

# RELIGIO PHILOSOPHICAL JOURNAL



THE ARTS, SCIENCES, LITERATURE

VOTED TO  
PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXVI. Entered at the postoffice at Chicago, Ill., as second class matter. CHICAGO, AUGUST 30, 1879. \$2.50 IN ADVANCE. SINGLE COPIES FIVE CENTS. NO. 26

## Psychometry—Its Development and Scope—A Defense.

BY WILLIAM EMMETTE COLEMAN.

"I mean to show things as they really are.  
Without, or with, offense 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 herself, if clouded with a frown,  
Must have some solemn proof, to pass her down."  
Chapman.

In the JOURNAL of June 7th last, Dr. J. R. Buchanan assumed to indicate several errors in my remarks upon the psychometric vindication of fraudulent mediums. I, however, re-affirm the truth of every statement assailed, and shall endeavor to prove their correctness beyond reasonable doubt. Dr. Buchanan thinks that I have a "graceful facility" for being "unscientific, unjust, and discourteous" to those whom I criticize, 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 over-severe 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 in our case. It is no time for mealy-mouthed 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 continuing 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 errors in statement of one so advanced in years,—one who has done so much for psychometric truth; but the imperative 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 unfavorable estimate thereof, my remarks upon psychometry and fraudulent mediumship have been warmly commended both by 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 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 second 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 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 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 that her good sense was, to some extent, a moderator of his intemperate zeal. One thing is evident: since her death, or since about that time, he has been without a greatly needed assistance." Another excellent psychometer has expressed his cordial

approval of my Miller article, and says that my allusions to Dr. 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, 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 annihilating!" Concerning his recent assumptions regarding his being deputed to re-establish the church of Christ on earth, a Spiritualist paper has pertinently remarked: "It would be hard to find in the inculcations of any writer 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 foundation of his projected church."

My first assertion objected to by Dr. B. is, that psychometry has received "little careful scientific analysis and study;" and in disproving 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 psychometry.

Dr. B.'s first exception is not well taken; but his second involves a series of loose assertions,—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 far 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 anything. He has, in more than one of his printed lectures, or other press contributions, acknowledged that Mr. Denton has extended psychometry into regions beyond what he claimed for it. Now he claims everything for himself, and gives poor Denton credit for nothing except for "verifying" his (Dr. 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 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 he 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 confined its operation 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 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 everything. In every branch of science and art, original discoveries and inventions are almost invariably improved upon,—carried beyond the thought of the mind to whom their first presentation is due. So in psy-

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 research never attempted before, at least in America, yielding results eminently satisfactory 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 every act, leaves the impression or daguerrotype 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 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, he observed], as those of geology enable us to explore the history of the earth; and I believe that hereafter the psychologist and the geologist will go hand in hand,—the one portraying the earth, its animals and its vegetation; while the other 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 pierce the depths of the past, and bring us in full view of all the grand and tragic passages of ancient history."

Mark here, the articles named for psychometric 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 history 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 different 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 (as 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 geologic 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 anticipated by Dr. Buchanan, he has reference solely to anthropologic and pre-historic discoveries, and he had no reference to his geologic 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 measurement of the soul or mind of man, and his cognate physical activities, until Prof. 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 bodily senses, can cognize the world around us. Of this grand discovery there can be no doubt that Prof. Denton did not, and does not, think that

Dr. Buchanan had the faintest idea till after 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, owing to Dr. B.'s more recent extravagances and evident weaknesses, have seen fit to change his opinion concerning 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 greater discoveries in psychometry than those he has given to the world, thereby intimating that his own 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 (Dr. B.) 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. sent 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. 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 *Cyclopaedia*, published in 1878, appears a historical sketch of psychometry, written by Dr. J. R. Buchanan for that work. Having had this *Cyclopaedia* in my library over a twelvemonth, I was well acquainted with Dr. B.'s sketch therein when I wrote the article criticized 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 soul or mind, investigated by means of its emanations and the impressions which it has left upon physical objects." (*Johnson's Cyclopaedia*, vol. IV., p. 1653.) Dr. B. here confines 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 sensing of the emanations clinging to manuscripts, garments, paintings, etc., all connected with man; but not a word relative to the examination of geologic or paleontologic specimens. Following this, Dr. B. alludes to Prof. Denton's experiments, and 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. 1654.) 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 *Cyclopaedia*. Which Buchanan shall we believe,—the one in *Johnson*, who concurs with myself, or the one of to-day, who gets 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 a half-truth. Prior to Denton's explorations Buchanan claimed nothing at all in the way of geologic and cosmic psychometrization. Dr. B. then gives, in the *Cyclopaedia*, 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; (2) 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 1849; (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 under review; and, even were I guilty 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 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 sensorium by the external senses." (*An. Mag.*, p. 45.) Dr. Gregory, we see, includes everything that ever existed or happened, not restricting it to things pertaining to man.

