Denton's experiments proved its possibility. Mr. Denton's experiments proved, as he claimed, that all the past, not alone that connected with man, but that existing in geologic periods millions of years before man trod this planet, exists in such a condition that sensitives can, by their spiritual sense, cognize it, as we, by our begily senses, can cognize the world around up of this grand discovery there can be no mast that Prof. Denton did not, and does set, think that

Dr. Buchanan had the faintest idea till atter Mr. D.'s experiments were published.

Upon the same page of "The Soul of Things," as the one above referred to, Mr. Denton speaks of Dr. Buchanan as "one of the most vigorous thinkers, boldest writers, and greatest discoverers of this or any age." (A warm panegyric, truly; but should Mr. Denton, wing to Dr. B's more recent extravagances and evident weaknesses have seen fit to change his opinion concern-ing the latter's extraordinary merits, I am sure no sensible person would condemn him.) In return for his flattering tribute to his merits, Dr. B. now seeks to claim for himself that to which he has not the least right, but which is justly due to Mr. Denton; and, not content with this, goes on to say that he has made grander discoveries in ton; and, not content with this, goes on to say that he has made grander discoveries in psychometry than those he has given to the world, thereby intimating that his unknown discoveries are greater than those published by Denton. Mark the contrast! Denton lauds Buchanan as a great discoverer, and gives him full credit for all he has done; Buchanan depreciates all of Denton's work, calling it a mere verification of his (B's) previous claims (though, in truth, he had never made any such claims), and says that he has made other discoveries overtopping those published. If his unpublished discoveries (?) are anywise akin in character and reliability to those of Dr. B. anent the Alfred James spirit-writings, or his re-incarnational life history of George Washington, he does wisely in refraining from their publication; and it is to be hoped, for the interests of truth, rational science and common sense, and for the conservation of Dr. Buchanary and that ence and common sense, and for the conservation of Dr. Buchanan's reputation, that they may never see the light.

No further evidence is required in proof that Mr. Denton has extended the claims of psychometry far beyond those alleged in its favor by Dr. Buchanan; but I have still another witness to adduce,—the words of Dr. B. himself. In the appendix to Johnson's Cyclopedia, published in 1878, appears the psychologist and the geologist will go by Dr. J. R. Buchanan for that work. Hay-hand in hand,—the one portraying the earth, ing had this cyclopedia in my library over its animals and its vegetation; while the other a twelvemonth, I was well acquainted with Dr. B.'s sketch therein when I wrote the article criticised by him. In this sketch Dr. B. summarizes the development of what, in 1843, he named psychometry. (En passant it may be well to note that, within a year or two, Francis Galton, F. R.S., has employed the term psychometry as indicative of quite a different phase of psychologic experiment, and a work by him on this new "psychometry" is announced as preparing for the "International Scientific Series,")

"The word psychometry," says B., "which etymologically signifies 'soul-measuring,' was introduced by the undersigned in 1843 to represent the science and the process just discovered, by which the soul or mind may measure and estimate correctly any may measure and estimate correctly any soul or mind, investigated by means of its emanations and the impressions which it has left upon physical objects." (Johnson's Cyclopedia, vol. iv., p. 1653.) Dr. B. here confines its use exclusively to the measureconfines its use exclusively to the measurement of one human mind by another, from emanative influences imparted by it to physical objects; no hint being given that aught else than human souls could be thus measured. Dr. B. next gives an outline of what he claims for psychometry, and cites a portion of the quotation from his "Journal of Man," of 1849, given above, and found in Denton's "Soul of Things," in relation to its value in ancient history, through the its value in ancient history, through the sensing of the emanations clinging to manuscripts, garments, paintings, etc., all con-nected with man; but not a word relative to the examination of geologic or paleantol-ogic specimens. Following this, Dr. B. alludes to Prof. Denton's experiments, and here we have his first reference to its use here we have his first reference to its use in geologic and cosmic research. Speaking of Mr. Denton's experiments, he says (and note well his words): 'In 'The Soul of Things' he claims for psychometry even more than the writer in the way of geologic and cosmic revelations, which are in fact scientific clairvoyance." (p. 1684). He has taken me to task, and charged me with "gratuitous assumption," for asserting that Mr. Denton claimed more for psychometry than he did, when, in truth, I was only repeating what Dr. B. himself had said in a popular cyclopedia. Which Buchanan shall we believe. pedia. Which Buchanan shall we believe, the one in Johnson, who concurs with myself, or the one of to-day, who eats his own words, and tries to rob Mr. Denton of that which two years ago he affirmed was his due? When Dr. B. said that Denton claimed more than he did in the way of geologic and cosmic revelations, he stated but half-truth. Prior to Donton's explorations Buchanan claimed nothing at all in the way of geologic and cosmic psychometrization. Dr. B. then gives in the Cyclopedia, a detailed statement of the manner in which Mr. Denton made his psychometric examination of mineral specimens, giving it as a new feature in psychometry, and original with Mr. Denton.

What apology has Dr. Buchanan now to make, (1) for misrepresenting my statements, charging me with stating an untruth, when he and every well-informed person knows that what I said was literally true; (3) for having garbled and mis-stated a quotation from Prof. Denton, making it refer to that to which it had no reference; (3) for perverting, in a remarkable degree, his own language as published in 1842; (4) for claiming for himself that of which his writings give no affirmation, but which their general purport expressly excludes; and (5) for seeking to deprive Prof. Denton

of that to which according to his own admission, he is justly entitled, thus denying the truth of his own carefully worded statements prepared for a standard work of reference for the present and coming ages? None of the hypothetical "loose expressions" with which my critic charges me can equal the looseness—to use no harsher term—contained in the letter of Dr. Buchanan

the looseness—to use no harsher term—contained in the letter of Dr. Buchanan under review; and, even were I guilty of the looseness attributed, in view of the foregoing, methinks Dr. B. the last one to publicly call me to account therefor.

Independently of Messrs. Buchanan and Denton, Prof. Gregory, of Edinburgh, arrived at some of the same general conclusions regarding clairvoyant perception through the sensing of physical objects, and, it seems, antedated Dr. B. in some particulars. So far as can be determined, it was in 1849 that Dr. B. first published the suggestion of the application of psychometry to the purposes of historic reminiscence, through the use of clothing, painting, and other human relics; but in 1845 scenes in the life of Mary Queen of Scots were vividly reproduced by a sensitive, by having placed in his hand a ring once belonging to that unfortunate queen (Gregory's Animal Magnetism, edition of 1877, page 190.) Drs. Gregory and Buchanan were experimenting simultaneously, but independently, it appears, and each arrived at the same general conclusions, in some respects, regarding sensitive clairvoyance (see Gregory's An. Mag., pp. 44, 45, 182, 183, 190). Dr. B. limited the scope of psychometry to the reproduction of events connected with the human race; but Dr. Gregory in 1851 published the following, which goes far beyond anything Buchanan had then said: "This power of following, which goes far beyond anything Buchanan had then said: "This power of seeing the past is truly remarkable, and deeply interesting. It would appear to indicate, that what has once existed, or happened, leaves a trace of some kind, perceptible to the inner vision and soul of man, when no longer obscured or overpowered by the coarser impressions conveyed to the sorium by the external May., p. 45). Dr. Gregory, we see, includes everything that ever existed or happened, not restricting it to things pertaining to

The third and last "gratuitous assumption" attributed to me by Dr. B. is, that his "psychometric experiments are mere re-"psychometric experiments are mere reproductions of my (his) own thoughts by passive agents." This is another "loose expression" of my critic, as I have never made such a broad, unqualified statement. I advanced proof that some of his experiments, as published, indicated that the results obtained were a reflection of his mind; never intimating that such was invariably, or even usually, the case. My remarks were or even usually, the case. My remarks were not meant as a reflection upon Dr. B. or his psychometers, but as suggestive of the great care requisite in such experiments to eliminate all emanative influences save those of the object examined. Unconsciously to Dr. B., or other experimenter, the influence of his mind may affect the character of the delineation given. Dr. B. sets up a man of straw,—the idea that I asserted that mesmeric sympathy was paramount in all psy-chometric investigations,—and, to overthrow his imaginary enemy, produced proof of correct psychometric readings, independ-ent of the industric of other minds,—a truth I have never called in question. Dr. Buchanan, and Mr. and Mrs. Slocum, insist upon anan, and Mr. and Mrs. Slocum, insist upon attributing to myself and other psychometric critics conclusions and propositions never thought of by us, and which certainly our language does not involve. It seems impossible for them to perceive the difference between denying the absolute infallibility of psychometry, coupled with indications of probable sources of error therein, and the total denial of its truth or value. To me it is a great truth, and of inestim-To me it is a great truth, and of inestimable value; but it is liable to misapplication and careless, unscientific experimentation, besides being in itself fallible and fluctuating. In place of a "Thus saith the Lord," we want no "Thus saith Psychometry," "Thus saith Clairvoyance," or "Thus saith Spirits;" but, in every case, we desire a careful sifting of the facts and conclusions presented, so that, as far as possible, truth only may be elicited. When Dr. B. says that in his experiments the influence of his mind never affects the

results, and that it is immaterial whether the subject matter is known to him or not, he thereby demonstrates that he is as lacking in wise discrimination in this regard as he is in the acceptance as genuine of fraudulent, suspicious and apochryphal Spiritual phenomens,—that he is "uncritical" and "unscientific" in his experiments. In my formscientific" in his experiments. In my former paper I submitted two instances in which either the mind of Dr. B., or that of the investigator submitting the object for examination, had undoubtedly affected the psychometric reading. In the case of the reading, from a lock of hair, of George Washington, by one of Dr. B.'s sensitives, in which the character, etc., given coincided most accurately with the peculiar views of the lady sending the lock of hair, her opinions being confided to Dr. B. previous to the examination, no doubt can exist rationthe examination, no doubt can exist rationally but that the reading was a reflex either of Dr. B.'s mind or of that of the lady sender, or of both combined. The reading was manifestly incorrect; it represents Washington as having lived some four or five times on earth, in as many different countries and species; which was in exact accordance with a supposed spirit occumunication from Watsington previously received by the indy-conder. No secution

FREE-THOUGHT.

Further Criticism of Dr. Fishbourh's Lecture

BY B. F. UNDERWOOD.

In his remarkable discousse published in the Journal of August 2nd, Mr. Fishbough says that Spiritualism is a word which "must not be prostituted by an application of any growling, materialistic or sensual doctrine;" that "atheism, materialism, infidelity" "naturally recognize nothing above material and cornal attractions in the commerce between the sense;" that the history of atheism, materialism, infidelity "has been a history of sensualism and so-called free-love-ism." After giving some attention to the case of D. M. Bennett, and a few extracts from the pamphlet by Heywood, for circulating which Mr. Bennett is now suffering In his remarkable discourse published in lating which Mr. Bennett is now suffering imprisonment, the lecturer says "as a Spiritualist, I will say that we have no class affiliation or sympathy with atheists and free-lovers." "I consider it," he says, "established then, that the free-loveism of the country and generation, is with very slight and unimportant exception the legitimate outcome, not of Spiritualism as such, but of atheism, materialism, or some other form of infidelity." He admits that there have been persons calling themselves Christians who have departed from the "line of chastity," but their error "was of itself practical infl "Let them be arraigned, and not their doctrine, as I now arraign the doctrine that sanctions and promotes their libidinous corruptions."

"But how have these side streams of infldelity and its natural concomitant, freeloveism, flown into the visible ranks of Spiritualism, where they do not belong?"

itualism, where they do not belong!"

"From the atheists and other non-religionists in this world, the spiritual spheres nearest the earth were largely recruited and had been so for a long time." "It was wisely planned in the councils of the high heavens" (at the advent of modern Spiritualism), that manifestations should be sent not to the church but "to the lowest moral and spiritual grade of humanity, as well as to all higher grades who would accept them." The "poor infidels" were glad to receive them. But they naturally attracted to themselves spirits that most nearly agreed with them. "Those who had passed into the other life as materialists and atheists, were also essentially of the same opinion still, and could only confirm their friends on this side in their materialistic proclivities to "eat, drink and be merry," and to indulge in cory sensual delight in moderate and physically healthy freedom." "These sanctions from the Spirit-world whose authority was at first greatly over-estimated, proved dangerously potent."

The lines which I have italicized show that Mr. Fishbough with great looseness of thought, and with glaring injustice to a large and reputable class of thinkers, has confounded a philosophic system or theory with what is sometimes, in conformity with popular ignorance and prejudice, called the "materialism of life"—mere greed, grossness and sensual gratification,—which, indeed, find no sanction in philosophic or scientific materialism, and which, it is not unfair to say, are quite as common among the adherents of religious belief as among "atheists, materialists, infidels," Between the two things thus confounded there is nothing in common, for they differ toto coelo; and we have a right to expect that intelligent and fair-minded men who write on the subject of materialism will not fail to make

the proper distinction. Sava Fiske: "Such epithete as 'materialism' and 'atheism' being extremely unpopular have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare the term 'materialism' is especially convenient, by reason of a treacherous ambiguity in its connotations. Certain abstract theorems of metaphysics are correctly described as constituting materialism; and the persons who assert them are corand the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called materialists who allow their actions to be guided by the desires of the moment, without reference to any such rule of right living as is termed a 'high ideal of life.' Persons who worship nothing but wordly success who care for nothing but wealth or cess, who care for nothing but wealth, or fashionable display, or personal celebrity, or sensual gratification, are thus loosely called materialists. The term can therefore be made to serve as a poisoned weapon and there are theologians who do not seruple to employ it as such against the upholders of philosophic opinions which they do not like, but are unable to refute. * It would be hard to find words strong enough to characterize the villainy of such misrep-resentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were

resentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme slovenliness of thinking joined with culpable carelessness of assertion."—Cosmic Philosophy, vol. 2, p. 433-4.

with culpable carelessness of assertion."—
Cosmic Philosophy, vol. 2, p. 433-4.

There is clearly nothing in the philosophy
of Materialism that encourages a groveling" disposition or a "sensual" life. It presents to the world a morality quite as pure
and lofty as that of Spiritualism and an and lofty as that of Spiritualism, and an ideal of human excellence not below that of any other system. It recognizes everything that is beautiful, elevating and en-nobling in the relation of the sexes, and the importance of controlling the sensuous impulses, and subordinating them to the more enduring pleasures of the intellect and the heart. All its representative writers who have touched on marriage, so far as I know, hold with Buechner that "in its present form and conception it is essentially a pro-duct of human culture," and with Strauss that it is necessary "to resist caprice and to uphold marriage, not only as a thing of sensuous desire or esthetic pleasure, but of rational will and moral duty." It will not be denied that the materialistic philosophy, to which Mr. Fishbough with, it seems to me, a strange disregard for facts, ascribes the vagaries of "free-love," and even the sensualism which he finds among Spiritualists, has for exponents some of the bright est and purest minds of the age; nor do] think it can be successfully disputed that the adherents of this philosophic system, in point of intelligence and moral worth will compare favorably with those who cling to the old theological dogmas, or find comfort and consolation in spiritualistic theories. It is not denied that there are ig-norant and superficial persons who under the name of Materialism have advanced crude, undigested ideas that are rejected at once by trained thinkers, and published works that reflect little credit on the auworks that reflect little credit on the su-ther's judgment or tests; but it would be quite as unfair to judge Spiritualism by similar productions written in its defense, as to refer to them as a proper representa-tion of Materialism. It is not denied that there are among materialists persons given to sensualism, as well as to other vices, but

inless it can be shown that its include of their views, it is quitted in the included of their views, it is quitted in the stemment of their philosophism of the stemment of the philosophism believes some of its achieves are known to be unwarthy men. If it can be shown that there is a larger proportion of "atheists, materialists, infideia," gives to the and victous practice, then ean become the and victous practice, then ean become the new principles of all proof, such interests will only inficate to many readers the power of religious prejudice to narrow and distort the mind.

Why the "spheres" which according to the spiritualistic theory, are the about of the most ignorant and sensual, should be "largely recruited" from atheists and other non-religionists is not apparent; nor is it

Why the "spheres," which according to the spiritualistic theory, are the abode of the most ignorant and sensual, should be "largely recruited" from atheists and other non-religionists is not apparent; nor is it clear why these hereties should, in this mundane sphere, be assigned to the lowest moral grade, since in the qualities that constitute true manhood and womanhood on earth they seem to be not inferior to those, who, although having more belief, are evidently not endowed with greater knowledge or more shining virtues.

The fact is Mr. Fishbough assumes all through his discourse that non-religionists.

The fact is Mr. Fishbough assumes all through his discourse that non-religionists, are as a class coarse and sensual, "with proclivities to eat, drink and be merry," and to find enjoyment wholly or chiefly in gratifying their animal appetites and passions. This might be expected from an ordinary Methodist exhorter, but coming from a cultured and distinguished representative of Modern Spiritualism, it has caused me no

little surprise. Mr. Fishbough seems to hold that as sensuality is the usual and natural concomitant of infidelity, so virtue and purity are the usual and natural accompaniments of religious belief. Here he seems notto have advanced beyond the popular notion. "Unusual piety is, in the popular eyes," says Lange, "either genuine saintship or a wick-Lange, "either genuine saintship of a wick-ed cloak of all that is vile. For the psycho-logical subtlety of the mixture of genuine religious emotion with coarse selfishness and vicious habits, the ordinary mind has no appreciation." Let history and observa-tion unite in demonstrating that the most intense religious belief and the most sin-cere worship are compatible in the devotee, with almost every species of vice, while the with almost every species of vice, while the absence, or comparative absence of religion is possible and consistent with the purest morality and the noblest life. It is the Christian theist, Max Mueller, who declares that "the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become more phantons and who had no alters. come mere phantoms and who had no altars not even an altar to the Unknown God." It is demonstrably certain that the most strong ly religious periods of history—if the chief doctrines of religion be the existence of a God and a future state—have been as little characterized by greatness of virtue as by greatness of intellect. When was belief more unquestioning or sincere than during the middle ages, and when have men been more sensual and shameless than during certain centuries of that long and dreary night of intellectual and moral darkness? In the angient world the work religious In the ancient world the most religious cities, like Corinth, were often the most profligate and corrupt. In France, in England, in Germany, was virtue more respect ed, was sensuality less common or less tolerated during the period of faith than in our modern era of "infidelity" and science? find more sobriety, self-restraint, genuine respect for woman, and regard for the de-cencies and proprieties of life among "infidels," than among those with whom the doctrines of religion are matters of certainty, too evident to admit of doubt and too sacred to be discussed? Is it uncommon to day, to see men like Epicurus, the Athenian philosopher, who, without religion, are mod els of temperance and virtue, or men like David, the Hebrew King and the "sweet singer of Israel," who are full of plety and devotion, yet monsters of lust and cruelty? Are the thousands of Christian ministers in this country whose seductions and adulteries have been exposed, and the thousands who have managed to avoid exposure, to be who have managed to avoid exposure, to be regarded as "atheists, materialists, infidels?" Are their crimes and vices to be ascribed to lack of belief in God or a future life, in which they were indoctrinated from childhood, and of which they are impatient of doubt or criticism? Are the unfortunate victims of bad organizations or bad circumstances who shamelessly sell their bodies for gain "athelsts, materialists, infidels?" Are they not on the contrary persons who have been brought up under religious influ-

and promises, instead of a noble life, for ultimate redemption?

