Ernth Gears no Mask, Bows at no Juman Shrine, Seeks neither Place nor Soplanse: She only Seks a Bearing.

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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 berself, if clouded with a frown,
Must have some solemn proof, to pass her down
— Churchill.

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 criticise, discourteous" to those whom I criticise, without being conscious of so doing. This is a mistake on the part of "my good-natured and semi-omniscient critic,"—"semi-omniscient" in that he caims 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 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 wind.
To make the cure complete."

Desperate diseases require desperate remedies. Spiritualism is infested with a host of crying evils, year by year becoming deep-er seated, more intractable, and bolder in aggressive warfare upon the good and true in our case. It is no time for mealy-mouthin 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 continuous unconscious injustice to others. The "graceful facility," rests rather with Dr. B.; in proof of which it is incumbent to examine the three examples of my unscientific, unjust, and discourteous conduct mentioned by him in the JOURNAL of June 7th,—all three of which are purely 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. Buchan-an should be one of the last to object to full, frank, and vigorous criticism, considering his almost life-long example in that regard.

Despite Professor Buchanan's unfavor-

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able 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 outsuch 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 enthu-siast, with quite a tinge of fanaticism. He may be in his dotage. He will probably make his students in psychometry serve his deas after the manner of Kardec, though it be unconsciously on the part of master and subject." Prof. Denton, who as a scien-tific psychometrical investigator stands sec-ond to none, informs me that he was glad to see my Miller article. "Psychometry," says he, "like clairvoyance and all forms of mediumship, requires the exercise of the greatest caution; and self-deception is very The following communication has been received from an excellent psychome-ter: "Iam 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 frauch psychometry into the service of fraud through the ignorance of its advocates, is indeed deplorable. But how is it to be help-ed? I am inclined to the opinion that the wife of Dr. Buchanan was more cautious than he, and possibly a better reasoner also, and that during her life she tempered his zeal to some extent. Since her death he has given evidence of lack of judgment that is diven evidence of lack of judgment that is furprising. 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 has been without a greatly needed became." 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 writ-"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: "Buchard an proves himself what I have ever regarded him-weak You met him with annihi lation!" Concerning his recent, assumptions regarding his being deputed to re-establish the church of Christ on earth, a Spiritual paper has pertinently remarked: "It would be hard to find in the inculcations of any writer or class of writers, more 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 pro-priety than does Prof. Buchanan in laying the theological foundations of his projected

My first assertion objected to by Dr. B. is, that psychometry has received "little care ful scientific analysis and study;" and it disproof thereof he refers to his lectures and experiments. Now, his lectures, etc., constituted a portion of the "little" to which I referred. Had I said no scientific study, then he might have instituted its truth. 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 anal-ysis and study has been given to psychom-

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 psychometry far beyond those supposed to be its due by Prof. Buchanan, is denied by the latter; but, as Dr. B. himself is my au-thority therefor, he thus eats his own words; and this despite the fact that, as he has recently told us, he has never given up his faith in anything he has ever believed, that is, never changed his mind about any thing. He has, in more than one of his print ed lectures, or other press contributions, ac knowledged that Mr. Denton has extended psychometry into regions beyond what he claimed for it. Now he claims everything for himself, and gives poor Denten credit for nothing except for "verifying his (B's) previous claims; and, to sustain this assertion we have given us a quotetto. tion, we have given us a quotation from Denton's "Soul of Things," vol. ii., p. 24,— the meaning of which is garbled and per-verted to suit Dr. Buchanan's purpose.

"I was not aware," says Denton, "whise the first volume of 'The Soul of Things' was written, that many of the discoveries re-lated 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 de velopment by psychometry of ancient history, geology, and paleontology." In sorrow be it said, that the passage quoted by Denton, from Buchasan's Journal of Man, of 1849, refers to no such thing. It refers to the complete development of ancient history ry, 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 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, physical logy, and human blography 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 fundam that 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 precentation is due. So in payphysical characteristics of those who have

chometry; Dr. B's discovery was taken up by Prof. Denton and family, and through

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 operation of psychometry to mankind,—to the measuring of the mind or soul of man alone. "If, then," said Dr. B., "man, in ev-ery act, leaves the impression or daguerreoery act, leaves the impression or daguerreo-type 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 high-ly probable, that, by the application of this principle, the chasms of history may be sup-plied, and a glimpse may be obtained of un-recorded ages and nations whose early his-tory is lost in darkness. The ancient man-uscripts, paintings, and other works of art, which still exist, the crucifixes, garments, armor, and other ancient relics, still prearmor, and other ancient relies, still pre-served, 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 bar-ren of significance. Their hidden meaning lies waiting the future explorer, as the hier-oglyphics of Egypt awaited the arrival of Champollion to interpret their significance.

"The past is entombed in the present. "The past is entombed in the present. The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. [Note the word mental here.] The discoveries of psychometry will enable us to explore the history of man [man, be it observed], as those of geology enable us to explore the history 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 or portrays the human beings who have roamed over its surface in the shadows and darkness of primeval barbarism. Ay, the 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 many experients.

with man,-manuscripts, armor, paintings, etc.,—and the results to be derived there-from are solely the revelations of the characters and actions of the men with whom they had been associated; not a word about geologia or paleontologic specimens being of use in psychometry, or that the past his-tory of such specimens, with that of their surrounding environment, whether human, animal, vegetable or mineral, could be un-folded,—all of which Mr. Denton's experiments for the drst 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 JOURNAE, that his quota-tion, 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): 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 goology and psychometry; but having expressly mapped out, as he did, the fields of labor of the two, with no hint of their association, Dr. B. excluded, so far as he was concerned, the use of psychometry as an aid in ge-ologic researches.