The third and last "gratuitous assumption" attributed to me by Dr. B. is, that his "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 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 psychometric investigations,—and to overthrow his imaginary enemy, produced proof of correct psychometric readings, independent of the influence of other minds,—a truth I have never called in question. Dr. Buchanan, and Mr. and Mrs. Siocum, 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 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 lacking in wise discrimination in this regard as he is in the acceptance as genuine of fraudulent, suspicious and apocryphal Spiritual phenomena,—that he is "uncritical" and "unscientific" 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 rationally 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 epochs; which was in exact accordance with a supposed spirit communication from Washington previously received by the lady-sender. No sensible

FREETHOUGHT.

Further Criticism of Dr. Fishbough's Lectures

BY B. F. UNDERWOOD.

To the Editor of the Religio-Philosophical Journal.

In his remarkable discourse 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 grovelling, materialistic or sensual doctrine," that "atheism, materialism, infidelity" naturally recognize nothing above material and carnal attractions in the commerce between the sexes...

"But how have these side streams of infidelity and its natural concomitant, free-loveism, flown into the visible ranks of Spiritualism, 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."

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"...

Says Fiske: "Such epithets as 'materialism' and 'atheism' being extremely unpopular have long been made to do heavy duty in lieu of argument. In this sort of barbaic 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 correctly called materialists."

There is clearly nothing in the philosophy of Materialism that encourages a "grovelling" disposition or a "sensual" life. It presents to the world a morality quite as pure 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 ennobling 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.

unless it can be shown that their immorality is the legitimate consequence of their views, it is quite as unfair to condemn their philosophy on this account as it would be to condemn Christianity, Spiritualism, or Republicanism because some of its adherents and advocates are known to be unworthy men. If it can be shown that there is a larger proportion of "atheists, materialists, infidels," given to vile and vicious practices, than can be found among religionists, let the evidence be given, but in the absence of all proof, such statements will only indicate 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 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 heretics 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, 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 not to have advanced beyond the popular notion. "Unusual piety is, in the popular eyes," says Lange, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotion with coarse selfishness and vicious habits, the ordinary mind has no appreciation." Let history and observation unite in demonstrating that the most intense religious belief and the most sincere worship are compatible in the devotee, 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 mere phantoms and who had no altars, not even an altar to the Unknown God."

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.

The extracts which Mr. Fishbough gives from E. H. Heywood's pamphlet show abundantly the superficiality, flimsiness 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 obscene 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 incite. "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 fill the land with very sensibly, or obscurely, if at all. This is the right doctrine. With as little sympathy with free-loveism as Mr. Fishbough himself, I yet protest, in the interests of freedom and false play, against every effort to prevent, by legal interference, the diffusion of free-love sentiments. Very likely "atheism, materialism, infidelity," in the opinion of Mr. Fishbough, is quite as mischievous 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 suppression by law, from his stand-point, the State has a perfect right to "exclude" from the mails, and to prohibit the sale of all "infidel" works.

I am not among those who applaud Mr. Bennett for circulating Heywood's pamphlet after the author himself had been convicted 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. M. OED.

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 objectivity, 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 his 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 foremost. 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 refuse to take for granted that any spirits of the class which Mr. K. has introduced to the 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 obscure mortal. Where this is pretended, it is pardonable to suspect that the conscious or unconscious cerebration—to speak in the Carpenterian style—of the medium 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 individuality 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 communications 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 before 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 Christianity, proper, as distinguished from and opposed to Buddhism, Paganism, Mohammedanism, etc., as history shows, far from being specific 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 various creeds have one common centre-doctrine 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 heaven

through his "blood" alone, or his merits, his doctrines, his examples? Through our faith in him or through our own actions? In short, what is the true Christian doctrine and where is it to be found? Before this question is settled no spirit messages contradictory of the mere instrument of the Christian doctrines can be assigned any real value in solving the Christian enigma. 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.

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 ascend 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.

THE LASTING POWER OF GOOD BOOKS.

"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. 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 cheerful thought. And yet, as the world goes, he 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—lifting 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 angel-haunted streams of the Summer-land come to life in true books of inspiration. Whatever is imperishable in Shakespeare, 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 mind. A book is your best friend when it compels you to think, disenthral 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 Familiarity 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 noticed of his precocity was about a year ago, when they accidentally 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 cemetery, he observed that he would look at a tombstone, read the date of the death recorded and the exact age of the person buried 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 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 1812 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 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 atten-

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 up and say that that man's birthday fell on a certain day, which is the date he was actually told so long before. Not a great while ago he walked up to one of his relatives and informed him that it was so and so's birthday, the date 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 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 or what 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 morning.

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 almanac.

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 busy with 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 fall 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 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, 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 (Me.) 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-friends 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 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 sacred 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 apt to forget that Spiritualism is a spiritual work, and to regard it as any other piece of human business or avocation.—Medium and Daybreak.