Let me not be misunderstood. I admit, and not reluctantly but with pleasure, that strong religious, convictions and intense religious feelings are entirely consistent with the noblest moral qualities; and every day we see persons in whom they are found combined. And it is undeniable that in the history and development of man, religion and morality have been more or less associated, although with the progress of enlightenment, religion, considered as a belief in the supernatural and the worship of an unseen intelligence, grows weaker, while morality, which pertains to the relations between men, gains in strength and importance. The whole history of civilization illustrates this fact, on which space will not permit us here to dwell.

ences, and accustomed to rely on its schemes

The extracts which Mr. Fishbough gives from E. H. Heywood's pamphlet show abundantly the superficiality, filmsiness and coarseness of the production. It advances views, which, if generally reduced to practice, would undoubtedly soon plunge us into social and moral chaos. Yet, in spite of the conviction of Heywood and Bennett, I do not think the work is of a character to cause it to be classed properly with obscens literature, or to call for the intervention of the law to prevent its circulation. While in my opinion there is propriety and justice in a law by which indecent books and pictures can be excluded from the mails of the United States—although the present law has objectionable features and ought to be reformed—yet no works should be suppressed because of the opinions and beliefs which they inculcate. "Let all men," says the freethinker John Toland, "freely speak what they think, without being ever branded or punished but for wicked practices, and leaving their speculative opinions to be confuted or approved by whoever pleases; then you are sure to hear the whole truth, and till then but very scantily, or obscurely, if at all." This is the right doctrine. With as little sympathy with free-loveism as Mr. Flahbough himself, I yet protest, in the interests of freedom and fair play, against every effort to prevent, by legal interference, the diffusion of free-love sentiments. Very likely "stheless, majorialism, infidelity," in the opinion of Mr. Fishbough, is quite as mischieves in its tendency and ruinous in its results as the views advanced in the objectionable pamphlet; and if the immoral

tendency of a doctrine or theory is sufficient to warrant its apppression by law, from his stand-point, the State has a perfect right to exclude from the mails, and to prohibit the sale of all "inside!" works.

I am not among those who appland Mr. Bennett for circulating Heywood's pamphiet after the author himself had been convioled for the same thing. On the con-

Bennett for circulating Heywood's pamphlet after the anthor himself had been convioled for the same thing. On the contrary, I think it was exceedingly unwise, and for several reasons that can be given; but it is clearly unjust to refer to this as evidence that Mr. Bennett, a bookseller, is in favor of obscenity or even of the views advanced in the pamphlet. Much more unjust is it to represent that the sympathy which has been extended to Mr. Bennett, and the petitions circulated, asking for his pardon by the President of the United States, are evidence that "atheism, materialism, infidelity" is accountable for the free-loveism in this country to-day. Mr. Heywood is a religionist, and claims to get his free-love notions from the Bible. Mr. Bennett is a Spiritualist, (although an atheist I think) and the petitions for his pardon have been signed by all classes of religionists, very generally, by Spiritualists as well as by "infidels," and by persons the great majority of whom, whatever their religious views, have no sympathy with free-loveism. What becomes then of Mr. Fishbough's charge that this theory can be traced to atheism? It is so far as I can see utterly without foundation. As the length of this article admonishes me to close. I reserve for another communication some thoughts on the Ethics of Materialism. Newport, R. I.

Mr. Kiddle's Revelations Once More.

BY DR. G. BLOEDE. To the Editor of the Religio-Philosophical Journal. In the various criticisms of Mr. Kiddle's Revelations" which have come to my eyes. I find in reviewing the book again one point overlooked, which in my opinion is an important one, as it would seem to bear heavily on the question of the authenticity of the messages, that is the identity of the sources claimed for them, their objective worth and value. This point is the fact, that if not the majority, at least a large number of the communications are not reported, and not claimed as the spontaneous utterances of spirits unexpected by the medium or the attending persons, but are given in answer to the express wishes, the call of the medium or her father for a certain spirit; that they are, as the "magician" would call it, the consequences of "evocation." This circumstance—grateful as we have to be to Mr. Kiddle for its candid statement—in my opinion is apt to detract considerably from the evidence claimed for their identical origin. It seems to me that among the conditions requisite to inspire confidence in the communications by writing mediums, particularly those not entranced, the unexpectedness of the controlling spirit, its spontaneous appearance, is one of the foremest. At least my own experience with writing or talking mediums, point in this direction. I would always be prone to doubt the identity of any spirit that makes its appearance upon the wishes of the medium or the circle, although I do not deny that ardent wish may be one of the magnets that attracts the disembodied to our sphere. But it is certainly excusable if a skeptical mind re-

world as answering the call of himself or the medium, spirits that represent some of the greatest minds of past ages, should make their ready appearance at the bidding of any obsure mortal. Where this is pretended; it is pardonable to suspect that the conscious or unconscious cerebration-to speak in the Carpenterian style—of the me-dium and of the circle, may have a great deal to do with the shape and the contents of the alleged communications. If I evoke a Luther, Shakespeare, Bacon, Swedenborg, etc. it is to be presumed according to psychical laws that the spiritual image of the individual in question, even as a creation of my own fancy, is present before the eyes of my mind, and that if I be a medium, that is a sensitive in an abnormal mental condition, and with exalted faculties of expression, I may give for the utterances, what may bear a pretty good resemblance to the indi viduality before my mind. There may not be the least willful deception in a case like this; on the contrary, the medium be sincerely convinced of her being the mere instrument of the spirit wished for. This would fully account, however, for the undeniable fact that nearly all the communica-tions coming from spirits, evoked by the medium or the circle, remain far below the marks of excellence—and progressed excellence, which we have a right to expect from the class of spirits presented in Mr. K's book. Such communications may be above the intellectual standard of the evokers, but still of no other but human origin. I would like to say a few words, also, about the pre-eminently Christian character of Mr. K's messages. The author lays great stress on the point that they all confirm the Christian doctrines, but the palpable weakness of this point as an argument for their genuineness, seems that Mr. K has nowhere distinctly and definitely stated what he understands by the Christian doctrines?" If Christianity is something specific, distinguishable from all other religious doctrines, this cannot be the mere fundamental law of humanity,—"Love God be-fore 'all, and thy neighbor as thyself," which has been preached long before Christ as well as after him, by many founders of pure religious or philosophical systems. But Christianism proper, as distinguished from and opposed to Buddhism, Paganism, Mohamedanism, etc., is, as history shows, far from being aspecific unity. There is a Roman and a Greek Catholic Christian church; there is a Protestant Christianity which has split into numberless sects, all claiming to be in the exclusive possession of the true Christian doctrine. Even if we would assume that all these reviews a week how the section of the control of the c sume that all these various creeds have one

common centre-dectrine on which they turn, namely, the salvation of the human soul by Christ alone, the Swedenborgians would come to prove that all these Christian churches and sects had not the true Christian religion, which was for the first time given to the world by Emanuel Swedenborg, the servant of the Lord, who received by revelation the key to the spiritual meaning of the word, and revealed the fact that Jesus Christ was not the son of God, but the Lord himself.

No wonder that under these circumstances we are to this very day at a loss to say which are the genuine Christian doctrines, and that we are led to wish that whenever spirits leave their spheres to confirm the Christian doctrines—their identity supposed as out of doubt—they might first of all give us the positive characteristics of the true and unalterable Christian belief. Are

the Catholics right or the Protestant? Was Christ a man or a God, or a god-like man, or the Lord in person? Are we to go to heav-

en about his good" eleme or his merits, his dictions, his according to through our faith in life order rough our firm dictions? Inspect, what who take the Orderian setting and where is life better in the this question is settled at a firm measures confirmatory of the mere instrument of the Christian doctrines can be assigned any real value in solving the Christian enigms.

Brooklyn, N. Y.

Down in the Deep Valley with High Mountains all Around.

BY A. J. DAVIS.

An esteemed gentleman correspondent sends me the following note of inquiry, which fully explains itself: "Reading your answers in the Religio-Philosophical Journal encourages me to seek of you a solution of some of my own mental experiences. There is nothing in my circumstances or bodily health that could account for the past year's depression through which I have passed. For years previously my mind was aglow with the delights of new ideas, and I made what I regard as substantial progress in the new philosophy of Spencer and Darwin. But now a mental darkness is upon me, causing me to doubt what before I supposed was positively known; so that I exclaim in sadness, "O, I am blind!" My blindness of mind is not total, but this dimness or depression I would have removed if possible, and I appeal to you." etc. "W. B. L.

and I appeal to you," etc. W. B. L.

Answer:—Your mental condition is the reaction from the previous years of unbroken investigation, fascination, and enjoyment. Endless happiness is as impossible as is endless misery. Your intellectual eyes were open so wide and so constantly that now Mother Nature thinks they should be closed in a prolonged season of sleep. You call it "blindness" and "depression." Nature calls it reaction and restoration. You aspire to excend the great mountains of thought and philosophy. Nature bids you walk meekly and alone in the lowly valley of feeling and recuperation. You may be depressed and disheartened; you may stumble and fall in the vale; but Mother Nature's universal love will not forsake you, and the divine Wisdom will in the right time raise you up.

"For purposes of mental growth," writes a friend, "which would you counsel me to choose as the better—the society of learned and cultivated men, or the reading of thoughtful books."

Answer:—Choose the books and make them your friends. Socially, the lives and habits of learned men do not tend to exalt your feelings or character. When not in the study, or rather when "off duty," the so-called "learned" are far from exemplary in the style of their speech and action. Superstitious minds fancy that clergymen are exalted beyond ordinary temptation. But the ministers themselves are not given over to superstition concerning their superiority to common weaknesses.

Go to your best book for lasting strength and friendship. The best book does not save you the labor of thinking. Avoid books which explain everything. Read a book which compels you to think. Your reason should be inspired and disenthralled; not convinced and put to sleep by what you read

put to sleep by what you read.

My neighbor is a plodding character. He exhausts one's fancy by his everlasting literalness. He darkens hope, deplores all generous effort, and depopulates the brain of all cheerfuse to take for granted that any spirits of ful thought. And yet, as the world goes, he the class which Mr. K has introduced to the is a good man. He is like a scientific book which sets out from materialism and puts you into an everlasting sleep in the unresponsive earth. Give me a sincere book, that was touched here and there by the immortal hand of truth—full of angel speech—litting the hopes to a loftier sphere, where thought is free to soar and mingle with what is eternal and divine. The tranquil groves and the angelhaunted streams of the Summer-land come to life in true books of inspiration. Whatever is imperishable in Shakapeare, Milton, Bacon, Spencer, Huxley, Darwin, is that truth in their books which do for your inmost faculties what sunshine, seed, storms, and tools do for the gardens and harvest fields which bloom with their abundance around you. Oh, the glory and beauty of inspired books! From them burst the sweet harmonies of celestial lands. Their sunny streams flow from the fountains of eternal youth. Forest trees full of singing birds are the chapters of good books with their white leaves,

An inspired book is a book of honestly written truth. It contains the suggestiveness and the enchantments of everlasting principles. A fable told in the interests of truth exists and is believed as the truth itself. A fact told in the interest of falsehood soon falls to sway the human find. A book is your best friend when it compels you to think, disenthralls your reason, enkindles your hopes, vivifies your imagination, dispels the darkness of materialism, and makes easier all the burdens of life.

· A MAINE BOY'S MEMORY.

Extraordinary Powers of a Lad of Ten Years—Remarkable Aptitude in Giving Dates—His Familiar ity with the Bible.

There is in this city one of the most remarkable boys in the world, probably. He is a son of Col. Fuller, ex-postmaster of Bangor, and is now ten years of age. His intellect is perfectly wonderful, and almost goes beyond belief. The first that his friends neticed of his precedity was about a year ago, when they accidently discovered that he was almost infallible on any date he had ever seen or heard. He went out west with his parents at the time, and as he was walking in company with some relative, in a cometery, they observed that he would look at a tombstone, read the date of the death recorded and the exact age of the person bur-ied there, and then glance up and tell what day of the week the dead person was born on. This happened on several occasions, and but little attention was paid to it. Finally, however, one of his relatives took pains to look into an old almanac covering some of the dates he had mentioned, and found that the day of the week had been given correctthe day of the week had been given correctly in every instance. This caused them to ask him questions, when it was discovered that he could almost instantly tell the day of the week on which any date within the last seventy-five years fell. Only yesterday the writer gave the lad dates from 1813 to 1840, and in every case Charlie (that is his given name) gave the day of the week corresponding to that date, and gave it correctly. The longest time occupied in any case was eight seconds, and the shortest was three seconds, the average being about five seconds. It should be remembered that seconds. It should be remembered that while he answered, there was no book or any article near him from which he could

get any aid.

If he has once heard the date of birth, marriage or death of any of his friends, he remembers it, and, of course, from what has been said above, knows on what day of the week the date fell. If one calls his attent.

tion to any person, and informs him that the individual was born on a certain day of the week and month, he will, on seeing that person months afterwards, speak and say that that were birthday fell on a certain day, within it he date he was casually told so long billing. Not a great while ago he walked up to one of his relatives and informal him that it was so and so's birthday, the late of the person's birth having been told him long before. For curiosity, the relative took Charlie by the hand and walked to the place of business of his friend mentioned. "Charlie," remarked the relative to the friend, "says this is your birthday; is it?" "Well, I didn't think of it before," replied the friend; "but he is right; this is my birthday."

He never forgets a date that he has once

He never forgets a date that he has once fixed in his memory, and is almost invaluable as a statistician. He remembers when every president of the United States was born, when inaugurated as president, and how long he served, and when he died. Any of these dates he gives with scarcely a second's thought, as well as hundreds of others of a like nature. Once in a while he makes a momentary mistake, but corrects himself almost instantly, never proceeding till he is absolutely certain of what he has already said.

A still more remarkable fact is that he recollects everything that he does, remembers on what day he did it, where he was at the time, and what were the circumstances that led him to do it. For instance, he will tell where he was on any day within the past two years, and what he was doing. Further, he remembers and can tell everything that his friends have done, providing he has seen them do it, and tell on what date and on what day of the week they did it. In mathematics, it would be difficult to

date and on what day of the week they did it.

In mathematics, it would be difficult to find a boy of nearly twice his age that can equal him. He computes the most difficult fractions in his head, and will add, subtract, multiply or divide them without difficulty. This all is the more wonderful, considering that he has never been taught anything except how to read. One evening about tea-time he was informed that the double of two was four. He was informed that the process of getting that result was called multiplication, and that it was all given in the arithmetic. He immediately got an arithmetic into his hands, found the multiplication table, and had all of it by heart at the breakfast table the next morn-

The most remarkable test to which his memory has yet been put is on the Bible. He repeats the name of every book in the Old and New Testaments, in regular order, beginning with Genesis; tells how many chapters each book contains and how many verses in each chapter in several of the books; and on any portion of the Bible he has read—and he has read nearly if not quite all—will tell the substance of any particular verse in any chapter of any particular book. He tells at once where any particular event is described in the Bible, also where the name of any character mentioned in the Scriptures can be found. He not only knows the Bible thoroughly, but can tell without hesitation on what page any particular hymn in Watts' or Moody and Sankey's hymn-books can be found.

Not long ago he greatly amused some of his friends by correcting an almanac. A lady wished to try him on the days of the week on which certain dates, many years ago, fell. She gave a date and asked him on what day it fell. He promptly informed her. She looked at the almanac for that year, month and day. Alas for Charlie thought she, as his answer did not agree with the almanac. Charlie wouldn't give up, however, but declared that he knew the almanac was wrong. "Haven't you another almanac of that year?" inquired one of Charlie's confidential friends. "I have," replied the lady, and produced it. On comparing the two almanacs it was discovered that the first one was wrong, and that Charlie was right, a mistake having been made by the party who compiled the al-

manac.

His habits are peculiar. He never plays with other boys, but is continually busy in reading. Oftentimes he takes an unabridged dictionary and studies it hour after hour, never seeming to consider it anything but a pleasure to do it. In fact, he takes no comfort unless busying his brain about something. If there is anything he does not understand he keeps at it until he does understand it, and then it is next to impossible for him to forget it. One would naturally suppose that a child with such unusual powers would gradually fail and fade away, but, singularly enough, he is constantly growing stronger and more healthy.

Very many will think, perhaps, that his ability in giving the day of the week, etc., on which a date falls, is an act of memory morely, and that he has learned what day

merely, and that he has learned what day of the week each date for several years past has fallen on. This is not so, however. He does it by some mathematical process, as he as readily answers about dates the days of the week of which he has never seen. What this process is he himself cannot explain. Scarcely any of the above will seem credible, but we assure the readers of the Commercial that it is true in every particular,

Scarcely any of the above will seem credible, but we assure the readers of the Commercial that it is true in every particular, as scores of those acquainted with the circumstances can testify. The lad is, we repeat, one of the most wonderful in the world, and his career will be watched with interest.—Bangor (Mc.) Commercial.