Professor Buchanan tells us that he has

not published the entire scope of his discoveries in psychometry; but if he, when he wrote the above in 1849, had any idea of it being used as Mr. Denton afterwards ap-plied it, in geology and paleontology, he certainly would not have used the language he did, in which be 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 solete to anti-colories and been anticipamany 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 geological experiments. Neither myself, nor Prof. Denton, nor any other person that I have heard of, has been able to find in Dr. B.'s writings any intimation that he ever supposed that psychometry could be utilized for other purposes than the 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 tred 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 denot 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 Sout 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 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 concern-ing the latter's extraordinary merits, I am have seen it 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. How seeks to claim for himself that to which he has not the least right, but which is justly due to Mr. Denton; and, not content with this, goes on to say that he has made grander discoveries in psychometry than those he has given to the world, thereby intimating that his unknown discoveries are greater than those hubband by Denton. Mark the centrast! Denton lauds Buchanan as a great discoverer, and gives him full credit for all he has done; Buchanan depreciates all of Denton's work, calling it a mere verification of his (B's) previous claims (though, in truth, he had never made any such claims), and says that he has made other discoveries overtopping those published. If his unpublished discoveries (?) are anywise akin in character and reliability to those of Dr. B. anent the Alfred James spirit-writings, or his re-incarnational life history of George Washington, he does wisely in refraining from their publication; and it is to be hoped, for the interests of truth, rational selections.

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 Cyclopedia, published in 1878, appears a historical sketch of psychometry, written by Dr. J. B. Buchanan for that work. Having had this cyclopedia in any library over a twelvementh, I was well acquainted with Dr. B.'s sketch therein when I wrote the article criticised by him. In this sketch Dr. B. summarizes the development of what, in 1843, he named psychometry. (En passant it may be well to note that, within a year or two, Francts 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 pew "psychometry" is announced as preparing '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 Cyclopedia, vol. lv., p. 1653.) Dr. B. hers 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 por-tion 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 con-nected with man; but not a word relative othe examination of geologic or paleantol ogic specimens. Following this, Dr. B. al-ludes to Prof. Denton's experiments, and here we have his first reference to its use here we have his first reference to its use in geologic and cosmic research. Speaking of Mr. Denton's experiments, he says (and note well his words): In 'The Soul of Things' he claims for psychometry even more than the writer in the way of geologic and cosmic revelations, which are in fact scientific clairvoyance." (p. 1634). He has taken me to fask, 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 everlopedia. Which Buchanan shall we believe,—the one in Johnson, who concurs with pedia. Which Buchanan shall we believe, —the one in Johnson, who concurs with myself, or the one of to-day, who gats his own words, and tries to rob Mr. Deuton 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 ologic 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 Cyclopedia, a detailed statement of the manner in which Mr. Denton made his psychometric examination of mineral specimens, giving it as a new feature in psychometry, and original with Mr. Denton.

new feature in psychometry, and original with Mr. Denion.

What apology has Dr. Buchanan now to make, (1) for misrepresenting my statements, charging me with stating an untruth, when he and every well-informed person knows that what I said was literally true; (3) for having garbied and mis-stated a quotation from Prof. Deuton, 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 arclades; and (6) 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 looseness attributed, in view of the foregoing, methinks Dr. B. the last one to published.

the looseness attributed, in view of the foregoing, methinks Dr. B. the last one to publicly call me to account therefor.

Independently of Messrs. Buchanan and Denton, Prof. Gregory, of Edinburgh, arrived at some of the same general conclusions regarding clairvoyant perception through the sensing of physical objects, and, it seems, entedated 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 pears, and each arrived at the same general conclusions, in some respects, regarding sensitive clairvovance (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, perceptpened, 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

The third and last "gratultous assump-tion" 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, 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 elim-inate all emanative influences save those of the object examined. Unconsciously to Dr. B., or other experimenter, the influence of his mind may affect the character of the delineation given. Dr. B. sets up a man of straw,—the idea that I asserted that mesmeric sympathy was paramount in all psy-chometric investigations,—and, to overthrow his imaginary enemy, produced proof of correct psychometric readings, independ-ent of the industree of other minds,—a truth I have never called in question. Dr. Buchanan, and Mr. and Mrs. Slocum, insist upon attributing to myself and other psychometric critics conclusions and propositions never thought of by us, and which certainly our language does not involve. It seems impossible for them to perceive the difference between denying the absolute infallibility of psychometry, coupled with indica-tions 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 experimenta-tion, 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 sabject matter is known to him or not, he thereby demonstrates that he is as lacking in sabject matter is known to him or not, he thereby demonstrates that he is as lacking in wise discrimination in this regard as he is in the acceptance as geouine of fraudulent, suspicious and apochryphal Spiritual phenomena,—that he is "uncritical" and "uncientific" 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 ladysending the lock of hair, her opinions being confided to Dr. B. previous to the examination, no doubt can exist rationally but that the reading was a reflet either of Dr. B.'s mind or of that of the ladysender, 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 scoordance with a supposed spirit communication from Washington previously received by the lady-sender. No sensible constraints.