Woman and the Household.

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

The earlier part of Anna E. Dickinson's life is a fine illustration 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 refinement and affluence, was grandly equal to the emergency. In addition to the care of her little ones, she kept boarders, 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 savior; 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 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 mother.

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 lay 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 Wendell 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 comfort 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 vengeance, "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 accept anything at your hands," and she returned to struggle once more with poverty and discouragement.

Everywhere she saw distinctions made between men and women, in the same kind and quality of labor, which moved her soul 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, 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 volleys 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 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 auction-block, the terrible whipping from which she died, in effect, and finally awakened to normal consciousness—with the marks of slavery branded into her very soul, and its stigmata 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 wonderful 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 thrall. 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 proscribed race. Thus was she prepared by spiritual agency, and her own impressive nature for her great career during the war. The first meeting appointed specially for her, was early in 1850, and the subject chosen was, "Woman's Work." Her own early struggles and her inspirational power, lent a ring to her utterances which half the continent has since felt, but it then had the charm of novelty. Women speakers were not as plentiful 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

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. McLehane (who was then 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 intolerable evils of slavery, can scarcely be overrated. During those four years she was an inspired soul, going about with all the ardor of a young Sisy, 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 bravely and nobly, like that of Joan D'Arc, whose story she so eloquently told. Her subsequent career, also, shows untiring energy and perseverance. Against many obstacles she has studied for the stage, and dramatized her own plays; unsuccessful, she waits years for another trial. Her twofold 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 people 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, book 2, chap. 21.]

"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 3, chap. 15.]

"The dying boy made answer, 'I shall soon be there.' He spoke of beautiful gardens 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.'"—[Nicholas 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."

"Dead! my lords and gentlemen. Dead; men and women, born with heavenly compassion in your hearts. And dying thus around us every day!"—[Bleak House, chap. 47.]

"He slowly laid his face down upon her bosom, drew his arm close 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 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 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 sound 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 Chuzzlewit, chapter 10.]

"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 Curiosity 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 trembled, 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. 1, 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 unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. Oh! thank God for that older fashion yet, of immortality! And look upon us, angels of young children, when the swift river bears us to the ocean."—[Ibid, chapter 17.]

"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. 34.]

"A cricket sings upon the heath; a broken, child's toy lies upon the ground, and

nothing else remains."—[Cricket on the Heath, chap. 3.]  
"I am going to heaven! The sunset is very near; and the child who went to heaven 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 have finished my tour round the world, and am once more in Australia, though not at present at home. I reached Sydney on the 13th 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. 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, I 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. Peeslie'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 passengers 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 it once was.

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 headquarters. 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 expired, 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 his lectures will be appreciated, and I trust 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 lectures 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. I have not seen Dr. Siade, 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 Harding-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 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 last sentence of the last paragraph, there is no truth whatever in the statement.

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 this is not the case—it is absurd—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 oldest 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. R. WILSON,  
Park House, Sydney, July 14th, 1879.

Magazines for September just Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Caesar'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., 53 Ropewalk 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 Lyrics.

La Chaine Magnetique, a monthly published 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; "Hawthorne's" Brazil; Four-Leaf Clover; Signs and Symbols; My Lord Fairfax of Virginia; A Poor Mother; English Spelling; and English Reform; The Art Schools of Philadelphia; 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; Brics-a-Brac. The illustrations of this number add much to its beauty.

St. Nicholas (Scribner & Co., New York City.) Contents: Frontispiece—Oh how deep! Three Drows and a Crew; Rosebud; The Chateau D'Oiron; A Soul for Music; Luck and the Butterfly; Bob's Missionary Work; Eye-bright; A Run after Sword-fish; Helms and Helots; Try; Her Fan and Her Furs; On Wheels; One Summer Day; Off for Boy-land; A Queen; Gretchen and Her Queen Stove; So Wise; Pirates of the Chinese Coast; A Jolly Fellowship; Nora's Oil-Well; The Frolicsome Fly; "Buttered Pease" in Chobctaw; 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.

ASTHMA SMITHNIGHT'S Asthma REMEDY The only one really... Price 25 cents per bottle. Sold by all druggists.

ANNOUNCEMENT. THE VOICE OF ANGELS—a semi-monthly paper devoted to searching out the principles underlying the spiritual Philosophy, and their adaptability to every-day life. Edited and managed by Spirita, now in its 3rd vol., enlarged from 1 to 112 pages, will be issued as above at No. Weymouth, Massachusetts, from year to year in advance, \$1.50 per volume in proportion. Letters and matter for the paper must be addressed as above, to the undersigned, Specimen copies free. D. C. DENMON'S OFFICE



A NEW BOOK. "The HORSE and HIS DISEASES." No one who owns or wishes to own a horse should be without this book. It is just the complete and practical manual that has long been needed by horse owners. It is written by a well known Veterinary Surgeon, and is illustrated by the best artists. It contains a full and complete description of all the diseases to which horses are subject, and the best means of preventing and curing them. It is a book that every horse owner should have on his shelves. Price 25 cents per copy. Sold by all druggists.