Private Seance with Mrs. Billing.

There were seven ladies and two gentlemen present; most of them were mediums, and all engaged in the cause. During the first part, a lady sang four songs, and four different spirit-voices (two women's voices, one man's voice, and a child's voice) accompanied the singer.

Then came "Ski," and saluted all, going particularly into affairs, advising, encouraging, and giving tests. Spirit riends of sitters then came and spoke to them as in earth-life, producing a feeling of certainty and satisfaction, which is inexpressible. Several clairvoyants in the circle now began to see well, and corroborate one another. When historical spirits and guides of those who work in the movement were described, "Ski" would give names and additional particulars, so that it was a question whether the physical sitters were more intimately blended with the spiritual state or the spiritual visitants with the physical state. It was a wonderful demonstration of the spiritual visitants with the physical state. It was a wonderful demonstration of the spirituality of man while in the body, and that existence is perpetuated for centuries after the loss of the mortal body, thus implying a continued immortality, an eternal individuality. Powerful spirits spoke to Spiritual workers in words of encouragement too secred for public statement, and made clear the use and purpose of much that is obscure in the working of our movement. This was itself a great use, for many of us are spit to forget that Spiritualian is a spiritual work, and to regard it as any other piece of human business or avocation.—Medical and Daybreak.

Woman and the Konsehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

The earlier part of Anna E. Dickinson's life is a fine flustration of heroism, will endurance and courage. Born in Philadelphia, in 1842, of Quaker parentage, the youngest of five children, in her second year, her mother was left a widow, with nothing save the toil of her two hands to keep the little flock from starvation. But Mrs. D., though reared in rednement and affluence, was grandly equal to the emergency. In addi-tion to the care of her little ones, she kept hoarders, and had a small school. She has since described the wayward and imperious Anna, as a greater trial than all else together, for this vehement, restless, masterful nature was with difficulty adjusted to life and its conditions. The mother was the gavior; a woman less wise in her tenderness might have wrought incomparable harm,

unwittingly.

At school, the young girl was a constant trial in her rebellion to discipline and authority; her one redeeming trait being a love of right, making her always eager to be a champion for the weak and the oppressed. A passion for justice was ever the brightest spot in her nature. At this period of life she stood alone, unbalanced, impetuous, dissatisfied, misunderstood; with the fire of genius struggling fitfully through her discordant endowments. Owing to reverty discordant endowments. Owing to poverty, she was sent to the free school of the Friends, where she met with taunts for her poor clothing. This challenged her energy, and she inwardly vowed to conquer fate, and win ease and a home for the dearly loved

Fortunately for one of her organization, intellectual taste was early developed; she became a voracious reader, and her retentive memory was stored with much food for after life. Feeling the power within her to move others, she determined, to become, one day, a public speaker.. So, gathering school children about her, she carefully watched the effect of her tales of pathos or humor upon the little audience. In order to obtain money for books and lectures, she solicited law copying, run for errands, and did any menial work which she could obtain, once she scrubbed the sidewalk for a quarter of a dollar, so that she could hear Wendall Phillips on the "Lost Arts." Anna was a born radical and protester; she fearlessly sought untaught pathways, and asked for no precedent; she was equal to herself, and to that indomitable courage, the world owes much, and the sorely tried mother the com-fort and ease of her declining years. At seventeen, the young Quakeress left school, and applied for a situation at some distance from home, in a district school. The bargain was about to be consummated, when the question of salary arose. One of the trustees replied, "We gave a man twenty-eight dollars a month, but we shall not give you more than sixteen dollars." Though bitterly needing the place, the girl's pride rose to its height, and she returned, with vehemence, Sir, do you take me to be a fool? Though I am too poor to day to buy a pair of cotton gloves, I would rather go ragged than ac-cept anything at your hands," and she re-turned to struggle once more with poverty and discouragement.

Everywhere she saw distinctions made between men and women, in the same kind the breath of hea and quality of labor, which moved her soul book 2, chap. 21. to righteous indignation. Almost friendless, entirely penniless, and undisciplined in nature, she vowed to resist this wrong; so, it was fitting that her first public speech should be made in an "Association of Progressive Friends," which met one afternoon, to discuss "woman's rights and wrongs." Her bright, earnest face, and picturesque words. bright, earnest face, and picturesque words, attracted great attention, and the following Sunday she spoke again. She was answered this time, by a man with questions, sneers and ridicule, and by the time he had finished, Anna was at a white heat. All the wrongs and struggles which she had heard and endured, became fuel to the flame which glowed in her impetuous breast. Mrs. Stanton, in her "Lives of Eminent Women." describes the scene as grand almost to the point of tragedy. "She poured out such vollevs of invective, sarcasm and denunciation, painted the hopelessness of woman with such pathos and power, that her antagonist sank lower and lower into his seat, and buried his head in silence and humiliation, while those who witnessed the scene were melted into tears. Never was an audience more electrified and amazed than they were with the eloquence and power of that young girl. No one knew who she was or whence she came. When she finished, he took his hat and sneaked out of the meeting like a whipped spaniel, to the great amusement of the audience."

Thus at one bound the soul emerged from its chrysalis, electrified by a great idea, and expanded its wings in the broad free air of inspiration. It had found its native and congenial element. A few choice friends gathered around the inexperienced girl, comprehended her genius and her difficulties. and helped give poise to her aspirations. And now follows a strange experience, one which shows that her powers had been measured by spirit friends, and found equal to the great work of helping the nation throw off the incubus of chattel slavery. After reading a pathetic account of incidents in that accursed system, one night, she retired with her mind absorbed in considering the wrongs which were being committed in the land. She passed into a trance, in which the land. She passed into a trance, in which she seemed to have become a slave girl, and through long hours she lived over the life of the oppressed. She actually seemed to go through years of that life, the toil, the cold, the hunger, the weariness, the auc tion-block, the terrible whipping from which she died, in effect, and finally awakened to normal consciousness with the marks of alayery branded into her flery soul, and its stigmats upon her aching back. Her friends, in writing or telling of this memorable night, call it a dream, but Miss Dickinson knows it was something more. That won-derful and vivid psychological experience derful and vivid psychological experience was wrought into her very nature; its awful memory lent lightning to her eloquence, and from that time she became the embodied voice of millions in thralldom. Whenever she rose to speak, the memory of that night came over her like a flood, and for the time, she was one of the procribed race. Thus was she prepared by spiritual agency, and her own impressible nature for her great career during the war. The first meeting appointed specially for her, was early in 1800, and the subject chosen was, "Woman's Work." Her own early struggles and her inspirational power, lent a ring to her utinspirational power, lent a ring to her ut-terances which half the continent has since felt, but it then had the charm of novelty. Women speakers were not as plenteous as they are now, even on the spiritual platform, which has witnessed much eloquence since then. She was a pioneer, and her success compelled respect for womanhood in that

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comparatively untried field. Miss Dickinson was now frequently in demand, and spent her vacations from teaching in studying and speaking on her favorite topics. Once, several Methodist clergymen attended her lecture to scoff; they were silenced, and some of them converted to a belief in the "Woman's Rights" which they had ridiculed. It is needless to say that before this time reason had led her out of the church, into the broad, liberal field of natural religion. Such a soul was not to be cramped by narrow dogmas.

From this period, Miss Dickinson became more and more in demand for the platform. Her youth, simplicity and directness; her musical, though monotonous voice, produced a marvelous effect upon the large audiences. At one time she secured a situation in the United States Mint, at Philadelphia, which was filled to the entire satisfaction of its directors, but she lost the place by a criticism of Gen. M'Lellan (who was then the General in companied as a continuous directors). the General in command of our forces), in one of her lectures. This dismissal threw her permanently into the field, and her fame and power swiftly grew. Her services in arousing the populace to a sense of the in-tolerable evils of slavery, can scarcely be overstated. During those four years she was an inspired soul, going about with all the ardor of a young Sibyl, to arouse mankind to a realization of the value of the immortal principle of Liberty.

It is not given to many to have a mission, though they delude themselves with that fond belief. But Miss Dickinson, through her peculiar organization and susceptibility of inspiration in the direction of Justice and Liberty, was, no doubt, set apart by her nature and by high spiritual intelligences, as a reservoir of magnetic power for that purpose and that occasion. As such her name will go down to posterity. Her work was done brayely and nobly, like that of Joan D'Arc, whose story she so elequently told. Her subsequent career, also, shows untiring energy and perseverance. Against many obstacles she has studied for the stage, and dramatized her own plays; unsuccess ful, she waits years for another trial. Her two literary ventures, "What Answer?" and the Ragged "Register," have many merits, and we may yet see effective work as the result of her indomitable will. However that may be, for her grand efforts in behalf of the enslaved; for her profound and tender sympathy with the wants and needs of woman, as well as for her universally progressive tendencies we have heartfelt and grateful appreciation of Anna E. Dickinson.

HIS CREED.

Charles Dickens' Religion the Religion of Wide Humanity.

Dickens preached—not in church nor from a pulpit, but a gospel which the peo-ple understood—the gospel of kindness, sympathy—in a word, humanity. His creed may be found in the following beautiful extracts on the subject of death:

Even when golden hair lay in a halo on a pillow, round the worn face of a little boy, he said with a radiant smile, 'Dear papa and mamma I am very sorry to leave you both, and to leave my pretty little sister, but I am called, and I must go.' Thus the rustling of an angel's wings got blended with the other echoes, and had in them the breath of heaven."—[Tale of Two Cities,

"There is no time there, and no trouble there. The spare hand does not tremble; nothing worse than a sweet, bright constancy is in her face. She goes next before him—is gone."—[Ibid, book 8, chap. 15.

"The dying boy made answer, 'I shall soon be there.' He spoke of beautiful gar-

dens stretched out before him, and were filled with figures of men, and children, all with light upon their faces; then whispered that it was Eden, and so died."—[Nich-

olas Nickleby, chap. 58.
"It's turned very dark, sir. Is there any light a coming? The cart is shaken all to pieces, and the rugged road is very near its end. I'm a gropin'—a gropin', let me catch hold of your hand. Hallowed be the name." "Deadf my lords and gentlemen. Dead; men and women, born with heavenly com-passion in your hearts. And dying thus around us every day!"—[Bleak House, chap.

47.
"He slowly laid his face down upon her neck.

bosom, drew his arm closer round her neck, and with one parting sob began the world. Not this world, oh, not this! The world that sets this right."—[Ibid, chap. 65.

"If this is sleep, sit by me while I sleep. Turn me to you, for your face is going far off, and I want it to be near." And she died that a child that had gone to sleep.—[Dayid] like a child that had gone to sleep.--! David

Copperfield, chap. 9.

"Time and the world were slipping from beneath him. He's going out with the tide. And it being low water, he went out with the tide."—[Ibid, chap. 30. "Don't cry! Is my chair there? In its ld place? * * That face, so old place?

old place? *- * That face, so full of pity and grief, that would appeal to me, that solemn hand, upraised towards heaven! It is over."—[Ibid, chap. 53.

"One new mound was there which had not been there last night. Time, burrowing like a mole under the ground, had marked his track, by throwing up another heap of earth."—[Martin Chuzzlewitt, chapter 19.

ter 19. "She was dead. No sleep so beautiful and calm, so free from trace of pain, so fair to look upon. She seemed a creature fresh from the hand of God, and waiting for the breath of life, not one who had lived and suffered death. She was past all help or

need of it. We will not wake her."—[Old Curlosity Shop, chap. 17.
"The hand soon stopped in the midst of them; the light that had always been feeble and dim behind the weak transparency, went out."—[Hard Times, chap. 9.

"For a moment the closed eyelids trem-bled, and the faintest shadow of a smile was seen. Thus clinging to that slight spar within her arms, the mother drifted out upon the dark and unknown sea that rolls round the world."—[Dombey and Son, vol. . chap. 1.

"It's very near the sea; I hear the waves! The light about the head is shining about me as I go!" The old, old fashion, that came in with our garments, and will last un-changed until our race has run its course, and the wide firmament is rolled up like a scroll Ohi thank God for that older fashion yet, of immertality! And look upon us, angels of young children, when the swift river bears us to the ocean."—[Ibid, chap-

"In this round world of many circles within circles, do we make a weary journey from the high grade to the low to find at last that they lie close together, that the two extremes touch, and that our journey's end is but one starting place?"—[Ibid. chap. 84.

"A cricket sings upon the hearth; a bro-ken, child's toy lies upon the ground, and

nothing else remains."-[Cricket on the Hearth, chap. 3. "I am going to heaven! The sunset is very near! and the child who went to heav-

en rose into the golden air and vanished." -[The Child's Story.

SOUTH AUSTRALIA.

Communication from Rev. John Tyerman.

To the Editor of the Religio-Philosophical Journal: I bave finished my tour round the world. and am once more in Australia, though not at dan once in Australia, though not at present at home. I reached Sydney on the 15th of May, have done the trip in a little over twelve months. We had a splendid passage from England to Australia, calling at St. Vincent and Cape Town, South Africa on the way. ca, on the way. I was expected to stay a month or two at the latter place and lecture; but having taken my passage through, without securing the privilege of a stop-off, in could not do so. There are several fine Spiritualists there, and a considerable interest is felt in the movement. This is mainly the result of Dr. Peeble's visit there some time ago. His visit is remembered with pleasure, and he is spoken of by the friends in the highest terms.

I lectured on Spiritualism to the passen ers in coming out from England, and a lively discussion followed. I also lectured on my way to America, in the California Mail Steamer, and on crossing the Atlantic from New York to England; and in each case there was much interest manifested in the subject, showing that the popular prejudice against it though still strong in many quarters, is not so bitter and formidable as

On reaching Sydney, I received a hearty welcome back again, a steam launch being engaged to bring friends to the steamer to meet me, and a complimentary Sunday picnic being held shortly after as a further expression of the good will of the friends. I am happy to say I found my wife and family well, and the cause in a healthy condition.

It was my intention to resume my work in Sydney, that being my home and head-quarters. But as Mr. Bright had just taken the Theatre Royal for Sunday lectures for six months, and as there was not room for both of us there without causing a split in the camp, and injuring the movement in the eyes of the public, I had to look out for some other field of labor till his term expires, and I decided upon Adelaide, the capital of South Australia, which is nearly twelve hundred miles from Sydney. This is a very orthodox city, and our cause is new here. But I have met with greater success than I anticipated. The audiences are increasing in numbers, circles are being formed, and a growing interest in the New Dispensation is being manifested. The press has treated me very fairly; and prospects are encouraging, though there is still a hard battle to fight before our principles will meet with that general reception they are justly entitled to.

I am glad to be able to report that the cause in Australia has made considerable progress during my absence. Mrs. Britten was eminently successful in Melbourne and Sydney. She is now sowing the good seed on large audiences in New Zealand. Mr. Walker, the fine trance medium, has also done an excellent work. He leaves next week for England, and I believe it is his intention to visit America, where I am sure he will meet with a hearty welcome. Mr. Bright is lecturing to large audiences in Sydney, and doing a good work there. The movement in Melbourne is becoming very strong, and the lyceums there and in Sydney are flourishing. In many smaller places I hear the subject of Spiritualism is being investigated; and if people can be induced to examine its claims fairly. I do not fear the results. Baldwin has been here pretending to expose it, but has done it no harm. have not seen Dr. Slade, nor Jesse Shepard, and I think they have left the colonies. Opinions are divided as to their merits: but I suppose both are genuine mediums. I hope the good cause is prospering in America. I shall always look back upon my visit to your country with a good deal of satisfaction and pleasure. Adelaide, South Australia, July 10, '79.

A Voice from Sydney, New South Wales, in

Defence of Mrs. Britten.

To the Editor of the Religio-Philosophical Journal:

In an editorial paragraph in the Journal of April 12th, 1879, drawing the attention of your readers to "Spiritualism in Australia and the Harbinger of Light," you are led by articles in the above paper to make remarks reflecting on the conduct of Mrs. Emma Hardinge-Britten, and state that she "intended to visit Melbourne at her own convenience and to ignore both the Association and Mr. Walker and was determined to speak, whether he was lecturing or not;" and you further give the following quotation from the Harbinger of Light: "It is to be regretted that Mrs. Britten has taken this course which will certainly lower her in the estimation of many who were her friends. A full committee of eighteen have unanimously passed a resolution to ignore

her and her movement here."

Now, sir, in justice to Mrs. Britten, a lady who by her eloquence, earnestness and devotion to the cause of Spiritualism, has done an incalculable amount of good in Australia, I feel impelled to state that with the exception of the last sentence of the last paragraph, there is no truth whatever in the statement.

Through a Melbourne friend, I have read the whole of the correspondence that passed between Mrs. Britten and the Melbourne Association, and being a disinterested party, I can conscientiously say that, in my opinion, the conduct of the Association towards Mrs. Britten, was selfish, insulting and unmanly, and their not only carrying out their threat to "ignore her" but actually subsidizing a lady to lecture in opposition to her, was contemptible in the extreme—the more so when you consider that Mrs. Britten was originally induced to visit Australia by this Association.

Your not having an opportunity of perusing the correspondence, it will be difficult for you to see the animus that prompted the action of the Association, but when I tell you that I have seen a letter from a leading member of the Association to Mr. Thos. Walker, in which it was stated that no lecturer would be acknowledged or supported by the Association unless he (or she) placed himself unreservedly in the hands of the Association, you will at once understand it. This demand would be very well if the Association guaranteed the remuneration but as in Australia such is not the case—It is abourd—and Mrs. Britten very properly resisted it.

To show that I have no partisan feeling in the matter, I wish to state that one of the oldcet and dearest friends I have, is a member of the Association and took an active part against Mrs. Britten. However, I am strongly impressed that a large majority of the members

of the Association, now regret the action taken by them a great deal more than even Mrs.

Britten has had occasion to do. Your obedient servant and subscriber, J. B. WILSON. Park House, Sydney, July 14th, 1879.