#### FREE-THOUGHT.

Further Criticism of Dr. Fishbough's Lecture

BY B. F. UNDERWOOD.

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

But how have these side streams of infldelity and its natural concomitant, free loveism, flown into the visible ranks of Spir

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

The lines which I have italicized show

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

the proper distinction.

Says Fiske: "Such epithets as 'materialism' and 'atheism' being extremely unpop-ular have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare the term 'materialism' is especially convenient, by reason of a treacherous ambiguity in its connotations. Certain abstract theorems of metaphysics are correctdescribed as constituting materialism; and the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called ma-terialists who allow their actions to be guided by the desires of the moment, with out reference to any such rule of right liv-ing as is termed a high ideal of life. Per-sons who worship nothing but worldly suc-cess, who care for nothing but wealth, or fashionable display, or personal celebrity, or sensual gratification, are thus loosely called materialists. The term can therefore be made to serve as a poisoned weapon, and there are theologians who do not scru ple to employ it as such against the upholders of philosophic opinions which they do not like, but are unable to refute. \* It would be hard to find words strong enough to characterize the villainy of such misrepresentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme slovenliness of thinking joined

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

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

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 adherants and advantas are known to be reconstructed. and advocates are known to be unworthy men. If it can be shown that there worthy men. It can be shown that there is a larger proportion of "atheists, materialists, infidels," given to vile and victous practice, than can be found among religionists, let the evidence be given, but in the absence of all proof, such statements will only indi-

or all proof, such statements will only indi-cate 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 con-stitute 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 cul tured and distinguished representative of Modern Spiritualism, it has caused me no

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 logical 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 interest since the most since the most since and the most since th intense religious belief and the most sin-cere 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." It is demonstrably certain that the most strongly religious periods of history—if the chief doctrines of religion be the existence of a God and a future state—have been as little characterized by greatness of virtue as by greatness of intellect. When was belief more unquestioning or sincere than during the middle ages, and when have men been more, sensual and shameless than during certain centuries of that long and dreary night of intellectual and moral darkness In the ancient world the most religious cities, like Corinth, were often the most profligate and corrupt. In France, in England, in Germany, was virtue more respected, was sensuality less common or less tolerated during the period of faith than in our modern era of "infidelity" and science? our modern era of "intideatty" and science? In our country, in this generation, do we find more sobriety, self-restraint, genuine respect for woman, and regard for the decencies and proprieties of life-among "intidels," than among those with whom the doctrines of religion are matters of certainty, too evident to admit of doubt and too sacred to be discussed? Is it uncommon today, to see men like Epicurus, the Athenian philosopher, who, without religion, are modphilosopher, who, without religion, are mod-els of temperance and virtue, or men like David, the Hebrew King and the "sweet singer of Israel," who are full of piety and devotion, yet monsters of lust and cruelty? Are the thousands of Christian ministers in this country whose seductions and adulteries have been exposed, and the thousands who have managed to avoid exposure, to be regarded as "atheists, materialists, infldels!" Are their crimes and fices to be ascribed to lack of belief in God or a future life, in which they were indostrinated from childhood, and of which they are impatient of doubt or criticism? Are the unfortunate victims of bad organizations or bad circum-stances who shamelessly sell their bodies for gain "atheists, materialists, infidels?" Are they not on the contrary persons who have been brought up under religious influences, and accustomed to rely on its schemes

ultimate redemption? Let me not be misunderstood. I admit and not reluctantly but with pleasure, that strong religious, convictions and intense religious feelings are entirely consistent with the noblest moral qualities; and every day we see persons in whom they are found com-bined. 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.

and promises, instead of a noble life, for

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 prac-tice) would undoubtedly soon plunge us in-to 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 cocena 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 piein a law by which indecent books and pic-tures can be excluded from the mails of the United States—although the present law has objectionable features and ought to be reformed—yel, no works should be suppressed be-cause of the opinions and beliefs which they incul-cate. "Let all men," says the freethinker John Toland, "freely speak what they think, without being ever branded or punished but for wloked practices, and leaving their, speculative opinions to be confuted or ap-proved by whoever pleases; then you are sure to hear the whole truth, and till then but very scantily, or obscurely, if at all." sure to hear the whole truth, and till then but very scantily, or obscurely, if at all."

This is the right dectrine. With as little sympathy with tree-loveism as Mr. Fishbough himself, I yet protest, in the interests of freedom and fair play, against every, effort to prevent, by legal interference, the diffusion of free-love santiments. Very likely "attheism, 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 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 ev-idence that Mr. Bennett, a bookseller, is in favor of obscenity or even of the views ad-vanced 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 athe ist I think) and the petitions for his pardon have been signed by all classes of religion ists, 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-lovelsm. What becomes then of Mr. Fishbough's charge that this theory can be traced to atheism? It is so far as I can see utter-ly without foundation. As the length of this article admonishes me to close. I reserve, for another comfaunication some thoughts on the Ethics of Materialism. Newport, R. I.