A HORSE BOOK FREE!! Dr. Wm. H. Hall, of New York, has brought out a new and complete book on the diseases of horses, and is offering it free to all who will send for it. The book is written by a well known Veterinary Surgeon, and is illustrated by the best artists. It contains a full and complete description of all the diseases to which horses are subject, and the best means of preventing and curing them. It is a book that every horse owner should have on his shelves. Price 25 cents per copy. Sold by all druggists.

HANDSOME 2 BLADE KNIVES FREE. An excellent 2 blade knife (made in the country) but not quite so large as the one in the picture. It is a beautiful specimen of the art of the knife maker. Price 25 cents per copy. Sold by all druggists.

REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati and elsewhere, at W. C. METZERS, 127 W. Randolph Street, Chicago, Ill. 24 27 Street

REPAIRS FOR STOVES manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati and elsewhere, at W. C. METZERS, 127 W. Randolph Street, Chicago, Ill. 24 27 Street

SPECIAL To Agents who sell our work, "Diagrams of Life Stock." Cheap and best Stock Book ever published. Full of facts, and full of interest. Price 25 cents per copy. Sold by all druggists.

HORSE Send 25 cents in stamps or currency for a new HORSE BOOK. It treats all diseases, has 35 fine engravings showing positions assumed by sick horses, a table of bones, a general description of the various parts of a horse, with an engraving showing teeth of each year, and a large amount of other valuable horse information. Price 25 cents per copy. Sold by all druggists.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES THE BEST IN THE WORLD. Our Great Specialty is growing and distributing these beautiful flowers. We deliver Strong Pot Plants, suitable for immediate bloom, safely by mail, at all post-offices. 5 Splendid Varieties, your choice, all labeled, for \$1.50; 10 for \$2.50; 25 for \$4.50; 50 for \$8.00; 100 for \$15.00. A special for our New Guide to Rose Culture—60 pages, elegantly illustrated—and choose from over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa. 24 27 Street

Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated BATHS. FOR THE TREATMENT OF DISEASE. AT THE GRAND PACIFIC HOTEL, CHICAGO. Entrance on Jackson Street. In the past three years over fifteen thousand persons have been successfully treated and cured of the various diseases peculiar to this climate. Our specialties are first-class in every particular. We use electricity in all forms with and without the bath. These baths will appear as well as cure diseases when properly taken. They are given and supervised by Dr. G. M. SOMERS, PROPRIETOR.

RUSH'S BILIOUS REMEDY. The Bilious Remedy cures Liver Complaint, Headaches, and Jaundice. The Bilious Remedy cures Malarial Diseases, Bilious Fever, and Torpid Liver. The Bilious Remedy cures all those dull, torpid, sleepy, stupid, and sluggish states of body and mind, and those foul, bad, slimy and bitter tastes in the mouth, which are sure signs of a deranged liver. The Bilious Remedy cures Constipation, Dyspepsia, and Loss of Appetite. The Bilious Remedy cures General Debility, Fevers, and Rheumatism. The Bilious Remedy contains virtues of special value and importance to every woman. It excels all other purgatives. One Box will keep any ordinary family in good health for six months. Price, 50 cents a Box, or \$2.50 for 5 Boxes, mailed, postpaid. Agents wanted. Address A. M. RUSH & CO., Box 67, Station D., New York City. 24 27 Street

HALLS VEGETABLE SICILIAN HAIR RENEWER. This standard article is compounded with the greatest care. Its effects are as wonderful and satisfactory as ever. It restores gray or faded hair to its youthful color. It removes all eruptions, itching and dandruff, and the scalp by its use becomes white and clean. By its tonic properties it restores the capillary glands to their normal vigor, preventing baldness, and making the hair grow thick and strong. As a dressing nothing has been found so effective, or desirable. Dr. A. A. Hayes, State Assayer of Massachusetts, says of it: "I consider it the best preparation for the intended purpose."

BUCKINGHAM'S DYE, For the Whiskers. This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in the preparation, and quickly and effectually produces a permanent color which will neither rub nor wash off. MANUFACTURED BY R. F. HALL & CO., Nashua, N. H. 24 27 Street

A NEW BOOK. "The HORSE and HIS DISEASES." No one who owns or wishes to own a horse should be without this book. It is just the complete and practical manual that has long been needed by horse owners. It is written by a well known Veterinary Surgeon, and is illustrated by the best artists. It contains a full and complete description of all the diseases to which horses are subject, and the best means of preventing and curing them. It is a book that every horse owner should have on his shelves. Price 25 cents per copy. Sold by all druggists.