Magazines for September just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Casar's Art of War and of Writing; Miss Magdalena Peanuts; On Latmos; Mountains in Literature; Irene, the Missionary; Married Bohemians; The Use of Numbers in Society; The Race, and Why Yale Lost it: American Finances From 1789 to 1835: Genesis: Songs and Eccentricities of Birds; A Tennysonian Retrospect; Recent Novels; A Lesson in a Picture; "Nobility and Gentry;" A Word to Philosophers; Story-Paper Literature; The Contributor's Club; Recent Literature; The Jennings Sanitary Depot and Colonel Geo. E. Waring.

The Psychological Review. (Edward W. Allen. 11 Ave Maria Lane, E. C. London, England, and Hay, Nisbet & Co., 52 Ropewark Lane, Glasgow, Scotland). Contents: The Spiritual Pilgrim; Some Thoughts Concerning the Mystical Death; Sermons by a Seer; Materialism in Religious Circles; A Pioneer of Modern Spiritualism: The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation: The Religion of the Future; Notes and Gleanings; Spiritual

La Chaine Magnetique, a monthly pub-lished at Paris, France, devoted to the subject of magnetism.

Scribner's Monthly (Scribner & Co., New York City.) Contents: Sandy Hook; The University of Rome; Confidence; "Hawarth's;" Brazil; Four-Leaf Clover; Signs and Symbols; My Lord Fairfax of Virgînia; A Poor Mother; English Spelling and English Reform; The Art Schools of Philadelphia; Destiny, W. S. Gilbert: A Story adelphia; Destiny; W.S. Gilbert; A Story of the Dry Season; In Memoriam; September; The Blush; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work Brica-Brac. The illustrations of this number add much to its beauty.

St. Nicholas (Scribner & Co., New York City). Contents: Frontispiece—Oh how deep! Three Drews and a Crew; Rosebud; The Chateau D'Oiron; A Soul for Music: Puck and the Butterfly; Rob's Missionary Work; Eyebright; A Run after Sword-fish; Helmets and Violets; Try; Her Fan and Her Furs; On Wheels; One Summer Day; Off for Boy-land; A Queen; Gretelien and Her Queer Stove; So Wise; Pirates of the Chinese Coast; A Jolly Fellowship; Nora's Oil-Well; The Frolicsome Fly; "Buttered Pease" in Choctaw: The Story of a Prince; For very little Folk; Jack-in-the-pulpit; The Letter-Box; The Riddle-Box. Most of the articles are profusely illustrated

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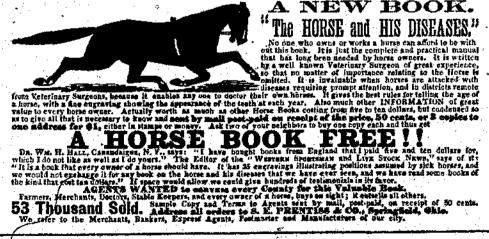
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> and Washington Str. CHICAGO, ILL., AUGUST 30, 1879.

The "Times" Objects to a Scientific Basis.

A writer whose style, though somewhat hazy, is easily detected, undertakes to controvert some recent remarks of ours, which he quotes as from "a religious journal." We think we can detect a metive for his failure to designate our paper in such a way that the public might distinctly know what "religious journal" was meant. But we will not imitate his bad example; the journal, in which his remarks appear, is the Chicago Times.

The remark of ours which excites the potent sarcasm of this writer, is the following: "The cause of the prevailing unbelief in systems of theology, sectarian creeds, and historical assertions in regard to immortality, is, that the advanced intellect of the age craves a scientific basis for its faith in Spiritual realities." Having quoted this remark, and mutilated it in the quoting, the ingenious critic assigns to it the following interpretation: "In other words, religion is waning among men because it is impossible scientifically to demonstrate its dogmas."

Now in our remark we spoke of "systems of theology, sectarian creeds, and historical assertions," but not one word of religion; not one word of demonstrating religious dogmas. In the whole of our editorial, from which the writer culls his extract, the word religion is not once mentioned. Having put an unauthorized construction on our words, it of course becomes an easy matter for him to tell his readers of "the absurdity involved in these terms:" terms of his own fashioning. But even here he misses his mark. His purpose is to show that religious conviction is none the better or stronger for a scientific basis. In his attempt to do this, he overwhelms us with the following deluge of conundrums:-

"How shall religion be put upon a scientific basis? How shall the spiritual be put upon a material basis? How shall God be created out of Matter? How shall the Unknowable be demonstrated out of the Known? Why should science, which is only another name for know ledge, be expected to furnish a foundation for theology which is the confession of ignorance?"

Before flourishing in our face all these questions, it would have been well if the writer had denned in his own mind wha he meant by religion, and what by science. Evidently his definitions are not such as philosophy is accustomed to accept. Religion certainly is not theology, as this writer assumes it to be in his interpretation of our remarks. Religion may be allied to devout feeling and to the grounds of a belief in spiritual things; theology is the theory of the Divine nature and government, etc.

"To what religion do I belong? To none of all you have named! And why? Because of religion!" Such is the pith of one of Schiller's epigrams; and it well shows the irrationality of the vulgar notion of what constitutes religion. To say that religion cannot have science—knowledge of the phenomena of nature, including the soul of man-for its basis, is as absurd as it would be to say that mathematics do not require axioms for their foundation. Religion may transcend phenomena, and rise into a region which mortal science may not enter; indeed it must do so, in order to attain a wholesome development; but if it have no other basis than the emotions, and reject all that science and reason can offer for its justification, it is little more than a superstition, and, when its time of trial comes, may be found lamentably wanting.

The definitions of religion surpass our reckoning. Our own postulate is, that religion has its root in the belief, or feeling, that within us or external to us, is an intelligent, supersensual power that can affect us for good. We will, however, accept what our critic gives us as a quotation from Quatrefages: "Religion being a belief in beings superior to man and capable of ex. ercising good or evil influences upon his destiny; and the conviction that the existence of man is not limited to the present life, but that there remains for him a future beyond the grave." This does not harmonize fully with what our critic has already said on the subject; but we will let that pass, accepting it as his sober second thought,

Surely under the definition here given. any scientific confirmation of such a belief must be a new force added to it. Thus, by our critic's own showing, the craving for a scientific basis has its reason. If we can justify so important a belief by an appeal to actual phenomena, it is a gain which no sane man not desiring annihilation, would forego. This is what Spiritualism enables us to do. Therefore Spiritualism is a science; since science "takes cognizance of phenomens, and endeavors to discover their laws."

If our critic errs in his estimate of religion, still more does he err in his notion of what constitutes science. He makes these extraordinary assertions in record to it:

To-morrow it will find out that what it considered its yesterday is arror. Meligion cannot combes such principle in inself; but without the confession how a it seguire a selectific backs? Science must go on,

Here the writer confounds hypothesis with science. The blunder is obvious. Science consists in an infallible and unchanging knowledge of phenomens. This writer would make it an ionic fature. He alludes to its "shifting sands," as if it were something here to-day, and gone to-morrow. His whole argument rests on a palpable misconception, and falls when that is exposed. "Instead, then, of attempting," he says, "to place religion upon a basis consisting of the shifting sands of science, would it not be more logical to attempt to find for it a religious basis?" But is not that a little tautological? Is it not equivalent to telling us to base religion on religion? Where the logic comes in, it is diffi-

"There are some people," says Professor James, "who seem to think, that any vagary or whim, however unverified, of a scientific man must needs form an integral part of science itself; that when Huxley, for example, has ruled feeling out of the game of life, and called it a mere bystander or supernumerary, the matter is settled. I know nothing more deplorable than this undiscriminating gulping-down of everything materialisticas peculiarly scientific. Nothing is scientific but what is clearly formulated, reasoned, and verified."

Let us hear no more after this of the "shifting sands of science." Only that which has been verified is a part of science. Under this view, our remark that "the advanced intellect of the age craves a scientific basis for the faith in spiritual realities," is explained and justified; and, the attempt to ridicule it as "an absurdity" places the rash adventurer in the predicament of Milo-"wedged in that timber which he stroye to rend." And there we leave him.

False and Genuine Spirit Messages.

Improvisation is a common gift among the Italians; but we have never heard of their crediting it to spirits. There may be instances where this has been done; but we think they must be rare. Mrs. Richmond, assuming to be influenced by Adin A. Ballou, gave an address in Chicago. April 8rd, 1879, in which she refers to the commonplace character of most of the communications. She says:

"If you take up a daily paper and see that George Washington has been imprisoned for heree-stealing, or that Benjamin Franklin has been sent to the penitentiary for some trifling offence, you do not straightway associate it with the great departed of those names. But if a message comes from the Spirit-world that offends all the rules of Lindley Murray, and shocks every idea of rhetoric, and is signed by Benjamin Franklin, you straightway attribute it to the electrician and philosopher; or if some words are spoken that are in themselves very imperfect, and the name George Washington given, you think not, perhaps, of the colored harber of that name, but of the distinguished patriot, the father of your country. You should discriminate in apirits.

the real difficulty is overlooked. The question is not whether Washington, the colored barber, is speaking, but whether the "control," who claims to be the Geo. Washington, is to be received as such in spite of his bad grammar and bad sentiment. From another sentence it would seem that Mrs. Richmond's control entertains views precisely similar to our own on the subject, for he says: "If some one chances to have or to assume a lofty name. it is, therefore no credential unless the message itself and knowledge conveyed be equal with the source whence it is said to come."

Here one of the points that we have been contending for, is yielded. There remains the question, May not the medium himself often give out his own utterances, when he claims they are those of a spirit?

We hardly think that Mrs. Richmond's control would differ from us in giving to this inquiry an affirmative answer. If a Corinna in Italy can improvise verses upon. any subject allotted to her by an audience, why may not a Cora do the same in America? It is not necessary that she should be normally conscious of what she is doing. We have already referred to the cases in which persons have improvised very toler-

able poetry in their dreams. But are there no cases where we can have a reasonable assurance that the spirit professing to speak, dictate or write, is the genuine individual he claims to be? Yes, there are many such cases. Mrs. Brown (formerly Mrs. Fish), when in New York (1852), used not unfrequently to give messages which bere the stamp of genuineness. One evening, while Mr. Capron was visiting Mrs. Brown, two young men from Tennessee came in. One of them asked if a spirit could communicate with him; and was answered in the affirmative. "What spirit is it?" "Your father." The young man then wrote down on a piece of paper the following question: "By what means did you die?" Immediately the alphabet was called for, and the word Poisoned spelled out. The young man started with evident astonishment, for he did not anticipate so prompt and correct a reply. He then asked if his father had anything to communicate to him, and received the following:

Iowing:

'My son, lift your thoughts to God, and remember your wrongs no more. To dwell upon the past will retard your progress and blight your fature prospects. Your path leads on to giory; then labor to overcome evil with good, and a crown of right-cousness will be yours in time and eternity. Your sirectionate father, Hamer Champion.

The young man then said that his father was murdered by poison administered by brother, who had escaped the penalty of the law. The son declared that he had been for yours determined on avenging his father's death. Unlike Shakespeare's Hamlet, the father edvices him to dispel such Sections, and the son declared that from that hour the schemes of revenge would be

Here we have all the elements of a femuine communication: remarkable cialrecyance, noble, christian advice, forgiveness of an injury, good plain English and marks of affection.

A little giri was present with her father; both unknown to Mrs. Brown. The little girl's hand was moved, and she gave signs of being a sensitive for writing. The following kind admonition was then spelled out to the father through Mrs. Brown:

Out to the father through Mrs. Brown:

"I feel deeply interested in your little daughter. I want you, therefore, to be led according to your own good judgment and reason in regard to taking her into promisenous partise. She should not always be led by advice which she thinks comes from pure and elevated spirits. My dear David, I will give you a rule by which you and Mary shall always be guided, as you are responsible for the protection and elevation of your children. When a spirit assumes subtwife in giving directions, follow not such direction. God made you a freeman, follow not such direction. God made you a freeman, and he has given you light and liberty to act accordingly. When a spirit apeaks unreasonable things, be kild to him, but maintain your own ground, and gently lead him along in the paths of progression,"

In this case the names of "David" and

In this case, the names of "David" and 'Mary" were entirely unknown to the medium, or to any of the company present except the ones to whom the message was di-

livered. Instances like these are not so rare as many may suppose. The intent is good, the advice excellent and the language unexceptionable. The clairvoyance implied in the knowledge of the names of father and daughter, is another reason why the communication might be safely accepted as genuine. The internal evidence in both these cases is very strong, and would justify the parties receiving the messages in having faith in their genuinenes. .

Was It Swedenborg?

Some not very brilliant wag has got up a story of a "Divorce in Spirit-Life," as a burlesque on Col. Eaton's account of the spirit wedding in which his deceased daughter was a supposed party. The burlesque has been copied in the St. Louis Globe-Democrat, the Chicago Tribune and other papers, and will no doubt be accepted by many persons as a genuine spirit narrative, but the shoulders of Spiritualism are broad, and can bear these and many similar impositions.

If Col. Eaton was misled, it was by phenomena which were undoubtedly of spiritual origin. He is a bold and careful investigator, and if he has been imposed upon, it has not been by human cunning. At Mott's, where he went an unbeliever in materialization, the manifestations were irresistible. His father and mother, his brother-in-law. Gov. Shannon, and several other friends, presented themselves visibly to him and his wife, and in every instance the identification was complete. In conversation the identified spirits showed a knowledge, of which the medium could not have been possessed. On Col. Eaton's asking Shannon to give him his hand, it was given, and two | tled the question conclusively for science. life, and this hand was held till it melted away; allusions were made, and information was given, the details of which justify Col. Eaton in his confident belief that these spirits were the persons they appeared to be. His supposed daughter, too, showed a degree of clairvoyance in referring to family incidents, which indicated spiritual powers, if it did not conclusively settle the question of identification.

With regard to the communications said to be from Swedenborg, the internal evidence, in our estimation, fails; and we do not believe that the mind of Swedenborg is represented in them. But the materialized spirit identified by Col. Eaton as his father. seems to have shared his son's impression that Swedenborg was his guide and teacher. We think that much more evidence than has yet been given will be required, however, before it can be made credible that Swedenborg had anything to do with the letters addressed in his name to Col. Eaton.

Was the Colonel deceived, then, by the spirit manifesting itself as his father? That does not necessarily follow. Spirits are fallible: often quite as failible as mortals; and the spirit-father, impelled by his affections, and influenced by the strong impression, fixed in the son's mind, that Swedenborg was his guide, took it for granted that the fact was such as was desired. The spirit was affected by the thought-sphere of the son, and accepted as a belief what was merely a wish in the mind of the latter. A spirit, brought back to earthly conditions and limitations, often comes with a consciousness quite distinct from that of his normal spiritual state. He has parted for a time with much that is peculiar to that state, and entered into much that is repressive, if not illusive. With every desire to be truthful, he may be misled by what he gets from the mind of his questioner, or from the sphere of another,

though distant spirit, yet in the earth-life. These considerations show how cautious we should be in accepting as infallible the word of any spirit-even of one whom we knew to be sincere and upright, and in whose wish to help us we fully trust. The internal evidence of the communications through Dr. Mansfield is, we think, decisively against their having come from Swedenborg. The remarkable clairyoyance manifested by the doctor may prove nothing but his own well developed psychical powers; and the co-operation of an independent spirit, and that spirit Swedenborg is not needed for a solution of the actual phenomena.

Mr. Henry Kiddle and son accompany our contributor, Mr. S. B. Nichols, to the Lake Pleasant camp meeting this week. We learn that the School Commissioners are anxious that Mr. Kiddle should withdraw his resiguntion as superintendent of schools, and we bope he will do st.

Decease of Fichte, the Spiritualist.

The last intelligence from Stuttgard, Germany, informs us of the death of Immanuel Hermann Fichte, the celebrated philosopher, co-editor for many years, with Ulrici, of the leading philosophical journal in the German language, and author of numerous works which have won for him high distinction. Born in 1797 he was the son of Johann Gottlieb Fichte, who was born in 1762, and for whom, at his baptism, an aged relative of the mother predicted future eminence. The prophecy was abundantly fulfilled; J. G. Fichte is in the front rank of German philosophy along with Leibnitz and Kant.

I. H. Fichte, the son, has won a renown equally imperishable; but it will be much greater in the future than it is now. One of the earliest papers in which he foreshadows his Spiritualistic stage of thought, was an article on "Soul, Spirit, and Consciousness from the stand-point of Psychophysical Science." In this, he argues (consistently with the seachings of Spiritualism) that the notions of time and space have their origin in a peculiar feeling of duration and extension which is inseparable from the soul's consciousness of itself: that they have their basis in the objective nature of the soul itself, and that time and space are simply the accompanying qualities or, more explicitly, the phenomenal, effects of all real things, as such. This solution of the question as to the nature of space and time, and as to the subjective and objective significance of our conceptions of them, is regarded by Fichte as forming the basis of a sound and firmly established philosophy of realism, which yet diminishes in nothing the just priority in rank of the ideal nature of the human spirit, nor takes in the least from the significance and importance of a priori truths.

In 1859-00, I. H. Fichte became a convert to Spiritualism through his opportunities of witnessing the pneumatographic and other phenomena which occurred in the presence of his friend Baron Guldenstubbe, a medium, a scholar, and a man of position, whose ample means permitted him to give the manifestations gratuitously to all seekers for the truth. From that time up to the period of his decease, Fichte has béen a devoted student of the great subject of pneumatology, and in a work first published within the present year, and entitled "The Worth and the Illusions of Spiritualism," he has presented such a defence of the science as only ignorance can contest. He avows bimself explicitly a Spiritualist, and says that the cause of Spiritualism is secure in Germany; that the experiments of Zöllner. Weber, Fechner, and others, have set-

fingers were found wanting, as in earth- It was a great gain for Spiritualism to have a man like Fighte thus intrepidly, in his old age, enter the breach and bear the banner of truth where so many, under the flag of a pseudo-science, were our scornful opponents. With Hoffman and Fechner he has been the leader in introducing into philosophy the great facts of Spiritualism. The revolution which the infusion is destined to cause, can hardly yet be estimated. The leaven is working, and the signs are most auspicious. Even Hartmann, the famous atheistic and pessimistic philosopher of Berlin, has been forced to admit our phenomena. That they will remain barren in so active a mind, is not probable.