Mr. Kiddle's Revelations Once More.

BY DR. G. BLOEDE.

To the Editor of the Religio-Philosophical Journal. In the various criticisms of Mr. Kiddle's Revelations" which have come to my eyes, I find in reviewing the book again one point overlooked, which in my opinion is an important one, as it would seem to bear heavily on the question of the authenticity of the messages, that is the identity of the sources claimed for them, their objective worth and value. This point is the fact, that if not the majority, at least a large number of the communications are not reported, and not claimed as the spontaneous utterances of spirits unexpected by the medium or the attending persons, but are given in answer to the express wishes, the call of the medium or her father for a certain spirit; that they are, as the "magician" would call it, the consequences of "evocation." This circumstance-grateful as we have to be to Mr. Kiddle for its candid statement—in my opinion is apt to detract considerably from the evidence claimed for their identical origin. It seems to me that among the condi-tions 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 cir-cle, 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 snswering the call of himself or the medium, spirits that represent some of the greatest minds of past ages, should make their ready appearance at the bidding of any obsure mortal. Where this is pre-tended, it is pardonable to suspect that the conscious or unconscious carebration—to conscious or unconscious cerebration-to speak in the Carpenterian style—of the medlum 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 psychi-cal 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 unde-niable 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 spe-cific, distinguishable from all other religious doctrines, this cannot be the mere fun-damental law of humanity,—"Love God be-fore all, and thy neighbor as thyself," which has been preached long before Christ, as well as after him, by many founders of pure religious or philosophical systems. But Christianism proper, as distinguished from and opposed to Buddhism, Paganism, Mohamedanism, etc., is,as history shows, far monamedanism, etc., is as history shows, far from being a specific unity. There is a Roman and a Greek Catholic Christian church; there is a Protestant Christianity which has split into numberless secis, all claiming to be in the exclusive possession of the true Christian coctrine. 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 Chris-tian 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 binself but the Lord himself.

en 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 confirmatory 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 Beep 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 COURNAL 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 ex-claim in sadgess, "O, I am blind!" My blind-ness of mind is not total, but this dimness or depression I would have removed if possible,

and I appeal to you," etc. 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 pro-longed season of sleep. You call it "blind-ness" and "depression." Nature calls it re-action 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 thought ful books."

Answen:- Choose the books and make then your friends. Socially, the lives and habits of learned men do not tend to exalt your feel-ings 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 com-pels 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's sincere book, that was touched here and there by the immortal hand of truth-full of angel speech-litting the hopes to a loftier sphere, where thought is free to soar and mingle with what is eternal and divine. The tranquil groves and the angel-haunted streams of the Summer-land come to life in true books of inspiration. Whatever is imperishable in Shakspeare, Milton, Bacon, Spencer, Huxley, Darwin, is that truth in their books which do for your inmost faculfor the gardens and harvest fields which bloom with their abundance around, you. Oh, the glory and beauty of inspired books! From them burst the sweet harmonies of celestial lands. Their sunny streams flow from the fountains of eternal youth. Forest trees full of singing birds are the chapters of good books with their white leaves.

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

# A MAINE BOY'S MEMORY.

Extraordinary Powers of a Lad of Ten Years-Remarkable Aptitude in Giving Dates-His 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 accidently discovered that he was almost infallible on any date he had ever seen or heard. He went out west with his parents at the time, and as he was walking in company with some relative, in a cemetery, they observed that he would look at a tombstone, read the date of the death re-corded and the exact age of the person burday 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 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 wilter 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 data, 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,

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 his 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 see-ing that person months afterwards, speak ing that person months afterwards, speak up and say that that man's birthday fell on a certain day, which is the date he was castally 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," reolled 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 datable gives with scarcely a sec-ond's though 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

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

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

ing.
The most remarkable test to which his mondry 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 par-ticular 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 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 Charliel 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 complied 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 unabridg-ed dictionary and studies it hour after hour, never seeming to consider it anything but a pleasure to do it. In fact, he takes no comfort unless busying his brain about something. If there is anything he does not understand he keeps at it until he does un-derstand it, and then it is next to impossible for him to forget it. One would na-turally suppose that a child with such unusual powers would gradually fail and fade away, but, singularly enough, he is constantly growing stronger and more healthy.

Very many will think, perhaps, that his ability in giving the day of the week, etc., on which a date falls, is an act of memory and that he has learned what day merely, and that he has learned what day of the week each date for several years past has fallen on. This is not so, however. He does it by some mathematical process, as he as readily answers about dates the days of the week of which he has nover seen. What this process is he himself cannot explain.

Scarcely any of the above will seem credible, but we assure the readers of the Com-mercial that it is true in every particular, as scores of those acquainted with the cir-cumstances 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 ladles 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) accom-

panied 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 certainty of certainty. earth-life, producing a feeling of certainty and satisfaction, which is inexpressible. Several clairvoyants in the circle now be-gan to see well, and corroborate one another. When historical spirits and guides of those who work in the movement were described, 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 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 Mousehold.