A HORSE BOOK FREE!! Dr. Wm. H. Hall, of New York, has brought out a new and complete book on the diseases of horses, and is offering it free to all who will send for it. The book is written by a well known Veterinary Surgeon, and is illustrated by the best artists. It contains a full and complete description of all the diseases to which horses are subject, and the best means of preventing and curing them. It is a book that every horse owner should have on his shelves. Price 25 cents per copy. Sold by all druggists.

HANDSOME 2 BLADE KNIVES FREE. An excellent 2 blade knife (made in the country) but not quite so large as the one in the picture. It is a beautiful specimen of the art of the knife maker. Price 25 cents per copy. Sold by all druggists.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANGIS, Associate Editor.

Terms of Subscription, Strictly in Advance. One copy, one year, \$2.50. Two copies, one year, \$4.00. Club of five subscribers, one year, \$10.00.

All letters and communications should be addressed and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

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 motive for his failure to designate our paper in such a way that the public might distinctly know what "religious journal" was meant.

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.

Before flourishing in our face all these questions, it would have been well if the writer had defined in his own mind what he meant by religion, and what by science. Evidently his definitions are not such as philosophy is accustomed to accept.

"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.

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.

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.

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 regard to it: "To-morrow will find out that that is considered truth yesterday is error. Religion cannot come from a principle in itself; but without the confession how can it acquire a scientific basis? Science must go on,

confessing, correcting, crying Poised and Perks until the end of time. How absurd, then, to demand that religion shall have a scientific basis?"

Here the writer confounds hypothesis with science. The blunder is obvious. Science consists in an infallible and unchanging knowledge of phenomena. This writer would make it an *ignis fatuus*. 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.

"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 indiscriminating gulping-down of everything materialistic as 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 strove 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 8th, 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 horse-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 barber of that name, but of the distinguished patriot, the father of your country. You should discriminate in spirits."

Here 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 tolerable 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 infrequently to give messages which bore 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:

"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 future prospects. Your path leads on to glory; then labor to overcome evil with good, and a crown of righteousness will be yours in time and eternity. Your affectionate father, HENRY CHAMBERLIN."

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

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

A little girl 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:

"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 prominent parties. 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 outwardly in giving directions, follow not such direction. God made you a freeman, and he has given you light and liberty to act accordingly. When a spirit speaks unreasonable things, be kind 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 "Mary" were entirely unknown to the medium, or to any of the company present except the ones to whom the message was delivered.

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 genuineness.

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 fingers were found wanting, as in earth-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 we 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 fallible as mortals; and the spirit-father, impelled 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 clairvoyance 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 resignation as superintendent of schools, and we hope he will do so.

Decease of Fichte, the Spiritualist.

The last intelligence from Stuttgart, Germany, informs us of the death of Immanuel Hermann Fichte, the celebrated philosopher, co-editor for many years, with Ulrich, 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 fore-shadows his Spiritualistic stage of thought, was an article on "Soul, Spirit, and Consciousness from the standpoint of Psychophysical Science." In this, he argues (consistently with the teachings 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 1859-60, 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 Guldenstube, 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 been 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 himself explicitly a Spiritualist, and says that the cause of Spiritualism is secure in Germany; that the experiments of Zöllner, Weber, Fechner, and others, have settled the question conclusively for science.

It was a great gain for Spiritualism to have a man like Fichte 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 heaven 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 chop-houses 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 injurious. 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 something truly artistic and imaginative in all kinds of garden produce. But the smell of the butcher's slaughter-house, and the premature destruction of calves, seem to savour of mere animal selfishness on the part of those to whom flesh-eating is a daily necessity. The majority of mankind merely live to eat. They never count the moral and intellectual disadvantages of habit over-feeding. Hence the injury to health and to the refined spiritual faculties of the soul, by reckless, ill-timed, and inartistic diets."

"A Form of Religion."

Mr. B. F. Underwood writes: "I will show the utter untenableness of the position that morality is dependent for its existence and support on Spiritualism or any other form of religion." 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 overlooked 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 truth-loving 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 Sadducean 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 does not happen. Science takes cognizance of a phenomenon, and endeavors to discover its laws." This definition justifies conclusively our claim that pneumatology is a science. 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, Sadduceism is doomed, and its extermination among scientific minds is merely a question of time.

"Willful Misrepresentation."

Under this head our brother of the Banner of Light grows exceeding wrath 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 suspicion 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 amends.

Prof. Wm. Denton.

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 season, should lose no time in corresponding with him. His permanent address is Wellesley, Mass.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

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

VERIFIED BY JAMES KUNNESELEY LEWIS, OF LONDON, ENGLAND.

NO HIDING PLACE FOR SIN. Not far away in the unbounded sky...

Not rending clothes—the body laying bare, Not rubbing it with dust, not plaiting hair...

The man that will moral law despise, Who in his speech refraineth not from lies...