> With the exception of the Boston Herald and some few other journals, which are not afraid of unpopularity, the secular newspapers, in noticing Fichte's decease, make no reference to the fact of his Spiritualism and his writings in support of the science. We are not surprised at this. But we can bide our time; and so can the fame of Immanuel Hermann Fichte.

A Spirituelle View of Diet.

Mr. J. T. Markley, (Eng.) in a late number of the Psychological Review, has an article on the above subject which contains many suggestive ideas. He says: "It is an open question whether eating has not upon the whole a vulgarizing effect upon society in general. Indeed it is a misfortune that man cannot live by faith, and prolong his existence by a constant flow of beautiful thoughts and conceptions."

This may be highly drawn, but we sympathize with his disgust as the gross butcher's fare furnished us in place of beautiful fruits and cleanly cereals, is contrasted. It is also true that spiritual inspiration does not thrive on "the greasy smell of chophouses and the vulgar fumes of hot-grog."

No class of people understand better the influence of diet than Spiritualists, yet they do not sufficiently comprehend its effects on body and spirit, to make their diet conform to their knowledge; a healthy body is essential to healthy spiritual growth, and this can only be attained by attention to the food partaken. After all has been said, it is not so much the quality as quantity of food taken into the stomach that is most infurious. Scarcely a single person in this land of plenty but takes much more food than the wants of the system require. The results are waste of vital power in digestion, and a storing of imperfectly digested material to furnish fuel for disease, or stimulants to the gross desires and appetites.

Mr. Markley well remarks:-

"There is comething truly artistic and imaginative in all kinds of garden produce. But the smell of the butcher's alanghter-house, and the premature destruction of calves, seem to savor of mere animal selfations on the part of those to when fight-esting is a fairhmanned by The majority of mankind merely live to est. They never count the moral and intellectual disadvantages of rabid ever-feeding. House the injury to health and to the refund splitted faculties of the soul, by reckines, ill-timed, and institute means.

"A Form of Religion."

Mr. B. F. Underwood writes: "I will show the utter untenableness of the position that morality is dependent for its jexistence and support on Spiritualism or any other form of religion." It goes without saying, that a formal morality may exist independently of religion or religious emotion. A man may be strictly moral and have no religion; and a religious man, trusting to his religion for salvation, may be somewhat too careless as to his morals. It needs no long argument to prove all this. It is quite obvious as revealed in actual facts and in the nature of things.

What we would correct is Mr. Underwood's reference to Spiritualism as a "form of religion," whereas it is simply the science of pneumatology. It is not a form of religion, though belief in a Love and Intelligence beyond these visible or demonstrable phenomena of the external world, is the very life-spring of all religion worthy of the name. Spiritualism gives a ground and a reason for religion, though it is not a form of religion in itself. This may seem an obvious distinction, but it is one that is too much overlooked. Mr. Underwood overlooks it; the Alliance has everlooked it in its recent arguments with the Journal.

The Chinese are a nation of Spiritualists. though they can hardly be called a devout or religious people. We must believe in an absolute principle of goodness and truth, and in a rational Omnipotence through whom that principle is eternalized, if we would unite religion with morality. If we are at the mercy of a Blind Chance, under what is right to day may be wrong to-morrow, the cosmos is not likely to be a pleasant abiding place for an eternity to truthloving and justice-loving souls. An enlightened Spiritualism conducts straight to an enlightened Theism-one liberal as the sun and all-embracing as the universe. The sphere of science, as science herself declares, is the sphere of demonstrable phenomena. Beyond that she does not assume to penetrate. Our atheistic and Sadduceau friends, however, do not hesitate to enter this forbidden Beyond very confidently, as if they were qualified to teach us as to the existence or non-existence of First Causes. As far as they do this, they are indulging in mere speculation; going in direct violation of scientific methods, which it is the boast of materialism and positivism to follow. Spiritualism differs from these systems in being able to point to a mass of thoroughly attested phenomena as its reason for being; and it is from phenomena only, combined with the postulates of reason, that all our science is derivable.

"Science," says John Stuart Mill, "is a collection of truths. The language of science is, This is, or, This is not; this does or a phenomenon, and endeavors to discover its laws." This definition justifies conclusively our claim that pneumatology is a selence. What "form of religion" may spring from it depends altogether on the character mental and emotional, of the recipient of the truth. He may be an atheist; for, as Bishop Butler has truly remarked: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it as that we are now alive is: and therefore nothing can be more absurd than to argue from that scheme that there can be no future state." As pneumatology is a science, Sadduceeism is doomed, and its extermination among scientific minds is merely a question of

"Wilful Misrepresentation."

Under this head our brother of the Banner of Light grows exceeding wroth over the line, "the Philadelphia organ of our harmonious Boston contemporary," appearing in our issue of the 16th in connection with a slight allusion to the impotent attacks upon us in a weekly publication printed in Philadelphia. For the comfort of our kindhearted though somewhat impulsive elder brother, we will say that we did, not intend to be understood as meaning that there was any formal, written, business agreement between the parties. Neither do we imagine that any other reader so understood the line.

We only intended to indicate the very warm accord existing between our Boston contemporary and the blackmailing sheet. Like little dog Tray, our Boston brother is keeping bad company, and when the public see such evidences of cordial sympathy existing between the Boston paper and the Philadelphia sheet, it is justified in holding the supicion that the vile and idiotic course of the latter meets the approval of the former.

We do not intend to be unjust, and if our Boston brother feels aggrieved we regret it. and trust this full and frank explanation will be considered by him as a complete amende.

Prof. Wm. Donton.

It is, indeed, an encouraging sign, both of the intelligence of the people and returning financial prosperity, when such able men as Prof. Denton find their engagements pressing them for time. Mr. Denton will attend the Liberal camp-meeting at Lawrence, Kansas, from September 3d to the close, and will afterwards give courses of illustrated scientific lectures in Lawrence, Topeka, and Kansas city. Committees and lecture associations desiring to secure his services the coming seeson, should lose no time in corresponding with him. His permanent address is Wollesiey, Mass.

Blind Hypercriticism.

We recently quoted the following words from a published prayer written by the late Prince Imperial of France: "Grant, O God. that my heart may be penetrated with the conviction that those whom I love and who are dead can see all my actions. Help me that my life shall be worthy of their witness. and my innermost thought shall never make them blush." Of this tender and most natural prayer we remarked: "It is the most obvious aspiration of a high religious Spiritualism:" upon which the Alliance has the following comment:

"The most obvious aspiration of a high religious Spiritualism," then, is to live so that our invisible and departed friends shall never be called to blush for us. Boes this not corroborate our statement that Spiritualism is not a religion? Religion relates to God and not to our departed friends.

Here is an utter perversion of the whole spirit of our remark. It shows how much more anxious the Alliance is to pick a flaw, than to be sure it is right. The quibble seems intended to convey an obviously false impression.

To whom is the "aspiration" addressed? Surely not to any finite being! It is addressed to the Father of Spirits-to the Infinite God. "Religion," we are told by the Alliance, "relates to God and not to departed friends." What, never? Never, directly or indirectly? And so when we pray to God for a beloved relative or friend in distress. we are not religious! Is that so? Religion, then, relates not to what God may have it in his power to do in relieving our friends. or in helping us to such good influences as may keep us righteous in the eyes of our departed loved ones; but religion relates solely to God as an inert, unloving Power quite aloof from our departed friends. Is it so indeed?

We hope the clergy generally will remember this in their prayers next Sunday, and take heed to their words. Indeed the Episcopal Book of Prayer will now have to undergo an entire revision to meet the requirements of our friends of the Alliance. We are not sure but the passage, "Give us this day our daily bread," will have to be stricken out, since it relates not to God, but only to what God may do for us. Spiritualism, it seems, is not a religion because we must not pray God that he will help us to do nothing in this life to cause our loving friends in the Spirit-world to blush. Truly the Alliance must have been hard pushed for a shot at Spiritualism, to select this as a point for assault. Such carping will hardly go with thinking and reverent minds. The prayer that we may so conduct ourselves that our departed friends will not have cause to blush for us, is merely another form of saying, "Keep us holy in thy sight, O Lord!" To deny to such an expression a religious validity is a quibble without root in any moral or religious earnestness.

Trance Postry.

An estimable Australian correspondent objects to our somewhat sweeping condemnation of the so-called "trance poetry," extemporized by trance speakers. Such extemporization is not uncommon. We have a friend who has extemporized some quite noble verses in his sleep; but he never claimed that he was spiritually aided. Coleridge tells us he extemporized his poem of Kubla Khan in his sleep; and we would like to see the trance poetry that can equal it. Now with not more than two or three exceptions the trance speakers who have undertaken to extemporize in verse, have given us very poor stuff indeed, considering the impromptu character of the trance poetry our correabondent doubts if any of our living poets could on the spur of the moment do as well.

This may be: one man may rattle off disjointed nonsense much more fluently than another; but it will be nonsense still, and we do not see why the fact of its being impromptu should make it in the least remarkable or acceptable. Our correspondent says: "Much trash is to be expected, both in the lectures and the poems; but is it prudent to denounce them all in such unmeasured terms?" We reply to our friend: Yes; it is prudent, because it is just. Trash is trash. even if it come from the Spirit-world; and we if we esteem it trash, we ought to denounce it as such. One great reason why hardly five per cent. of the spiritual communications are good, earnest, and truthful, is because Spiritualists have eagerly accepted much worthless stuff from its being labeled spiritual. How can we expect great and pure spirite to communicate, if we are so stupid in discriminating? We have had enough of trash. Let us put ourselves in the receptive position to get something better. If the poetry really comes from a spirit, why can he not occasionally put a little good work into his poem instead of having it impromptu? It would have a great effect in causing his spiritual claims to be recognized; and we hope the "controls" will consider the matter.

The Ottawa (Kansas) Gazette gives the particulars of a very sad case. July 13th. Mr. Oliver Mottier was married to a very estimable young lady. Two days after the marriage she commenced acting strangely. She went into a trance and her talk appeared to be entirely with Minnehaus or about her, she having previously read of her; then there appeared to be a struggle between Minnehaha and another, a male Indian, to get possession of her mind; the latter succeeding, the commenced going through the war whoop and yells, and all other maneuvers incident to the Indians starting out upon the war path. She was finally pronounced insane by the authorities and taken to the asylum at Osawatomie. A good magnetic physician, and kind treatment would restore her, no doubt, to health, inside of ten days. column. Address, Geneva Lake, Wisconsin.

An Important Work.

The following is the title of a book to be issued from the press in September: -

"The Modern Bethesda; or, The Gift of Healing Restored,' being some account of the Life and Labors of Dr. J. R. Newton-Healer, with observations on the Nature and Source of the Healing Power, and the Conditions of its Exercise, Notes of valuable Auxiliary Remedies, Health Maxims," etc., being edited by A. E. Newton.

The fame of Dr. Newton as a healer of the sick, during the last twenty years and more, has spread throughout the civilized world, and many thousands of sufferers, "afflicted by all manner of diseases," in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous, that they have received literally from his hands. In this book a great number of these testimonies, many of them given under the solemnity of a legal oath, are put on permanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of "various ills that flesh is heir to." These testimonies are from all classes of peopleclergymen, physicians, editors, lawyers, legislators, merchants, manufacturers, farmers, teachers, laborers, christians of various communions-the rich and the poor, the high and the low-all with one consent bearing witness to the "mighty works" which have been wrought in our own time, and showing beyond all question that a Fount of Healing Virtue, a Bethesda far more capacious and available than was that in ancient Jerusalem, is open for a modern hu

Besides all this testimony, the work contains, in its introduction and elsewherenumerous citations from ancient, mediæval and modern history, to show that healing by the laying on of hands, etc., has been practiced to some extent not only in various branches of the Christian church ever since the days of the Apostles, but also in the socalled heathen world long before as well as since the beginning of the Christian era, and continues to the present time.

Its editor, Mr. A. E. Newton, has a high reputation as a scholar, writer and advanced thinker, which gives additional value to the work, which will embrace about four hundred pages octavo. It is to be printed on fine calendered paper, and will contain a superb likeness of Dr. Newton, engraved on steel, from a photograph by Bradley & Rulofson, of San Francisco, Cal.

The Essential in Christianity.

The Chicago Times says:-

"A Christian who desires to retain his belief in revelation, and who cannot deny certain his benefit in toy-elation, and who cannot deny certain hypotheses of science inconsistent with revelation, must suffer keen pange of conscience and live in a gloomy and beclouded intellectual state."

The Christian who is disturbed by any of the discoveries or hypotheses of science is yet in the externals, and it is the letter that killeth him. The science of Spiritualism has made possible and reasonable in a scientific respect, the re-appearance of Christ after his crucifixion, the most incredible event in his history. In none of its universal and essential truths has Christianity been in the slightest degree impaired by the advance of science. On the contrary it has been supplemented and strengthened by phenomena confirming its own. As for its non-essentials, the sooner they are cast off the better. All that is vital in Christianity already rests on a "scientific basis": and the gushing sympathies of the Times should be reserved for those who have not yet learnt the fact. We do not quite agree with our friend that, "nothing, indeed, is left respectable in the Bible except the rhetoric of the Old Testament and the moral code of the New." To a Spiritualist the pneumatology of the Bible is full of interest, confirming and explaining as it does the modern phenomena. New meanings and new solutions of obscure passages continually flash upon the mind of him who now reads the Bible in the light of the advanced psychology of our time, as presented by Fichte, Hoffman, Lötze, and other wellknown philosophers. But belief in "revelation" must not include dogmas or interpretations irreconcilable with reason and science. There can be no revelation where the mind is unprepared for it. Even the truth is heresy in some minds.

Business Sotices.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Il., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

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* * **It is a very remarkable soil: workshie immed! ately after rainfall, and does not bake or clod in cultivation Cropped for twenty years no diminution in the yield is observed. Timber, if the fires in the winter which burn the dry ee, were kept out, would soon cover the land. It is a farm and grass soil; a grain and cattle land; 1900 feet above the sea gives it a pure air; absence of bogs, fens, sloughs, ponds, and swamps to breed malaria gives it a healthy and invigorating climate conductve to health and an enjoyable

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"Why we say this is a natural sheep land, is, that on soil of a similar origin, formation, and topography, have been produced the mutton sheep of England,—the Downs, the Cots wolds, the Leicesters-the noblest specimens of the ovine race: and we believe observation will bear us out in saving: that on none other than the solis such as compose the Downs of England and the 'slope' of western Iows, have sheep been able to retain their highest standard of excellence; but on the other hand, when transferred to breed on other soils, diminish in size, lose in constitutional vigor, and gradually dwindle away, a prey to disease, and their owner wonders why, with his kind care and attention, they sicken and die All this is natural, if we remember that the sheep is a mountain animal; a dry soil, clear water, sweet and fine herbage and a pure atmosphere are its natural habitations. We believe the 'slope' of western Iows is the only natural sheep land in the United States east of the Missouri and north of the Ohio and at no distant day must become their great breeding and fattening grounds; and which will be looked to for the best sheep and the best mutton, just as to day in the 'blue grass' region of Kentucky the world looks for the perfect specimen of Durham cattle."

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NO HIDING PLACE FOR SIN.

Not far away in the unbounded sky,— Not in the depths of ocean, rolling high,— Not in the earth—not in the mountain's side, May mortals from one deed of evil hide.

Not rending clothes—the body laying bare, Not rubbing it with dust, not platting hair, Not rigid fasting to stone for sin, Nor lying on the earth, atonement win, Nor sitting motioniess, nor can these gain Sought purity while man desire retain.

The man that will moral law despise, Who in his speech refrainsth not from lies, Scotts at another world—"tis truly said—" "There is no evil path he'll fear to tread!"

THE BRAHMANA.

Him who offendeth not by what he do, Who in his word and thought is just and true, And from this triple control never fall, Him I indeed a true Brahmana call!

Him bursting fetters that would downward bind, While never trembles his aspiring mind, Whom mental bondage never may enthrall, Him I indeed a true Brahmana call!

Is free from passion 'mong the passionate, Whose gentle words fault-finders' frowns forestall, Him I indeed a true Brahmana call i

Who the intolerant can tolerate.

Him, who hath passion's evil host defied, Till fell all hatred, envy, anger, pride, As falls a mustard seed from point of awi, Him I indeed a true Brahmana call!

Him who unshackled hath no vain desires For either world (those peace consuming fires), With tranquit mind (pertaining to Nirvana), Him will I call indeed the true Brahmana!

The Ideal and the Real.

Even from the sunny days of childhood, till with hoary locks and weak, trembling footstens, we reach the brink of the dark river and lay seide the garments of mortality, we dwell in an ideal world. The child sporting among the flowers and gathering pebbles from the brook, when released from the confinement of the school-room, busies his brain in forming plans for the future years. His imagination carries him forward to the time when he will have no more multiplication tables to learn; no more such irksome duties to perform as running of errands, nor will he be required to return from school or play at the time dictated by another; for beyond all these petty annoyances and restraints of childhood, he will be free as the birds that carol above him.

Instead of taking an occasional ride in company with his elders and receiving from them a dimeor a quarter with which to purchase confectionary, he will have a fine horse and carriage all his own, and dollars instead of dimes.

own, and dollars instead of times.

Perchance he foves the water, and in fancy rides over the great billows of the ocean, deeming it but sport to climb the glddy mast and lead the free wild life of a sailor-hoy. Does music bind him like a spell of enchantment, he dreams of a future full of harmonious sounds, or if more practically inclined, he aspires to the position occupied by those to whom he now looks up to with awe and admiration as they dispose their treasures of wisdom to the seekers after knowledge.

Childhood merges into youth; multiplication tables give place to problems in the higher mathematics; the coveted horse requires care while it gives pleasure; "a life on the ocean wave" is beset with dangers and hardships; the portals to the inner courts of the temple of music are unlocked only by patient, persevering, arduous labor; the life of a teacher has its joys, but they are mingled with headache and heartaches, and the dollars come through toll.