BY HESTER 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 Philadel-phia, in 1842, of Quaker parentage, the young-est of five children, in her second year, her est of five children, in her second year, hermother 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 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 dissipline 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 ecame a voracious reader, and her retentive memory was stored with much food for after life. Feeling the power within her to move others, she determined, to become, one day, a public speaker.. So, gathering school children about her, she carefully watched the effect of her tales of pathos or humor upon the little audience. In order to obtain money for books and lectures, she solicited law copying, run for errands, and did any menial work which she could obtain, once she scrubbed the sidewalk for a quarter of a dollar, so that she could hear Wendall Phillips on the "Lost Arts." Anna was a born radical and protester; she fearlessly sought untaught pathways, and asked for no precedent, she was equal to herself, and to that indomitable courage, the world owes much, and the sorely tried mother the com-fort and ease of her declining years. At sev-enteen, the young Quakeress left school, and applied for a sithation at some distance from home, in a district school. The bargain was about to be consummated, when the ques-tion of salary arose. One of the trustees replied, "We gave a man twenty-eight dol-lars a month, but we shall not give you more than sixteen dollars." Though bitterly needing the place, the girl's pride rose to its height, and she returned, with vehemence, "Sir, do you take me to be a fool?" Though I am too poor to day to buy a pair of cotton gloves, I would rather go racked than ac-cept anything at your hands," and she returned to struggle once more with poverty

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 na-ture, 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 but of the meeting like a whipped spaniel, to the great amusement of the audience."

and discouragement.

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 congental element. A few choice friends gathered around the inexperienced girl, comprehended her genius and her difficulties, and helped give polse 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 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 water, 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 accursed to have become a slave girl and 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 hanger, 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 fiery soul, and its stigmata upon her aching back. Her friends, in writing or telling of this memorable night, call it a dream, but Miss Diekinson khows 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 embedded voice of millions in thralldom. Whenever she rose to speak, the memory of that night came over her like a flood, and for the time, she was one of the proscribed race. Thus was she prepared by spiritual agency, and her own impressible nature for her great career during the war. The first meeting appointed specially for her, was early in 1800, and the subject chosen was, "Woman's torribe tripe to 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 plenteous as they are new even on the spiritual platform, which has witnessed much eloquence since them. She was a pioneer, and her success compelled respect for womanhood in that seemed to have become a slave girl, and through long hours she lived over the life

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

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

It is not given to many to have a mission, though they delude themselves with that fond belief. But Miss Dickinson, through her peculiar organization and susceptibility of inspiration in the direction of Justice and Liberty, was, no doubt, set apart by her nature and by high spiritual intelligences, as a reservoir of magnetic power for that purpose and that occasion. As such her name will go down to posterity. Her work was done bravely and nobly, like that of Jo-an D'Arc, whose story she so eloquently 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 two literary ventures, "What Answer?" and the Ragged "Register," have many merits, and we may yet see effective work as the result of her indomitable will. However that may be, for her grand efforts in behalf of the enslaved; for her profound and tender sympathy with the wants and needs of woman, as well as for her universally pro-gressive tendencies we have heartfelt and grateful appreciation of Anna E. Dickinson.

#### HIS CREED.

Charles Dickens! Religion the Religion of Wide Humanity.

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

tracts 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 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 whisper-

with light upon their faces; then whisper-ed that it was Eden, and so died."-[Nicholas Nickleby, chap. 58.

light a coming? The cart is shaken all to pleces, 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 Heuse, chap.

"He slowly laid his face dawn upon her bosom draw his arm closs 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 the 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 old place? That face, so full of pity and grief, that would appeal to me, that solemn hand, upraised towards heaven! It is over."—[Ibid, chap. 53.
"One new mound was there which had

not been there last night. Time, burrowing like a mole under the ground, had marked his track, by throwing up another heap of earth."—[Martin Chuzzlewitt, chap-

"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. "She was dead. No sleep so beautiful

en rose into the golden air and vanished."

—[The Child's Story.

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

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 15th of May, have done the trip in a little over twelve months. We had a splendid passage from England to Australia, calling at St. Vincent and Cape Town, South Africa, on the way. I was expected to stay a month or two at the latter place and lecture; 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. Peeble's visit there some time ago. His yisit is remembered with pleasure, and he is spoken of by the friends in the highest terms. 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 prej-udice against it though still strong in many quarters, is not so bitter and formidable as

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

.It was my intention to resume my work in Sydney, that being my home and head-quarters. But as Mr. Bright had just taken the Theatre Royal for Sunday lectures for six months, and as there was not room for both of us there without causing a split in the camp, and injuring the movement in the eyes of the public I had to look out for some other field of labor till his term expires, and I decided upon Adelaide, the captal 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 lyceums there and in Sydney are flourishing. In many smaller places 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. Slade, nor Jesse Shepard, and I think they have left the colonies. Opinions are divided as to their merits: but I suppose both are genuine mediums. I hope the good cause is prospering in America. I shall always look back upon my visit to your country with a good deal of satisfaction and pleasure. Adelaide, Bouth Australia, July 10, '79.

A Voice from Sydney, New South Wales, in Defence of Mrs. Britten.

To the Editor of the Religio-Philosophical Journal:

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

Now, sir, in justice to Mrs. Britten, a lady who by her eloquence, earnestness and devo-tion 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 be-tween Mrs. Britten and the Melbourne Association, and being a disinterested party, I can conscientiously say that in my opinion, the conduct of the Association towards Mrs. Britten, was selfish, insulting and unmanly, and their not only carrying out their threat to "ignore her" but actually subsidizing a lady to lecture in opposition to her, was contemptible in the extreme—the more so when you consider that Mrs. Britten was originally induced to visit Australia by this Association.