Him who offendeth not by what he do, Who in his word and thought is just and true...

Him bursting fetters that would downward bind, While never trembles his aspiring mind...

Who the intolerant can tolerate, Is free from passion 'mong the passionate...

Him, who hath passion's evil hoar defied, Till full all hatred, envy, anger, pride...

Him who unshackled hath no vain desires, For either world or those things coming thence...

The Ideal and the Real.

Even from the sunny days of childhood, till with hoar hair and trembling footsteps...

Instead of taking an occasional ride in company with his clients and a horse...

Perchance he loves the water, and in fancy rides over the great billows of the ocean...

The battle of life is just begun and before him stands the inviting task of building the cottage walls...

The scum of childish ambition is stained, yet he knows it not, seeks it not...

As we search out mysteries and discover secrets of nature, deeper mysteries and more hidden secrets await our investigations...

James Nolan, one of Mrs. Hollis-Billing's spirit controls, says: "There are magnetic emanations coming out from the brain continually..."

J. H. Wildstrand, of Grove City, Minnesota, writes: "We have had meetings here two Sundays..."

A Formal Withdrawal From the Baptist Church.

The following communication from Mr. D. M. Cole, of Brooklyn, N. Y., formerly a deacon in the Gethsemane Baptist Church...

My Experience with the People of the Other World.

BY MRS. AMANDA M. SPENCE. NUMBER TWO.

It is difficult for us, even at this late day, to realize the naturalness of the people in the other world...

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...

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...

Soon after my development as a medium in St. Louis, other mediums dropped out here and there...

I charge the church with teaching and practicing the worship of two Gods, and proclaiming the existence of three...

I charge the church with an unreasoning and unresponsible Bible worship—the "Word of God," as you call it...

I charge the church with holding absurdly contradictory and essentially low and mean views of the character of God...

I charge the church with holding a doctrine of atonement which is false, impossible and insulting to God...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

I charge the church with teaching gross materialism, notably in relation to the resurrection of the body...

Meeting at Mantua, Ohio.

The annual meeting of the Mantua Society occurred on the first Sunday in August, and was well attended...

The four weeks of camp life are passed, but the memory of them will ever remain fresh in our hearts...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

At 3 o'clock P. M. Mrs. Shepard gave her closing lecture; her voice was low and clear, and she threw the words like the voice of an enchantress...

Many of the people remained to hear the last words, and though the season of the camp was an unusually long one, many were loathe to leave the place...

The First Society of Philadelphia engaged in the enterprise of holding a camp-meeting with considerable trepidation...

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 forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

By previous arrangement, our reporter had a sitting with Mrs. Proctor, at about eleven o'clock Sunday forenoon...

Notes and Extracts.

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...

The world has grown lean upon faith. True politics are simply morals applied to public affairs...



Continued from First Page.

person believes Washington to have been Abraham, David, Caesar, Augustus, etc., all merged into one individuality; but the psychometric reading confirms the idea that he was. By the way, as the almost-wholly mythical person known as Abraham was, most probably, much superior to David in intellectually and morally, the advantage gained in Abraham being re-incarnated as David (one of the lowest and most despicable characters in Bible history) is not apparent. Either re-incarnation 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 individuality of Washington. A physical object, 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 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 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 concealed 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 afterwards appeared night after night dressed in the same or similar garments at séances 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 palpable" 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 indiscriminating, 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 revelations.

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 founders as successfully, and is as loose and unscientific in statement as in his psychometric criticisms, may receive due attention in a subsequent paper.

Lake Pleasant Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The city of tents still lives and grows—some 200 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 well-known 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 illness for a day. Conferences go on each evening, and Wilson's morning conferences in his tent, are well attended and valuable. The beautiful music of the famed Fitchburgh Band is a daily enjoyment, and each evening I 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 constant 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 whom the guitar is played by invisible hands in open light, as I have seen it; and the modest sign of Mrs. Morse, are among 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 close of lectures, which are satisfactory in most cases. A superabundance of mediums are here; some I know as good and true

for others, I cannot vouch. Let all weigh well, and with care, and judge for themselves. Elder F. W. Evans spoke to-day with much effect. Rev. Samuel Watson is here for a day.

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:

"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 Springfield, O.: 'But from my experiments in mesmerism, and observations in spirit-manifestations, I am firmly convinced that a very large portion of this world's dialogues with the dead, (as our risen friends are called), both ancient and modern, is spurious or fallacious. That the trance state does not confer infallibility on our senses, or our reason, is most certain, and we make a grievous mistake every time we attach any more weight to what the entranced person utters, 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 suggestions, convictions, or opinions of people in the circle, and this without their being aware of the fact.'

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 surprised by receiving a splendid Imperial photograph of Mr. Henry Slade, the work of Messrs. Bradley & Kulofof, 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, and those who desire to study the physiognomy 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, delicacy 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. Hall) 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 Bircington Road, Kelburn, London, N. W.