The seme of childish ambition is attained, yet he knows it not, recks it not, for the veil of fancy is cent and he sees the real—the pleasure truly, and the cars as well. There is something still beyond; greater ends to be achieved, higher aims to be reached.

The battle of life is just begun and before him stands the inviting task of building the cottage walls within whose precincts shall be quaffed the sweets of domestic bilss, or of rearing more stately halls in which to bestow his wealth and gather treasures of art, beauty and happiness. There is bright fame to be acquired; there is pure friendship to pe sought; there are the mysteries of the universe to be unraveled. Thus a beautiful ideal, like the will-o' the-wisp in a treacherous marsh, ever floats before the vision of mortal man.

The cottage may be vine-clad and peace dwell within, yet its occupants must labor from day to day, and from year to year to supply it with the comforts of life. The mansion may abound in luxuries, pleasure and blessings, but it is not the Eden fancy painted it, kept, as it were, by unseen hands; there is an undercurrent of anxiety, care and lear, if not of satiety. If fame be the object of one's ambition, the victor, or victim rather, divines not that envy has concealed sharp thorus beneath the leaves of laurel, till he feels their cruel points upon his brow.

Would he bow at the shrine of nobility of character, amid the outward semblance of goodness which have so oft deceived him, he discerns a fellow being controlling self and circumstances with a strong hand and a holy purpose, performing acts nobic and heautiful. The beholder deems that this is his ideal realized, and almost fears that a hidden pair of wings may suddenly appear and bear hence the object of his admiration. Intimate acquaintance, however, and frequency of contact reveal the fact that human frailties still cling to good people; even the wings are forgotten now the discovery of imperfections has destroyed the ideal and it is laid away with other broken ideal.

As we search out mysteries and discover secrets of nature, deeper mysteries and more hidden secrets await our investigations. Thus man passes through life, always unsatisfied, that strange unrest urging him on toward a something in the future, till his years well nigh told, he can hope for little more on earth, save a place in which to end his days. And while there in the autumn time offlife, he looks back over the years and sees how his heart's treasures have been taken from him one by one, and how the graves have clustered thicker and thicker around his way. Somehow his ideal of earthly happiness has floated far back into the past, and he discovers "a beautiful isle in the River of Time," and that isle is none other

the River of Time," and that lele is none other than life's early spring time.

Shall we then conclude that all our dreams of happinese, our longings for and giving friendship, and for all that is good and noble, are but vagarles? Far from it. In this humdrum, prosy world, ideals throwing their bright time around us, and begulling us of our weariness, are the postry of life; and more, far more; denied of fulfilment here, they yet convince us that there is something better in existence than that which is attainable on earth; in the inmost recesses of the heart, they whisper of full fruition in the beyond, where the glorious real shall far transcend all the ideals of earth.

James Relies, one of Mrs. Hollis Billing's spirit controls, says: "There are magnetic emanations soming out from the brain continually, and these are like the wires of your telegraph, reaching out from the centre of this magnetic light; and when you think or desire to remember anything, if your brain is as respect with that portion of the magnetic sphere, the memory sought for comes down that magnetic cord. Semestimes it inher you days to get as request with that peopler part of the magnetic light that is around you, but when you succeed, then suddenly the thought will fish across your mind, and the memory that you have been trying to recall for days will return to you."

A Formal Withdrawal From the Baptist Church.

The following communication from Mr. D. M. Cole, of Brooklyn, N. Y., formerly a descon in the Gethsemane Baptisi Church of that city, will be read with deep interest. He is a clear thinker and close reasoner, and is one of the strong men of the Brooklyn Spiritual Conference, and one from whom we should expect just such a communication as written below:

To Gethilmans Baptlet Church:

DEAR FRIENDS:—As most of you know, I have been of late frequently absent from the church services, and almost entirely so from the prayer-meetings. Perhaps you have begun to suspect that some change has taken place in my feelings or opinions, or both; perhaps you have thought I was getting to be unorthodox in creed, and not in sympathy with your mode of worehip. If so

you have thought, you were not mistaken.

When I first joined the church, I joined to work.
Having the Pastor's Bible Class assigned to me,
I studied the Bible faithfully, examined all the
commentaries I could get hold of, talked with all
who would talk on the subjects involved, and as
I had no previous theological training, forcing
me to think in certain grooves, almost from the
beginning did I commence to question the accepted interpretations and teachings. These questionings have steadily grown in importance and
imperative demand of answer, and I find myself
now, as I think all will who dispassionately study,
widely divergent in opinion from the theology
taught in Gethsemane church.

I have been for some months debating what was my duty under these circumstances. I was never exactly orthodox either in teaching or preaching, but I stood as upholding the doctrines of the church. These I have now definitely decided to reject, to preach no mote, nor to associate in church relations with those proclaiming such doctrines as I now believe to be false and injuri-

So, for reasons hereafter given, I hereby withdraw the "right hand of fellowship" from Gethaemane church, and declare myself from and after this date no longer responsible in any degree, even by implied endorsement, for your errors in doctrine, your perversions of the Scriptures you worship without understanding, or even trying to, your meaningless prayers, or the ecclesiolatry which claims for your church powers Jesus never

gave.

I charge the church with teaching and practicing the worship of two Gods, and proclaiming the existence of three. As a scientific absurdity, as derogatory to "the one God," and as hurtful to man, I protest against these teachings and withdraw.

I charge the church with an unreasoning and unreasonable Bible worship—the "Word of God." as you call it—without knowing what the phrase really means—with a devotion to the "letter that killeth." causing you to use pet words as charms, words taking the place of thoughts. I charge on preachers and people fibbitual perversion and dishonest quotation, applying such Bible words as you choose to such dogmas as you would prove, whether related or not narrowing or expanding the meaning to suit yourselves, while flercely denouncing those who by the same process prove your doctrines false. Against this abuse I protest by withdrawal.

test by withdrawal.

I charge the church with holding a doctrine of atonement which is false, impossible and insulting to God, making him to appear cruel, unjust, contemptible; making his love seem like hate, his justice a pitiful selfishness, his omnipotence a miserable failure, his wisdom sheer folly; and this I charge without revealing which one of the many current theories you hold (and I am sure you do not know yourselves), for the idea of atonement in any form is absurd and wleked—anthronomorphism run mad.

thropomorphism run mad.

I charge the church with holding absurdly contradictory and essentially low and mean views of the character of God, making him only an infinite man with all of man's passions, prejudices and meanness; not proclaiming the God of the universe, who seeks no "glory," who cannot err, cannot fail, who is Love, "The same yesterday, to-day, and forever,"

I charge the church with teaching gross materialism, notably in relation to the "resurrection of the body," and the constitution of heaven and hell. You teach the eternity of matter, while you deny it in terms, for you say that material fire shall burn the material body forever, without consuming it, though it is to be the same body which can be consumed in one hour. So heaven is made to be a small place, of definite, small dimensions, and so far as you profess to know anything about its joys, they are not a very reflued sensuality—its greatest joy being to escape the physical torture of hell. I have come to believe in a larger God, an inevitable, but not an eternal nor a material hell, a heaven confined to no place, boundless

as the possibilities of the human soul.

I charge the church with consecrating hate and delifying selfishness by teaching that God tortures for the sake of torture, inflicting suffering that is not remedial—by this teaching all they can influence that revenge is holy, that exuelty is Godlike, and killing in return for a wound to self-love only an imitation of God—a teaching false, blasphemous, dangerous to society, as fostering crime by making passion the divine law that ought to be obeyed.

I might mention other counts in this indictment, but these are enough, and too grave to permit me to do otherwise than protest and leave you. I have little hope you will reform your theology, and greatly fear the separation I have announced must be final as far as earth life is con-

It is not pleasant to me to write this. I have no thought, but of love for every one of you. I know that you are all better than your creed. I know how few of you know what your creed really is, But I hold it my duty to protest against error always, regardless of consequences, and must not permit a merely technical separation which will I confidently expect, in no degree impair our friend-

confidently expect, in no degree impair our friendly relations, to stand in the way of this.

Please understand distinctly that my decision
to withdraw is final; I shall take no notice of any
communication from you on this subject. I shall,
however, to guard against mis-statement from
misapprehension, retain a copy of this letter, and,
if attacked, publish it.

Commending you to the loving care of the
Father of Light and praying for your more per-

Father of Light and praying for your more poset illumination, I remain
Yours for the truth,
Brooklyn, N. Y., Feb. 20, 1878.

Kanans Camp-Mooting.

The liberal and spiritual camp meeting at Lawrence, Kansas, Sept. 5th—to 19th, gives promise of great success. The grove is the best camping ground in the west, and a tabernacle seating five thousand has just been erected. Among the speakers who have premised to be present are Prof. Deuton, Dr. C. P. Sanford, Thomas Cook, H. D. Mackay, Wm. E. Coleman, O. A. Phelps, Hev. W. E. Copeland, Rev. Geo. W. Cooke, Rev. J. S. Brown, U. W. Kellar, Eaq., Gov. Charles Robinson, Judge Bailey, E. Campfield, Capt. J. B. Shane, L. D. Raynolds. Negotiations are also pending with Col. Ingersoil, Hudson Tuttle, Warren Chase, E. V. Wilson, W. F. Jamison, C. Fannie Allyn, J. H. Harter, Geo. W. Julian, and others. Several noted mediums will be present. Tents at low rates. Meels for twenty-five cents each and reasonable lodging can be obtained at the grounds, while in the city board is obtainable for three dollars per week. A party of sixty from Pennsylvania have chartered a car, to attend, for two hundred and fity dollars, and a distant Kansas county has siresdy secured a dosen tents.

Prof. Denton will certainly be in attendance the whole time, and will deliver his graphic illustrated lectures sack avening. On the 9th of September the State Liberal League will be organized, and Wm. E. Coleman has been deputed to deliver an address in behalf of the Liberal League State Committee. Low rates have been obtained

J.H. Widetrand, of Grove City, Minnesota, writes: We have had meetings here two Sundays, with a view to short a lightly helicians ficienty, and inteld in lasts markle sinci Canaday when probably a Communication will be adopted.

on the verious reliroads, and an immense turnout

is confidently satisficated.

My Experience with the People of the Other World.

BY MES, AMANDA M. SPENCE.

It is difficult for us, even at this late day, to realize the naturalness of the people in the other world. Still more difficult, if not impossible, was it in the outset of Spiritualism when I became a medium. This was, of course, owing to the fact that the great spiritual teachers, the Sunday school and the pulpit, had from our earliest child-hood represented life in the Spirit world as being in the greatest degree unnatural and even meaningless and objectices, and, to a rational mind, valueless. My relation, however, with the men and women who have revisited us from the spiritual side of existence, has convinced me of their naturalness—a naturalness which they exhibit, not only in their bodily structure, but also in their character, disposition, habits, and peculiarities of mental organization.

mental organization.

Without going into any very great nicety of definition, we will here remark that the word naturalness, in the connection with which we use it, is tantamount to sameness or similarity to that which we have observed among men and women on this side of existence; for evidently anything that distinctly or widely departed from what we have become familiar with as the characteristic modes of mental life among human beings, would

be regarded as unnatural.

It is an every day affair with us to hear of people being crazy; and it is equally common for us to hear of one human being, either sane or insane, trying to kill another. But if we had been told, thirty years ago, that there are crazy spirits, and spirits who, whether sane or insane, attempt the life of human beings, we would not have believed it; and many may be unwilling to believe it even now, because such naturalness does not correspond with the unnaturalness which has for ages been depicted to the human family as existing in the Spirit-world. The following interesting case will throw much light upon this subject, showing as it does, not only that our mental states persist after death, but also that our state of knowledge and belief is not suddenly changed by any miracultons process, but follows us into the Spirit-world.

Soon after my development as a medium in St.
Louis, other mediums cropped out here and there
in various parts of the city, some for one kind of
manifestations and some for another. Among
them was a young lady who was taken possession
of by an influence which seemed to have but one
object in view, namely: to force the medium to
take the life of her own father and other members
of her family. This desperate influence which
held the medium for several weeks, and which
neither force, nor threats, nor entreaties could in
the least divert from its murderous purposes,
claimed to be the medium's mother who, while on
earth, had repeatedly attempted to take the life
of her own husband and her children, and, failing
in that, had finally, in a fit of insanity, committed
suicide. The veil was slightly parted and she revesled herself in the same state of insane violence
as that which she had manifested before her en-

trance into spirit life.

The friends and relatives of the medium had been kept for several weeks in a constant state of dread and alarm, and were of course very anxious that she should be released from the control of so desperate and irresponsible a mind. They were all either church members or conscientious believers in prayer, the Bible, and the commonly accepted religious teachings of the day; and through one of their number. a gentleman who had been developed as a fine writing medium, instructions were given them for the holding of a special circle at which they would exorcise the spirit. Through the same writing medium there was written out a programme of the order of exercises to be observed at the proposed circle, including the selection of passages from the Bible and the writing of a prayer, which were to be read on the occasion. I myself was a stranger to all the parties; but, although I was invited to attend the proposed circle, and was urged to prevail, if possible, upon my spirit friends to assist them, yet I was simply told that they intended to try to release a medium from a bad influence, but was not informed of the programme of the intended proceedings. As was my custom, I submitted the matter to my spirit guides, at the same time expressing to them my apprehension lest the influence might leave the medium and take possession of me. They bade me go, and trust to thom, assuring me that they would take care of me, and, if necessary, control me while at the

When I entered the room in which the circle was held, I found the young lady entranced and seated in a chair, while the rest of the circle were kneeling around her, each one with an outstretched hand resting upon her person. As I entered, a powerful influence took possession of me, and instead of kneeling with the rest, I remained standing. The friends anxiously urged me to kneel. I was made to inform them that I could not kneel. They commenced reading a selection from the Bible; but the young lady became, so bolisterons that they could not proceed. Thinking that I was at fault, one of her most intimate friends, asked me, with a good deal of impatience, if I would not kneel to save the medium's life. I immediately became so deeply entranced as to be unconscious, and assuring them that kneeling would not save her, told them that they were in more confusion than the medium; and stamping my foot upon the floor, commanded them in an authoritative tone to rise to their feet. They instantly arose. I then informed them that there was no special or miraculous virtue in the reading of prayers or of the Bible; that such ceremonies were of no avail in counteracting the effects of a natural law; that the case was simply one of the exercise of mind over mind; that the mother's will was superior to that of the daughter's; and that she must be made to release her held either by persuasion or by compulsion. I was then moved to place my hand upon the head of the medium, made a few passes, and, calling for a glass of water, offered her a drink. She refused to drink, closing her lips and teeth tightly, and hel whole body becoming somewhat rigid. I now ordered her to drink, saying with great force and decision, "You shall drink;" and she did drink. Leading her out into the open air, notwithstanding her resistance. I made passes over her head and shoulders, and taking her two hands in mine and bloding her look me steadily in the eye, she was instantly released from an influence that had possessed her for weeks; and was never, to my

Meeting at Mantua, Ohio.

The annual meeting of the Mantua Society occurred on the first Sunday in August, and was well attended. The forenoon session was delayed by rain, and the regular programme somewhat modified to give an opportunity for Mr. Flower, of Alliance, to speak, so that we missed a treat which was anticipated from that prince among speakers, O. P. Kellogg, who had been employed for both services.

The audience in the forenoon was not large, but

The audience in the forencon was not large, but when it cleared off, and it was evident that there would be an afternoon season, they flocked in by the acre, with their crowded buggies and wagons, till the woods were literally full, and the audience was as large as could get within hearing distance of the stand. Brother Kellogg did well (he always does), but not as well as he does sometimes. He evidently felt that his auditors were tired, as there was a lengthy conference meeting before the address. The Mantus friends provided a sumptuous plenie dinner, and all seemed to enjoy the occasion and the social good cheer and harmony very much. I wish the Spiritualists would have more such meetings. They do good. An important feature of the meeting was the passage of a series of resolutions, presented by a committee of which the writer was chairman. I have not the full text before me, but will try to give you a brief synopsis of the resolutions from notes which I have: They affirm the inherent right of private independ; recommend the banding together of dipiritualists for purposes of co-operation, self-culture, advancement of truth, etc. but discard all creeds, and even the declaration of any sentiments or principles as the basis of organizations; affirm that our religion must be founded upon facts and demonstrated truths, not upon belief; urge the importance of athering to the seed old terms. "Spiritualism and Epiticalism in all organizations, and are the second of the provision of a poor belief; urge the importance of athering to the seed old terms. "Spiritualism and Epiticalism in all organizations, and are the second of organization was a spiritualism and spiritualism in all organizations."

them, and if dranged in the dust, or dishonored by being carried by unworthy hands, let us redeem them from every stain, etc.; deplores the tendencey of some educational institutions and public schools, to mix religious with secular education, and calls on Spiritualists everywhere to take early efficient measures, looking toward the establishment of such a school as will do simple justice to our children, be an honor to ourselves and in harmony with the advanced and ever-advancing thought of the nineteenth century. The last deeply deplores the great "social evil" that has been associated with many, charged upon Spiritualism under the name of Free-Love (meaning free lust), and denounces the same both in theory and practice, and "hereby as Spiritualists put ourselves on usecord as believers in, and defenders of, the purity and sanctify of the marriage relations," etc.

There was no canonizing of St. Bennett for defying the sistutes of the land nor shedding of mock tears over the suffering of the poor white-haired old saint. He knew the law and openly defied it, and he must take the consequences. I neither approve or condem the law at this time, but as a law-abiding citizen recommend obedience to it until it can be amended or repealed. Spiritualists should not be too auxious to rush to the front in sympathicing with and defending every self-styled martyr, simply because the T. M. C. A. or some Christian church may have been instrumental in his arrest or conviction. Let us "make haste slowly" in such things.

S. Bigszlow.

Neshaminy Falls Camp-Meeting.