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

To show that I have no partisan feeling in

To show that I have no partisan feeling in the matter, I wish to state that one of the old-est and dearest friends I have, is a member of the Association and took an active part against Mrs. Britten. However, I am strongly im-pressed 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.

Magazines for September just Received.

Fark House, Sydney, July 14th, 1879.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Cassar'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 Tennysoni-an Retrospect; Recent Novels; A Lesson in a Picture; "Nobility and Gentry;" A Word to Philosophers; Story-Paper Literature; The Contributor's Club; Recent Literature; The Jennings Sanitary Depot and Colonel Geo, E. Waring.

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

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

Scribner's Monthly (Scribner & Co., New York City.) Contents: Sandy Hook; The University of Rome; Confidence; "Hawarth's;" Brazil; Four-Leaf Clover; Signs and Symbols; My Lord Fairfax of 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; Brica-Brac. The illustrations of this nymber of the communications. ber add much to its beauty.

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

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# Zeligio-Philosophical Journal

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

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, H.L., 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. But we will not imitate his bad example; the journal, in which his remarks appear, is the Chicago Times.

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

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

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

Before flourishing in our face all these questions, it would have been well if the writer had 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. Religion certainly is not theology, as this writer assumes it to be in his interpretation of our remarks. Religion may be allied to devout feeling and to the grounds of a belief in spiritual things; theology is the theory of the Divine nature and government, etc.

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

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

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

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:

confessing, correcting, crying Presset and Zureks 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. "Instead, then, of attempting," he says, "to place religion upon a basis consisting of the shifting sands of science, would it not be more logical to attempt to find for it a religious basis?" But is not that a little tautological? Is it not equivalent to telling us to base religion on religion? Where the logic comes in, it is difficult to see.

"There are some people," says Professor James, "who seem to think, that any vagary or whim, however unverified, of a scientific man must needs form an integral part of science itself; that when Huxley, for example, has ruled feeling out of the game of life, and called it a mere bystander or supernumerary, the matter is settled. I know nothing more deplorable than this undiscriminating gulping down of everything 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 terifled 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 justifled; and the attempt to ridicule it as "an absurdity" places the rash edventurer 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 8rd, 1879, in which she refers to the commonplace character of most of the communications. She says:

munications. 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 trifing 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.

able poetry in their dreams. \* But are there no cases where we can have a reasonable assurance that the spirit professing to speak, dictate or write, is the genuine individual he claims to be? Yes, there are many such cases. Mrs. Brown (formerly Mrs. Fish), when in New York (1852), used not unfrequently to give messages which 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, HEMBE CHAMPION.

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 aveniging 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, noble, 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:

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 jadgment and reason in regard to taking her into promiscuous 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 suiterity in giving directions, follow not such direction. God made you a freeman, said 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

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 dillvered.

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

#### Was It Swedenborg?

Some not very brilliant wag has got up a story of a "Divorce in Spirit-Life," as a burlesque on Col. Eaton's account of the spirit wedding in which his deceased daughter was a supposed party. The burlesque has been copied in the St. Louis Globe-Democrat, the Chicago Tribuns and other papers, and will mo 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 investigstor, 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 earthlife, and this hand was held till it melted away; allusions were made, and information was given, the details of which justify Cot. Raton 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, sails; and we do not believe that the mind of Swedenborg is represented in them. But the materialized spirit identified by Col. Eaton as his father, seems to have shared his son's impression that Swedenborg was his guide and teacher. We think that much more evidence than has yet been given will be required, however, before it can be made credible that Swedenborg had anything to do with the letters addressed in his name to Col. Eaton.

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

though distant spirit, yet in the earth-life.

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

I. H. Fichte, the son, has won a renown equally imperishable; but it will be much greater in the future than it is now. One of the earliest papers in which he foreshadows his Spiritualistic stage of thought was an article on "Soul, Spirit, and Consciousness from the stand-point of Psychophysical Science." In this, he argues (consistently with the 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 converto Spiritualism through his opportunities of witnessing the pneumat graphic and other phenomena which occurred in the presence of his friend Baron Guldenstubbe, a medium, a scholar, and a man of position, whose ample means permitted him to give the manifestations gratuitously to all seekers for the truth. From that time up to the period of his decease, Fichte has 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 scornfulopponents. With Hoffman and Fechner he has been the leader in introducing into philosophy the great facts of Spiritualism. The revolution which the infusion is destined to cause, can hardly yet be estimated. The leaven is working, and the signs are most anspictous. · Even Hartmann, the ous atheistic and pessimistic philosopher of Berlin, has been forced to admit our phenomena. That they will remain barren in so active a mind, is not probable.