The National Liberal League will hold its Annual Congress on the 13th 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-Hiberal society called the "Sacred Brotherhood," has been organized at Barton, Mo. It is the intention to organize there a children's 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 451 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. Kevyner, 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, Ill.

Col. and Mrs. J. W. Eldridge are spending the summer at King's Springs, near Johnson city, Tenn. Mrs. Eldridge's medial-powers continue to increase, and her tests in pneumatography are said not to be excelled

Mrs. M. Miller, of Eureka, Cal., in company with an excellent clairvoyant and test medium, intends to travel and hold séances. "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 20th, 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 collections growing in quite goodly proportions and is studied 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. 10th 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. 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. Ingersoll's lectures in pamphlet form. The lectures comprise the following subjects: Mistake 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 cents.

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, 23rd, 24th 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 a 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 sweet communion with his emancipated spirit. His body was deposited in the City Cemetery 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:

Friends:—We are assembled here this evening to pay the last sad rites of sepulture to the body of our friend and brother R. R. Booth, and whilst our poor frail human nature cannot exempt our grief for his untimely taking off, we know his emancipated spirit has already commenced its flight to that home prepared for his reception by loving spirit friends who have gone before; there the tired hands shall rest, and the weary brain repose, and though separated from us for a time by the stroke called death, yet we know father, fond mother, loving sisters, darling children and brothers who still live on this side of the grave, they will not be deprived of his loving presence and watchful care. The world was made better by his having lived in it, may be most appropriately said of our ardent brother, and although taken from us in the prime of manhood and usefulness, we know his works will live after him. As a friend he was ardent and true, as a father kind and affectionate to a fault, as a son and brother he was equalled by few—excelled by none. To his bereaved parents,

relatives and friends we extend our heartfelt sympathies, and assure them that although his body lies before us in death's cold embrace, yet he still lives to cheer and comfort them on their way to that happy home to which he has gone before.—Texas Spiritualist (Hempstead) for August.

"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 is 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. 10th.

Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 38 Fulton st., every Saturday evening at 7 1/2 o'clock.—S. B. Nichols, Chairman; Executive Committee: Judah P. Good, (Chairman), F. Haslam, 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, 'What We Take It'" an address by D. M. Cole, late deacon of Gethsemane Baptist Church. Sept. 27th: Short three-minute speeches by members of Conference.—Experience.

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

A National Liberal and Spiritual Camp Meeting.

Arrangements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at Danmarck Grove in this place, to begin on September 8th and continue one week. It is intended to give this a kind of protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place to perfect their organization. Charles Johnson, Chairman of the Committee of Arrangements. On 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 secured several very prominent speakers and hope to get many others. Danmarck is the finest grove in the West and less than half rates are promised on all roads to Chicago west. W. H. T. WAKEFIELD, Lawrence, Kansas, July 30, 1879.

The Annual Alliance Convention of Liberals and Spiritualists.

The Alliance Convention of Liberals and Spiritualists will take place August 28, 29, 30 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 Turner, Dr. J. M. Peebles, Dr. Samuel Weston, Prof. R. B. Church, Dr. C. W. Corbridge, Raymond, O. P. Kellogg, A. J. Fishback, A. B. Bradford, A. B. French and others. The Independent Christian Church, the largest Liberal and Spiritual Society in this State, extending by address 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 accommodated by the friends of this cause hotel 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 food and lodging by applying to the Chairman of the Committee of Arrangements, 78 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 Eastern Ohio. Those who wish entertainment in the Institute should address, at once, R. C. Flower. Those wishing other arrangements should address R. Bigelow, Chairman of Committee on Arrangements.

R. C. FLOWER, Chairman. EROS HILL, Secretary. W. S. FETTER, Committee. EROS HILL.

Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chataqua Co., N. Y., commences Aug. 14, ending 31, 1879. This charming resort is situated on the Dunkirk and Albany Valley R. R., ten miles 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 setting return tickets at Lilly Dale to 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 aquatic basin, on Saturdays and Sundays, is open to the public. Reliable test mediums and others, are expected for investigation and phenomena.

Passengers on the Philadelphia & Erie R. R. change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the G. W. R. R. change to the D. & A. V. R. R. at Union, four miles east of Jamestown, N. Y. Those going by the Erie & Lake Shore R. R. change at Dunkirk. Speakers engaged are: George W. Taylor, president; Mrs. E. L. Watson, test medium; Judge McConic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hornellsville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Western Advertiser, Valley R. R.; Miss Jennie Smith, 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 masses are especially fortunate in securing the services of Geo. W. Taylor, as presiding officer. His name is a guarantee of peace, order, harmony and success.