To the Editor of the Religio-Philosophical Jovenal;
It is said that the last wine drank at the marriage feast in Cana, was the best; so we can say that the last Sunday at Neshaminy Grove Camp, was the most suspicious, as to charming weather and enlarged gathering of people. Sunday, Aug. 10th, was the last day for public services in the grove. The people realizing this fact, came in by hundreds, and by 3 P. M. the trains and other conveyances had brought over six thousand souls to witness the closing services. Of course, not all could be accommodated with seate, hence some strolled along the lake, others entered boats and floated on its placid bosom, while some preferred the pro and con movements of the precarious swing. Every one seemed delighted, harmonious

and happy.

At 10:30 A. M. President Champion called the meeting to order. The choir sang a Hallelujah chorus, and Prof. Sadhower rendered a cornet solo, "Flee as a Bird to the Mountain. Then the venerable Dr. Watson was introduced to deliver the morning oration. The Doctor commenced by saying, "Sixty-six years ago this day, these eyes first saw the light, yet not in all my past career have I looked upon events and witnessed revolutions half so momentous as those occurring in our midst to-day. The veil that intervenes between this and the Spirit world, is so thin that we can almost feel the breath and see the shadow of the angels as they walk by our side. This approximation of the two worlds is of constant growth, and I opine that the time is not far distant when spirits will stand beside their mediums on the rootrum and address the people."

spirits will stand beside their mediums on the rostrum and address the people."

He then opened the Bible, and said that in the hour allotted to him, he would endeavor to prove to every reasonable man of his audience the entire similarity of the miracles of the Bible with modern spiritual manifestations. In this he proved himself fully able to cope with the subject at issue, for at the close of his lecture comments as to the able discourse were the general theme of conversation. In concluding, the Doctor said that he must pay a compliment to the efficient officers of the First Spiritual Association of Philadelphia who did so much to make their quests comfortable and happy during the term of the camp-meeting; also to the neighbors of Bucks county, who openalso to the neighbors of Backs county, who opened their doors and their hearts to accommodate
the speakers and friends, and who send their sons
and daughters here that they might receive the
new gospel of light and liberty. He had been to
many camp meetings in his life, and had attended
this one now for ten days, and must bear witness,
that this is the best conducted, the best behaved,
and the most orderly he had aver attended he and the most orderly he had ever attended; he was heartily glad to bear this testimony. 'Tis in-deed a compliment to the many thousand that have attended during the progress of the camp-meeting, that their conduct was so uniformly in keeping with that of the true gentleman and lady. Several reasons may be given as a cause to the great harmony that provaled. Neshaminy Falls Grove is in a farming district; religious sentiments liberal, and morals high toned—no rum sold within miles around. It is said that rum-sellers die in Bucks county for want of patronage, but the main cause of our triumphant success lies in the fact that we had able and well trained speakers, who could bring to the people gems of truth from the Spirit-world, the roots of which they felt growing within themselves, and thus were fascinated with what they heard, and went away re-

joicing.

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was loud and clear, and
rang through the grove like the voice of an enchantress. She answered subjects given her by
the audience, eliciting marked attention from the
people.

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were lothe to leave the place. Honds of sweet communion had to be relinquished, familiar faces to vanish, and voices sweetly toned by loving hearts, had to go to make melody for other ears.

The First Society of Philadelphia angaged in

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation, as it involved a heavy expense; but Col. Kase, President Champion, Segretary Hood and others of the committee, are men of large experience and undamnted nerve; and to them is mainly due the credit of the unparalleled success that has blessed our efforts. The dear old Journal has been an excellent factor in our success, for most cordially and gratuitously it sent the notice of our camp meeting broad-cast over the land, and forwarded package after package of its current lauses for free distribution in the grove. These kind favors were not forgotten. President Champion on the last day paid a high compliment to the Journal, and other spiritual papers, and urged people to send in subscriptions.

The four weeks of camp life are passed, but the memory of them will ever remain fresh in our hearts; the assemblies were promisenous, but great harmony and good will prevailed throughout the term. We suggest but one improvement, and that is in the singing; too much Moody and Sankey affiliation, experimenting with new tunes on old hymns, in which the audience are to join. Spiritualists need apiritual songs. Where are they to be found? With us are to befound some of the best musical composers in the world. Come, some noble brother, give us a cheap tune-book, full of the beautiful songs now extant in sheet music. Brother Bundy, agitate this want in the spiritual ranks, and hold yourself ready to do the printing as soon as the composer furnishes you the plates.

Philadelphia, Ang, 14th,

The Oil Test Medium.

The Lansing (Mich.) Republican contains the

following:

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock, Sunday forsnoon, in the presence of another lady. He was introduced to a lady rather below medium height, with a slight but well-rounded form, dark anburn hair and brown eyes, and a modest and pleasing address. She explained that she had been subjected to many severe tests since her arrival, and being somewhat fatigued, the results might not be perfectly satisfactory. Stepping to a hand-basin, she weaked and wiped her hands, and presented them for examination. They were perfectly dry and cool. She scated herself. The reporter placed his chair in front, a little to the left of the medium, where he could command a full view of her and her surroundings. Her lady friend took a similar position at the right hand. The circle thus formed, the medium soom became apparently unconscious. At no time was any attempt made by the medium to conceel her hands, and her arms were always half-extended, in such a manner that her hands could not seem in contact with her bedy. While it this position a slight space persed ever her. Extending her left hand to the reporter, palm upward, he observed that it was still dry, but al-

most instantly it assumed an oily appearance, and there was deposited in the center of the pairs a white substance, having the appearance of an ointment, and strongly scented with origanum. About a quarter of a teaspoonful of this substance was taken from the hand and placed upon a piece of paper. It greased the paper. The hand was then wiped clean with a dry cloth, still remaining extended, and in a moment the phenomenon was repeated, but not more than half the quantity produced that appeared the first time. This substance has all the appearance, to the eye, of the origanum ointment made by druggists, and was thus named by the medium. At four o'clock Sunday afternoon this phenomenon was repeated in presence of the reporter and eight other persons, during a general conversation. A spasm convulsed the lady for an instant, her hand was extended, and the same substance was seen to appear. We are informed that many different medicines appear on her hand,—fuid, semi-fluid and solid. One peculiarity is that while the scent of this ointment remained on the hands of the medium in a few moments, and they became dry and scentless.

How these substances get there is a question which others may decide. If it is legerdemain, it has successfully defied the scrutiny of at least fifty persons who have witnessed it during the past week. The fact that these substances do appear in the lady's hand while open and exposed to the view of spectators, is indisputable.

Mrs. W. H. Comstock writes: My year's subscription does not expire within three months, but I would rather be five years shead than one behind. I cannot get along without the Journal, would as soon think of getting along without letters from home. God and angels bless you and yours for your noble efforts in trying to purify Spiritualism.

Geo. Lieberkmecht writes: I much admire the ability, Independence, scholarly ripeness and spiritual freshness of the Journal. I read it with more interest than I ever read any other paper. I have found Mr. Nichols' series of articles quite interesting and instructive.

Notes and Extracts.

The world has grown lean upon faith.

Frue politics are simply morals applied to public affairs.—Sumner.

The spirits are ever striving to clear away the mists of superstition.

It is far easier to prescribe remedies for another than to take the prescription.

Spiritual truth is not sectarian, neither can it be, for truth must be the same wherever found.

Agitation is good or evil according as the objects of the agitation are good or evil.—Macauay.

The dogmatic sermons of Jonathan Edwards

The dogmatic sermons of Jonathan Edwards were once put forward as the best type of the prevailing theology of America.

To argue with a man who has renounced the

use and authority of reason is like administering medicine to the dead.—Thomas Paine.

If any one tells you that a mountain has chang-

ed its place, believe it; but if any one says that a man has changed his character, believe it not.—
Arabic Proserb.

Eattle do men perceive what solitude is and how far it extendeth; for a crowd is not company, and faces but a gallery of pictures, and talk but a tinkling of cymbals where there is no love.—Bucon.

and faces but a gallery of pictures, and talk but a tinkling of cymbals where there is no love.—Bucon. They who toil in the fields and workshops of spiritual truth, disseminating and distributing the golden treasures that are revealed to them, will, in spirit life, reap the just fruit of their lab-

Human life resembles the waters of the mighty ocean. At one moment resting in quiet repose—and while in this state of calm even little children became eloquent in their expressions of its loveliness and beauty.

Nobody is more like an honest man than a thorough rogue. When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock within.—Spurgeon.

Hie that has light within his own clear breast
May sit in the center and enjoy bright day:
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun—
Himself his own dungeon.
—Millon.

Grandens perceived her hopeful grandson at the window, with a watering-pot, aprinkling the heads of the passers-by below. "Child alive, what pre you doing!" exclaimed the old lady. "I'm playing God, grandens, and now I'm making it rain!"

There are many mysteries connected with the unfoldments of mankind, but one of the greatest mysteries of the world is, why Christianity, its teachers and accepters, should denounce Spiritualism in all of its phases, and the objective in particular.

A mam's understanding seldom falls him unless his will would have it so. If he takes a wrong course, it is most commonly because he goes wilfully out of the way, or, at least, chooses to be bewildered; and there are few, if any, who dreadfully mistake, that are willing to be right.—John Locks.

If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.—Sir I. Herschel.

Every individual life has a history written by the individual himself, which he alone will be privileged to resu. Not a thought conceived but what leaves its impress upon the pages of that book. Every kind act is recorded, every holy aspiration is transformed into a picture that will prove a thing of joy for you to behold in the future.

It is said to be unwise to mourn for the friend who has passed on, because your grief holds the spirit, and causes it to fill you with grief. Rather let your minds wander away into the unknown, and through your failing tears, catch the sounds of familiar voices, and perchance you may perceive their form again bending over you, bidding you weep no more.

Esticelmation—Country Doctor: "Did you take that bottle of medicine to old Mrs. Gambidge's?—because it was very impor—." Surgery Boy: "Oh, yeasir. And I'm pretty sure she took it, sir!" Country Doctor (after a pause); "What do you mean by that, sir?" Surgery Boy: "Well, I see the shutters up at the 'ouse as I passed this mornin', sir!"

No pleasure is comparable to the standing upon the vaniage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings, and mists and tempests in the vale below; so always that this prospect be with pity, and not with swelling pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the jewels of truth.—

Beecher om Houvem,—"Asleep in Jams; the sentence has in it more sweetness than all the philosophy in the world," said Mr. Beecher in his prayer meeting talk, last evening. "The sarry Christians were driven underground into the catacombs; they were worse off than if they had been expatriated, for they were driven out of their own country, without being driven into any other. But, with all their sufferings, there is not a scratch in the catacombs to represent death in an unpleasant way. They marked on the walls the symbols of their faith and hope. They looked upon dying as the breaking of the morning after a long night. When a man dies, he doesn't go down into the sepulcare, but inpused; to youth and beauty and joy and sompanionship and life. We don't know what life is here, nor what the treasure of the heavenly host toward those who are left on earth. These of one nation will be more especially moved, perhaps, toward the people of that nation in the heavenly life. When any of our brethren fall with the hermes on, the window is theower and attented to this Church. Angele in the heavenly hast are guardians of those who are left behind."

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Derson believes Weshington to have been Abraham, David, Cuesz, Augustus, etc., all merged into one individuality; but the psychometric realing confirms the idea that he was. By the way, as the almost-wholly mythical person known as Abraham was, most probably, rauch superior to David intellectually and morally, the advantage gained in Abraham being re-incarnated as David (one of the lowest and most debuic-David (one of the lowest and most despicable characters in Bible history) is not apparent. Rither re-incornation is true or that reading is incorrect. Moreover, the description of the previous lives of Washington is hardly in accord with psychometric principles. The lock of hair examined had no connection with the lives of Abraham and David, but solely with the indi-viduality of Washington. A physical ob-ject, mineral or otherwise, only gives the past history of its own life in physical nature, and never gives that preceding its own existence. That individuality to which the lock of hair pertained (if it really was Washington's) began life in 1732, and farther back than that no genuine psychometric delineator can go. Washington never thought that he was Abraham. etc., or had lived before as described by the sensitive; so the lock of hair could not have given off that idea as irrepassed therewere by Washington. ides as impressed thereupon by Washington's mind. It is clear, then, that the idea had no legitimate psychometric connection with the lock of hair, but that it was obtained, through mental sympathy, from

either Dr. B. or his correspondent,—the Doctor most likely, he being in more intimate rapport with the sensitive.

As regards the "James" Spirit-writings, the admissions of Dr. Slocum, and my reply therete have a videocard that the minds thereto, have evidenced that the minds of those obtaining the readings very sensibly affected the delineations. Those obtained by Mr. Miller were a reflex of his mind, and those obtained by Dr. Buchanan were similarly a reflex of his mentality; the exact agreement between the ideas of Messrs Miller and Buchanan and the psychometric descriptions of the alleged Spirit writers, being strong evidence of their true reflexive character. The clothing worn by the bogus spirit-forms when they penned the writings examined was subsequently found conceal ed upon the medium (?), and shortly after a second edition of similar clothing was captured or enticed from him, thus proving systematic, continuous fraud. The same forms that wrote the manuscripts examined by the sensitives, and pronounced by them as genuine spirit productions, afterwards appeared night after night dressed in the same or similar garments at seances known to be fraudulent. Evidence of a character sufficient to hang any one in any court in Christendom, if charged with a capital offense, has been adduced proving Mr. James' materialization performances a fraud from beginning to end. The writings having never emanated from spirits, it is beyond all doubt that the ideas of the psychometers that they did so emanate were derived solely, through mental sympathy, from Messrs. Buchanan and Miller. The denial of this fact by Dr. B., and Mr. and Mrs. Slocum, a million times repeated, weighs not a grain against the "proof paip-able" of its truth, as above. Such denials only make us lament the mental condition of the deniers; coupled with regret at the vast injury which such undiscriminating. biased, and unscientific sensitives, thinkers. and investigators are capable of doing in the way of impeding the advance of a true scientific study and analysis of psychometric revealments.

All of the "gratuitous assumptions" with which Dr. B. charged me have been shown to be plain statements of positive facts: while the genuine assumption and looseness of statement, upon the points involved, have been found characteristically prominent in my critic's asseverations. The latter part of Dr. B.'s letter, concerning fraudulent mediumship, the treatment of mediums, and the manner of investigating spirit phenomena, in which he flounders as successfully, and is as loose and unscientific in statement as in his psychometric criticisms, may receive due attention in a sub-

sequent paper.

Lake Pleasant Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The city of tents still lives and growssome 320 tents and cottages with about 1,500 dwellers therein. Last Friday night commenced a regular "north-easter,"—such as sweep up the coast from Florida to Maine, always beginning in the South and working northward,-and three days of dismal and drenching rain taxed the endurance and good spirits severely. On Saturday I heard the first part of an excellent and valuable talk by Mrs. Fannie Davis-Smith, of Brandon, Vt., formerly a wellknown traveler in the lecture field, and was obliged to leave, by rail, for a Sunday engagement. I hear that on Sunday the dancing pavilion was crowded, and E. V. Wilson and E. S. Wheeler spoke with signal interest and effect, so that all felt benefited and enjoyed the day even amidst the pouring rain. Wilson said he was to go to hell as everybody said, and his first business would be to clutch a poor weak orthodox preacher under each of his arms and make a break for the upper regions. He meant to "raise hell," that is to lift it into a higher realm. Wheeler said he would join him in the work, and the firm would be Wheeler and Wilson, which made a good deal of laughter over a grim subject. Yesterday Abby N. Burnham spoke but I did not hear her, having been kept in by iliness for s day. Conferences go on each evening, and Wilson's morning conferences in his tent are well attended and valuable. The beau tiful music of the famed Fitchburgh Band is a daily enjoyment, and each evening can look down from my window, through the trees, and see the lights and hear the music at the dancing pavilion, which is closed precisely at ten o'clock. In all matters, large and small, the con-

siant effort is for order, care, honest and square work, and regular and moderate charges, and to this is owing the success and fine behavior of this meeting.

I can see matters that might be improved, and doubtless will be, as they have been, but great credit is due the President, Dr. Beals, the Secretary, and all the managers

for their efforts. The tents of mediums and clairvoyants have added numbers. The New Haven tent of Mrs. J. A. Wright, clairvoyant and medical; the cottage of Mr. Cushman, with when the guitar is played by invisible hands in open light, as I have seen it; and he modest sign of Mrs. Morse, are smong the additions. Mrs. Morse, who is well-known in Michigan, has decided to stay East and will not be at the Michigan Semi-Annual Meeting.

J. Frank Baxter gives tests each day, at slowe of lectures, which are satisfactory in most enses. A superabundance of mediums are here; some I know as good and true

for others, I cannot wouch. Let all weigh well, and with care, and judge for them-selves. Elder F. W. Evans spoke to-day-with much effect. Bev. Samuel Watson is

Yours, truly, G. B. STEBBINS.

Fallibility of Trance Utterances.

We find the following paragraph in a communication sent by Dr. J. M. Peebles to our Boston contemporary:

OUR Hoston contemporary:

"Dr. John F. Gray, of New York, one of the oldest and most substantial Spiritualists in America, writes thus to a friend of his in Spiringfield, O.: "But from my experiments in measurerism, and observations in apirit-manifestations, I am firmly convinced that a very large portion of this world's dislogues with the dead, (as our risen friends are called), both ancient and modern, is spurious or fallactoss. That the trance state does not confer infallibility on our senses, or our reason, is most certain, and we make a grisvous mistake every time we attach any more weight to what the entranced person eiters, than we do to what he or she says in the ordinary state. The trance subject or medium in all cases can be influenced by the suspicious, convictions, or opinious of people in the circle, and this without their being awars of the fact."

It will be seen that the views of Dr. Gray.