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

# A Spirituelle View of Diet.

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

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

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

Mr. Markley well remarks:—
"There is something truly artistic and imaginative all kinds of garden produce. But the smell of the butcher's slaughter-house, and the premature destrution of calves, seem to savor of mere animel selfs ness on the part of those to whom flesh-ealing is a dai necessity. The majority of manking merely live to extra the prevention of the moral and intellectual disadys tages of rabid over-feeding. Hence the lajury to heal and to the refused spiritual faculties of the soul,

"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 truthloving and justice-loving souls. An enlightened Spiritualism conducts straight to an enlightened Theism-one liberal as the sun and all-embracing as the universe. The sphere of science, as science herself declares, is the sphere of demonstrable phenomena. Beyond that she does not assume to penetrate. Our atheistic and 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 scr. ence. What "form of religion" may spring from it depends altogether on the character mental and emotional, of the recipient of the truth. He may be an atheist; for, as Bishop Butler has truly remarked: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it as that we are now alive is; and therefore nothing can be more absurd than to argue from that scheme that there can be no future state," As pneumatology is a science, Sadduceeism is doomed, and its extermination among scientific minds is merely a question of time.

# "Willful Misrepresentation."

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

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

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

# Prof. Wm. 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.

#### Blind Hypercriticism.

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

"The most obvious aspiration of a high religious Spir-itualism," then, is to live so that our invisible and de-parted Vriends shall never be called to blush for us. Does this net corroborate our statement that Spiritual-ism is not a religion! Religion relates to God and not to our departed friends.

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

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

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

### Trance Poetry.

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

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

The Ottawa (Kansas) Gazette gives the particulars of a very sad case. July 13th, Mr. Oliver Mottler was married to a very estimable young lady. Two days after the marriage she commenced acting strangely. She went into a trance and her talk appeared to be entirely with Minnehaha or about her, she having previously read of her; then there appeared to be a struggle between tinnehaha and another, a male Indian, to set possession of her mind; the latter suc-ceeding, she commenced going through the war whoop and yells, and all other maneuv-ers incident to the Indians starting out upon the war path. She was finally pronounced insane by the authorities and taken to the

An Important Work.

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

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

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

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

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

#### The Essential in Christianity.

The Chicago Times says: ---"A Christian who desires to retain his belief in revelation, and who cannot deny certain hypotheses of science inconsistent with revelation, must suffer keen pangs of conscience and live in a gloomy and beclouded intellectual state."

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

# Business Astices.

J. B. Chuver, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26.

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

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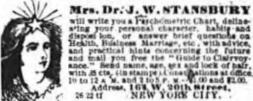
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Extracts from the Dhammapada, or Path of Virtue, By Buddha.

VERSIFIED BY JAMES KINNERSLEY LEWIS, OF LON-DON, ENGLAND.

NO HIDING PLACE FOR SIN.

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

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

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

#### THE BRAHMANA.

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

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

Is free from passion 'mong the passionate, Whose gentle words fault-finders' frowns forestall, Him I indeed a true Brahmana call! who hath passion's evil host defled, Till fell all hatred, envy, anger, pride, As falls a mustard seed from point of awl, Him I indeed a true Brahmana call!

Him who unshackled bath no vain desires
For either world (those peace consuming fires),
With tranquil mind (pertaining to Nirvana),
Him will Leall indeed the true Brahmana!

#### The Ideal and the Real.

Even from the sunny days of childhood, till with hoary locks and weak, trembling footsteps, we reach the brink of the dark river and lay saide the garments of mortality, we dwell in an ideal world The child sporting among the flowers and gather ing pebbles from the brook, when released from the confinement of the school-room, busies his brain in forming plans for the future years. His imagination carries him forward to the time when he will have no more multiplication tables to learn; no more such irksome duties to perform as running of errands, hor will he be required to re-turn from school or play at the time dictated by another; for beyond all these petty annoyances and restraints of childhood, he will be free as the birds that carol above him.

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

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

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

The some of childish ambition is attained, yet
he knows it not, recks it not, for the veil of fancy
is rent and he sees the real,—the pleasure truly,
and the care as well. There is something still
beyond; greater ends to be achieved\_higher aims

to be reached.

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

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

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

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

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

Shall we then conclude that all our dreams of happiness, our longings for and gluing friend-ship, and for all that is good and noble, are but vagaries? Far from it. In this humdrum, proay world, ideals throwing their bright tints around us, and begulling us of our weariness, are the poetry of life; and more, far more: desied of fulfilment here, they yet convince us that there is something better in existence than that which is attainable on earth; in the inmost recesses of the heart, they whisper of full fruition in the beyond, where the glorious real shall far transcend all the ideals of earth.

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

#### A Formal Withdrawal From the Baptist Church.

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

To Gethsemane Baptist Church:

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

Is was getting to be unorthodox in creed, and notin sympathy with your mode of worship. If so
you have thought, you were not mistaken.
When I first joined the church, I joined to work.
Having the Pastor's Bible Class assigned to me,
I studied the Bible faithfully, examined all the
commentaries I could get hold of, talked with all commentaries I could get hold of, talked with all who would talk on the subjects involved, and as I had no previous theological training, forcing me to think in certain grooves, almost from the beginning did I commence to question the accepted interpretations and teachings. These questionings have steadily grown in importance and imperative demand of answer, and I find myself now, as I think all will who dispassionately study, widely divergent in continu from the theology. widely divergent in opinion from the theology taught in Gethsemane church.

taught in Gethsemane church.

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

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

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

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

test by withdrawal.