Semi-Annual Meeting of Liberals and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberals will take place August 28th, 29th, 30th and 31st, at Nashville, Barry county, Mich., on Grand Island, Valley Railroad. The meeting will be held in Edmund Smith's beautiful grove, one-half mile from the depot, which will be arranged to accommodate all who may come. In case of rain the Opera House will be used. This is expected to be one of the most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. B. Burnham, Saginaw, Mich.; T. H. Stewart, Marshallville, Mich.; J. M. Peck, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. E. B. Bailey, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Mich.; Mrs. Richard N. and Mrs. F. M. Plinking, Mich.; Mrs. Mary C. Gale, Byron, Mich.; Mrs. Sarah Grove, Grand Rapids, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. H. C. Maynard, Grand Island, Mich.; Dr. E. B. Woodcock, Ferrisburgh, Mich.; Dr. H. D. Seelye, Grand Island, Mich.; Dr. R. G. Taylor, Philadelphia, Pa.; J. H. Harter, Auburn, N. Y.; M. Babcock, St. Johns, Mich.; Miss Annie will enliven the occasion by her Olio. Olio, Greenville, Mich.; Prof. R. O. Hays, Detroit, Mich.; M. O. Vandercort, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to present, at a free and voluntary basis, and receive intermission. Free speaking and business sessions will be in session. As many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott House one dollar per day. At Union Hotel at a rate of \$3.00 per day.

COMMITTEE OF ARRANGEMENTS.—Mr. Louisa Smith (Nashville); Mrs. O. W. Putnam, Nashville; Mr. and Mrs. Wm. C. Taylor, Nashville; Mr. and Mrs. J. B. Burnham, Saginaw, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Mrs. G. T. Fuller, Nashville; Mrs. Bechtel, Nashville; Mrs. Wm. W. Nashville.

Mrs. R. C. Simpson, the great flower medium, and Dr. James H. Wood, the world-renowned medium, secured if possible.

A. B. SPIRKEY, President. Miss J. H. LANE, Secretary.

The Northern Wisconsin Spiritual Conference.

will convene in Omro, Wis., Sept. 25th, 27th and 28th, 1879. Dr. James M. Peck is engaged for the occasion. Other speakers will be in attendance. All Liberals are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected. Wm. H. Lockwood, President. Dr. J. C. Phillips, Secretary. Omro, Aug. 30, 1879.

Freethinkers National Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chataqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as heretofore, 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 half a R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism, will be in attendance. H. L. GREEN, Sec'y.

BENSON'S CAPSINE POROUS PLASTER

FOR WOMEN AND CHILDREN. Females suffering from pain and weakness will derive comfort and strength from the use of Benson's Capsine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is the only and only treatment they should receive. This article contains now medicinal elements such as is found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lameness and Weak Back, Rheumatism, Kidney disease and all local sores and pains it is also the best known remedy. Ask for Benson's Capsine Plaster and take no other. Sold by all Druggists. Price 25 cts. 75 16 273

NEW RICH BLOOD

Pursons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who takes it will sleep night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight cents stamp. J. N. OLINSON & CO., Bangor, Me. 24 20 23 19

\$777 A YEAR and expenses to agents. Outfit Free. Address P. Q. VICKERY, Augusta, Maine. 26 25 3

A week in your own town. Terms and 50 outfit free. Address H. HALLERT & Co., Portland, Maine. 31 12 10

"THE SARATOGA OF THE WEST."

GRAND HAVEN, 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. It provides for all modern conveniences, and is situated on the Grand Haven R. R., and is within 100 yds. of the U. S. signal service gives Grand Haven a resort of 1000 to 15 degrees lower during the summer than any other Western Hotel. Good fishing from May to October; plenty of minnows, tackle, etc. Good boating and plenty of amusements. Surf bathing in Lake Michigan. Excellent Celebrated Magnetic Mineral Springs opposite the Cutler House.

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

D. CUTLER, Owner and Prop'r. JOE H. SPIRES, Asst. Manager. T. F. PICKERING, Manager. 24 12 16

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

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

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

MILWAUKEE DIVISION.

Table with columns: Leave, Arrive. Rows include Milwaukee Passenger, Milwaukee Special, etc.

WISCONSIN DIVISION.

Table with columns: Leave, Arrive. Rows include Green Bay Express, Milwaukee and Minneapolis Express, etc.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner V. Bureau and Sherman streets. City ticket office, 34 Clark street, Sherman House.

Table with columns: Leave, Arrive. Rows include Deavenport Express, Peoria Express, etc.

ISLAND ACCOMMODATION.

Table with columns: Leave, Arrive. Rows include Accommodation, Accommodation, etc.

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

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket office at 123 Randolph street.

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

J. C. McILWAIN, General Manager.

JAMES CHARLES, General Passenger Agent.

EXPLANATIONS OF REFERENCES.

Daily except Sundays except Sundays. Daily except Sundays except Sundays. Daily except Sundays except Sundays.

Saturdays and Sundays only, Saturdays only.