It will be seen that the views of Dr. Gray in regard to the reliability of trance mediums coincide perfectly with those we have been pressing upon the attention of our readers for some time past. In the ranks of modern Spiritualism, there is no man whose opinions upon this subject are entitled to more weight than those of the now venerable Dr. Gray. A Spiritualist from the start, he unites philosophical and scientific culture with rare qualifications as a practical investigator. For more than thirty years he had a highly lucrative practice as a physician in New York City. With his brother-in-law and partner the late Dr. Hull, a most estimable gentleman, he investigated Spiritualism thoroughly as early as 1849-50. The result was his full acceptance of its fundamental facts, and of the spiritual hypothesis as legitimately deduced from them. The fact that Dr. Peebles quotes the remarks of Dr. Gray without disputing them, justifies the inference that he too shares the opinions expressed in these remarks.

Photograph of Henry Slade.

Last week we were most agreeably sur prised by receiving a splendid imperial photograph of Mr. Henry Slade, the work of Messrs. Bradley & Rulofson, of San Francisco. The picture is now elegantly framed and hanging in our general office, where we invite the inspection of all lovers of fine art, for certainly this portrait is a work of art, and those who desire to study the physlognomy of one of the most celebrated mediums modern Spiritualism has brought to the world's notice. We also have a cabinet size photograph of Mr. Slade by the same artists, which for sharpness of outline, dellcacy of finish, and general effect, cannot be excelled. Our readers who may desire duplicates of the cabinet picture, should send in their request at once, accompanied with fifty cents. We shall be able to fill orders as soon as we can receive the photographs from San Francisco.

N. B. Starr, Spirit Artist.

The readers of the Journal have in the past often seen accounts of the work done by Mr. Starr. Several pieces now in our office are daily examined with pleasure by visitors. Our esteemed friend and correspondent, Dr. N. B. Wolfe, of Cincinnati, in a letter lately received speaks of some of Mr. Starr's work as follows:

"I have heard a great deal about the paintings of the spirit-artist, N. B. Starr, of Port Huron, Mich., but never saw any of his work. until I recently visited the pleasant home of Mrs. Annie Carver, (now Mrs. Geo. Rall) of this city. Here I found three portraits and two landscapes, all said to be the production of his inspirations. I am not an art critic, but know well when I am pleased with pictures; and it is only justice to the artist of these creations to say, that I spent as pleasant an hour in contemplating the spirit of beauty which everywhere pervaded them, as I have before creations, celebrated through the world, of the most renowned masters. His landscape painting is truly wonderful."

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

Mrs. A. C. T. Hawkes, the popular lecturer, has been spending some time in Texas.

The postoffice address of W. Stainton-Moses, M. A., is now 21 Birchington Road, Kelburn, London, N. W.

The National Liberal League will hold its Annual Congress on the 18th and 14th of September, in Cincinnati.

We have interesting articles on file from Dr. E. Harvey, A. S. Avery, Prof. Underwood, E. D. Babbitt, and others that will be published from time to time.

A liberal society called the "Sacred Brotherhood," has been organized at Barton, Mo. It is the intention to organize there a childrens' progressive lyceum. Mrs. Simpson, the wonderful flower test

medium, has returned home from her trip in Minnesota. Her visit there was instrumental in doing great good. Mrs. Crocker-Blood is now at home at 461

West Washington street, and continues to give sittings both to her numerous old patrons and to many inquirers. The Spiritual Meeting at Porter's Grove. Dr. D. P. Kayner, principal speaker, was a

Mrs. M. Miller, of Euroka, Col., in comnany with an excellent clairvoyant and test medium, intends to travel and hold scances.

"Spiritualism is fast going down," says the veracious Dr. Beard. It strikes us we have heard that remark once or twice before during the last thirty years.

The quarterly conventions of the Vermont Association of Spiritualists, will be held at Danby, September 26th, 27th 28th, 1879, and at Waterbury, January 2nd, 3rd, and 4th, 1880.

Miss Agnes Slade, Dr. Stevens and Dr. McLennan, have our thanks for fine cabinet photographs. Our collection is growing into quite goodly proportions and is atudied with interest by all visitors.

J. William Van Namee, M. D., has postponed his proposed Western trip for the present and can now be found at his new residence, 129 E. 16th street, New York city, by all desiring his services.

Dr. C. P. Sanford is now making arrangements to enter the lecture field for the fall and winter campaign. His postoffice address is Iowa City, Iowa. His wife, an excellent test medium, will accompany him.

The new edition of "The Watseka Wonder is just out and we can now fill any and all orders. This book should be read by all investigating the truths of Spiritualism. Price fifteen cents.

FICHTE-His vast erudition reflects a lustre on the cause of Spiritualism he so ardently embraced. He is an honor to the Germanic race. Hudson Tuttle in connection with Mr. Heinsohn, has undertaken to translate the last great work of the philosopher into English.

The Liberal Associates of Page county, Iowa, met at the court house hall in Clarinda, on Sunday, Aug. the 17th, for the purpose of organizing. The object of the association is for the advancement of free thought, and for the mutual benefit of the members in attaining knowledge.

We have just received Col. R. G. Ingersoli's lectures in pamphlet form. The lectures comprise the following subjects: Mistakes of Moses; Skulls; Ghosts and Hell. We have also Col. Ingersoll and his Critics, a lecture by the Rev. Jas. K. Applebee. The price of each of these able lectures is five

Dr. Slade is now in Oregon, where he will remain a short time, and then start eastward. He will stop, probably, at all the principal towns on the route, and give the people an opportunity of witnessing the various phases of his wonderful mediumship. Letters to him can be addressed in care of this office.

Our former townsman, Mr. I. D. Crawford, is winning laurels as manager of Pierce's Palace Hotel, at Buffalo. Under his superior management, the house is doing a very prosperous business; so much so as to require an enlargement of its already spacious dimensions. Chicago men always make a success of any undertaking.

The Chicago Times states that Tennyson is a positivist. In this we think it must be mistaken; or else Tennyson has changed his views since he wrote "In Memoriam." His brother Frederick and his sister are avowed Spiritualists; and, if we mistake not, Alfred himself is much nearer to Spiritualism than he is to Positivism.

On August first, John Gill, of Jefferson. Ohio, passed to spirit life. On the same day, at the same hour, Mr. Ripley, the test medium, was at the residence of Mrs. Shepard. Geneva, thirteen miles from Jefferson, and then and there said, "John Gill stands by my side, and my guides say that he passed away a little while ago." This occurred just fifteen minutes after his spirit had been set free.

Dr. J. K. Bailey, spoke at DeWitt, Iowa. Sunday, August 10th. Among the notices of his lectures by the local press of that region, we find the following in the DeWitt department of the Clinton County Advertiser of August 14th, 1879: "Dr. J. K. Bailey, 'Spiritualist,' spoke at the Park on Sunday at 10.30 A. M. and at 3 P. M. His subject in the morning was Invisible Realities: in the afternoon, Miracles, Mysteries or Myths-Which? He had a good audience and is an eloquent and entertaining speaker." He also spoke at Calmus. Iowa, in the Methodist Church, August, 14th; at Mount Vernon, the 16th, 21st, 22nd, 23rd and 24th, six lectures; at Lisbon, the 25th. His present address is Cedar Rapids, Iowa.

Passed to Spirit Life. . .

R. R. Booth, son of Wm. L. Booth, Esq., President of the Liberal and Spiritual Association of Texas, was foully assassinated in this city on the night of the 30th ult. Deceased was a lawyer of ability and promise, and held advanced views, and was firm believer in the truths of Spiritualism. To his family and friends we, in common with all our citizens, offer our condolences, and can assure them that he has only entered a sphere of more usefulness, and though absent in the body, they can hold sweek communion with his emancipated spirit.) His body was deposited in the City Cometery by the side of the wife who had preceded him to brighter spheres. At the grave the ceremonies were few and simple. Before depositing the body in the grave Mr. James Armstrong spoke as follows:

Dr. D. P. Kayner, principal speaker, was a good one. Everybody seemed to enjoy them selves, and were highly entertained.

Mrs. K. P: Watson, "our home medium," as Bro. Samuel Watson styled her in the magazine, reached Chicago last week, and will spend some time with friends at St. Charles, Iil.

Col. and Mrs. J. W. Eldridge are spending the summer at King's Springs, near Johnson city, Tenn. Mrs. Eldridge's medial powers on the surfa-plane mounting, they will not be derected appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it, may be most appropriately seld of our actions having level in it. The world was appropriately seld of our actions having level in it. The having level in it is appropriately action of the beautiful appropriately

"One of the Very Best Liberal Papers."

We take pleasure in calling the attention of our readers to the fact that the publisher of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, has lately reduced the price of this staunch old Spiritual paper so as to bring it within the reach of all. It can now be had, in clubs of five, for only two dollars a year, postage paid. We have no hesitancy in saying that the "Journal to one of the very best Liberal papers, and at the same time is an able and fearless advocate and defender of the spiritual philosophy, while at the same time it wields the scalpel with a steady nerve against all fraud and double dealing wherever found, whether in the ranks of Spiritualism, in the church, in political parties or the private circle. Let all fraudulent pretenders give Colonel Bundy and the JOURNAL a wide berth, for he will go for them sure, and in such a way as to make it hot for them. We consider the RELIGIO-PHILOSOPHICAL JOURNAL a very useful and interesting family paper and well worth the patronage and support of every Liberal Thinker, be he Spiritualist or not.—Independent Age, Aug.

Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 398 Fulton st., every Saturday evening at 7% o'clock.—S. B. Nichols, Chairman; Executive Committee: Judge P. P. Good, (chairman); Haslem, and Mrs. J. L. Martin; Treasurer, Capt. J. L. Martin.

Saturday evening, Sept. 6th; Spirit Communion, an address by Henry Kiddle, Esq., Supt. N. Y. City Public Schools.

Sept. 13th; "The Inward Voice," an address by Dr. W. H. Atkinson, New York.

Sept. 20th; "A Step Forward, Can we Take it?" an address by D. M. Cole, late deacon of Gethremane Baptist Church.

Sept. 27th: Short three-minute speeches by members of Conference—Experiences.

The regular address each ovening occupies thirty minutes, followed by ten minute addresses by members of Conference.

A National Liberal and Spiritua Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Bismurck Grove in this place, to begin September 5th and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already scenred several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

Lawrence, Kansas, July 2d, 1870.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place Angust 28, 29, 20 and 31, at Alliance. Ohio The Convention will be held in College Chapel and large College Hall.

The following speakers are expected to be present and take an active part in the meeting: Hudson Tuttle, Mrs. Emma Tuttle, Dr. J. M. Peeblee, Dr. Samuel Watson, Prof. J. R. Buchanan, Mrs. Cora L. V. Richmond, O. P. Kellogg, A. J. Pishback, 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 made for heard and lodging by addressing the Chairman of the Committee of Arrangements, S. Bigelow. All the mediums in the State are specially invited to attend. We are already able to announce that many of the finest test mediums in the country will be present. The singing will be conducted by the Independent Church choir, one of the finest choirs in Rastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower. Those wishing other arrangements should address, S. Bigelow, Chairman of Committee on Arrangements.

R. C. Flowers, Arrangements.

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

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., commences Aug. 14, anding \$1, 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R, tan falles south 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 Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, furnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Sundays. Reliable test mediums and others, are expected for investigation and phenomens.

Reliable test mediums and others, are expected for investigation and phenomens.

Passengers on the Philadelphia & Erie 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 Jamestown, N. Y. Those going by the Brie & Lake Shore R. R. s. change at Dunkirk, Speakers engaged are: George W. Taylor, president; Mrs. E. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tviduns, Hornellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P., Kinney, editor Waverly Advocate, Waverly, N. Y.; Mrs. Jenny, Rhinds, of Mich., symbolic reader; and Lyman C. Howe, 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, as presiding officer. His name is a guaranty of peace, order, harmony and success.

Semi-Annual Meeting of Liberalists

and Spiritualsts of Michigan. The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place August 28th, 39th, 30th and 31st, at Nashville, Barry county, Mich., on Grand River Valley Rathroad. The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the depot, which will be arranged to eccomodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendaliville, Ind.; Giles B. Stebbias, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. L. E. Bailey, Battle Creek, Mich.; Mrs. M. R. Franch, Greenville, Mich.; J. P. Whiting, Mitford, Mich.; Charles A. Andrus, Finshing, Mich.; Mrs. Mary C. Gale, Byron. Mich.; Mrs. Barah Graves, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. Morse, Wayland, Mich.; Dr. R. B. Wheelock, Faranac, Mich.; Dr. H. D. Seeley, Buchanan, Mich.; Dr. E. Garter, Philadelphia, Pa.; J. H. Harter, Anburn, N. Y. M. Babcock, St. Johns, Mich.; Fins music will saliven the occasion by Mrs. Olle Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Mich.; M. O. Vandercook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in seasion. As many visitors as possible will be accommodated by the friends. First-class botel accommodations at Wolcott House one delar per day. At Union Hotel at a rate of \$5.00 per week.

House one dollar per day. At Union Hotel at a rate of \$5.00 per week.

Committee of Angangments.—Mr. Lemnel Smith Raskville; Mrs. C. W. Petnam, Maskville; Mr. and Mrs. Joseph Saulsbury, Raskville; Mrs. & Chipman, Raskville; Mrs. Were, Reskville; Mrs. Backeler, Raskville; Mrs. Were, Reskville; Mrs. & C. Simpson, the great flower medium, and Dr. Heavy Shele, the world-renewed medium, will be seened if passible.

A. B. Spranner, President.

The Northern Wisconsin Spiritual Conference,

will convene in Omre, Wis., Sept. 28th, 27th and 28th, 1870. Dr. James M. Pesbles is engaged for the occasion. Other speakers will be in attendance. All Liberalists are taylied to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for easying year will be elected.

W. H. LOCKWOOD, President.

Omro. Ann. 20, 1879.

Omro, Aug. 20, 1879,

Freeth ukers Natonal Convention. The U. S. Siaie Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 30th and Sizt. The Association, as here-tofore, invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about haif R. R. fare from nearly every city in the Unit ad States. A tent that will seat 3,000 persons has been procured. Chest Hot will seat 3,000 persons has been many able speakers representing the various schools of Liberalism, will be in attendance.

H. L. GREEN, Sec'y.

BENSON'S CAPCINE POROUS PLASTER FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whosping cough, ordinary coughs or colds or week lungs, it is the one and only treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous playters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and currs where other platters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's

Capcine Plaster and take no other. Sold by all Bruggists.

\$777 A YEAR and expenses to agents. Outlit Free Address P. O. VICKERY, Augusta, Maine.

\$66 a week in your own town. Terms and \$5 outfit free OUU Address H. Hallett & Co., Portland, Maine, 26 11 29 10

"THE SARATOGA OF THE WEST." GRAND MAVEN, MICH.

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

THE CUTLER HOUSE

is the finest hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Translent rates \$2.00 and \$2.50 per day; and by the week \$10.50 to \$17.50. The U.S. Signal Service gives for and Haven a record of from 10 to 15 degrees lower during the summer than any other Western Recort. Good thaling from May to October; plenty of minnows, tackle, etc. Good bosting and plenty of amusements. Surfoathing in Lake Michigan. Sheldon's Celebrated Magnetic Mineral Springs opposite the Cutler House,

For corroboration of this statement we refer by permission to the editor of this paper. D. CUTLER, Owner and Prop'r.

Sufferers from May Pover will here find sure relief.

and we believe entire immunity from that dread disease.

JOE H. SPIRES. Ass't Manager. 262126

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-61 Clark street, Sherman House, and at depots.

COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzie streets.

Leave.

10:30 a m* Stouz City and Yankton Express.

2:15 p m* Stouz City and Yankton Express.

2:15 p m* Stouz City and Yankton Express.

10:30 a m* Dubuque Express, via Clinton.

2:15 p m* Storling Express, via Clinton.

3:45 p m* Storling Express. Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these calebrated cars west of Chicago. FREEPORT LINE.

7:30 a m* Maywood Passenger.
7:30 a m* Maywood Passenger.
9:15 a m* Freeport, Rockford & Dubuque.
10:15 p m* Freeport, Rockford & Dubuque.
12:00 m* Einhurst Passenger.
4:00 p m* Iake Geneva Express.
5:15 p m* St. Charles and Rigin Passenger.
5:30 p m* Lombard Passenger. 5:15 p ma Junction Passenger.....

Nove.—On the Galena Division a Sunday passenger train will leave Eight at 7:50 a.m., arriving in Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15 p. m.

MILWAURER DIVISION. Depot corner Canal and Kinzie streets.

MILWAUKEE DIV'S LEAVES WELLS ST. DEPOT WISCONSIN DIVISION. Depot corner Canal and Kingle streets. Depot corner Canal and Kinsle streets.

10:00 a m*Green Bay Express.

10:00 a m*Git. Paul and Minneapolis Express.

3:20 p m* Woodstock Passenger.

4:45 p m* Fond du Lac Passenger.

5:40 p m* Berpisines Passenger.

5:50 p m* Barrington Passenger.

5:00 p m*Rist. Paul and Minneapolis Express.

10:00 a m* LaCrosse Express.

9:00 p m* LaCrosse Express.

9:00 p m* Winona and New Ulm.

5:00 p m* Winona and New Ulm.

5:00 p m* Green Bay and Marquette Express.

*Except Sunday. †Except Saturday. †Dally. †Except Monday. CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 55 Ciark street, Sherman House,

Loave. Arrive. 7:00 m in Devemport Express. 7:00 m in 10:20 a in Omaha Express. 2:40 p in 10:20 a in Leavenworth and Atchinson Express. 2:40 p in 10:00 p in Peru Accommodation. 10:20 a in 10:00 p in Island Express. 6:20 a in BLUE ISLAND ACCOMMODATION. m Accommodation.

Accommodation.

Accommodation.

Accommodation.

Accommodation.

Accommodation.

Accommodation. *Saturdays and Thursdays only. †Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE Union Depot, West filde, near Madison street bridge, and Twenty-ipird street. Ticket office at 133 Bandolph street.

2:30 p m° Kansse City and Denver Fast Express
yia Jacksonville, ill., and Louisiana,
you a m° press, via Main Line.
yib a m° Peoria, Burlington and Keokuk Fast
Express, via Main Line.
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J. O. McMyrran Osmanii Menagur. James Charleson, General Processor Agent REVEASATIONS OF REPRESENTATION OF THE