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

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

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

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

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

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

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

Commending you to the loving care of the Father of Light and praying for your more perfect illumination, I remain Yours for the truth, Brooklyn, N. Y., Feb. 20, 1878.

# Hansas Camp-Meeting.

The liberal and spiritual camp meeting at Law. The liberal and spiritual camp meeting at Law, rence, Kansas, Sept. 5th—to 13th, gives promise of great success. The grove is the best camping ground in the west, and a tabernacle seating five thousand has just been erected. Among the speakers who have promised to be present are Prof. Denton, Dr. C. P. Sanford, Thomas Cook, H. D. Mackay, Wm. E. Coleman, O. A. Phelps, Rev. W. E. Copeland, Rev. Geo. W. Cooke, Rev. J. S. Berger, U. W. Keller, E. C. Geo. W. Cooke, Rev. J. S. Berger, U. W. Keller, E. G. G. Charles, Robb. D. Mackay, Wm. E. Coleman, O. A. Pheipe, Rev. W. E. Copeland, Rev. Geo. W. Cooke, Rev. J. S. Brown, U. Wr-Kellar, Esq., Gov. Charles Robinson, Judge Balley, E. Campfield, Capt. J. B. Shane, L. D. Raynolds. Negotiations are also pending with Col. Ingersoil. Hudson Tuttle, Warren Chase, E. V. Wilson, W. F. Jamison, C. Fannle Allyn, J. H. Harter, Geo. W. Juliau, and others. Beveral noted mediums will be present. Tents at low rates. Meals for twenty-five cents each and reasonable lodging can be obtained at the grounds, while in the city board is obtainable for three dollars per week. A party of sixty from Pennsylvania have chartered a car, to attend, for two hundred and fifty dollars, and a distant Kansas county has already secured a dozen tents.

Prof. Denton will certainly be in attendance the whole time, and will deliver his graphic illustrated lectures each evoning. On the 9th of September the State Liberal League will be organized, and Wm. E. Coleman has been deputed to deliver an address in behalf of the Liberal League State Committee. Low rates have been obtained on the various railroads, and an immense turnout is confidently anticipated.

J. H. Widstrand, of Grove City, Minnesota, writes: We have had meetings here two Sundays, with a view to start a Liberal Religious Society, and intend to have another next Sunday when prob-ably a Constitution will be adopted.

My Experience with the People of the Other World.

BY MRS. AMANDA M. SPRNCH.

#### NUMBER TWO.

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

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

modes of mental life among numan beings, would be regarded as unnatural.

It is an every day affair with us to hear of people being crazy; and it is equally common for us to hear of one human being, either sane or insane, trying to kill another. But if we had been told, thirty years ago, that there are crazy spirits, and spirits who, whether sane or insane, attempt the life of human beings, welwould not have believed it; and many may be unyilling to believe it even now, because such naturalness does not correspond with the unnaturalness which has for ages been depicted to the human family as existing in the Spirit-world. The following interesting case will throw much light the on this subject, showing as it does, not only that our mental, states persist after death, but also that our state of knowledge and belief is not suddenly changed by any miraculous process, but follows us into the Spirit-world. Soon after my development as a medium in St. Louis, other mediums dopped out here and there in various parts of the city, some for one kind of mastications, and some for another. Among be regarded as unnatural.

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

transe into spirit life.

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

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

# Meeting at Mantua, Ohio.

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

speakers, C. P. Kellogg, who had been employed for both services.

The audience in the forence was not large, but when it cleared off, and it was evident that there would be an afternoon session, they flocked in by the acre, with their crowded buggles and wagons, till the woods were literally full, and the audience was as large as could get within hearing distance of the stand. Brother Kellogg did well (he always does), but not as well as he does sometimes. He evidently felt that his auditors were tired, as there was a lengthy conference meeting before the address. The Mantua friends provided a sumptuous plenic dinner, and all seemed to enjoy the there was a lengthy conference meeting before the address. The Mantus friends provided a sumptuous picule dinner, and all seemed to enjoy the occasion and the social good cheer and harmony very much. I wish the Spiritualists would have more such meetings. They do good. An important feature of the meeting was the passage of a series of resolutions, presented by a committee of which the writer was chairman. I have not the full taxt before me, but will try to give you a brief synopals of the resolutions from notes which I have: They affirm the inherent right of private judgment: recommend the banding together of Spiritualists for purposes of co-operation, self-culture, alvancement of truth, etc., but discard all creeds, and even the declaration of any sentiments or principles as the basis of organizations; affirm that our religion must be founded upon facts and demonstrated truths, not upon belief; urge the importance of adhering to the good old torms, "Spiritualisms and Spiritualists" in all organizations, and not to weaken or qualifying adjectives; axhoris Spiritualists to aland by their colors in the conflict of opinions, and to ever carry

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

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

#### Nesksminy Falls Camp-Meeting.

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

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

rostrum and address the people."

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

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

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

melody for other ears.

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

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

# Philadelphia, Aug. 14th.

The Lansing (Mich.) Republican contains the following:

The Oli Test Medium.

following:

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

most distantly it assumed an olly appearance, and there was deposited in the center of the palm a white substance, having the appearance of an ointment, and strongly scented with origanum.

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

became dry and scentless.

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

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

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

#### Notes and Extracts. ..

The world has grown lean upon faith.

True politics are simply morals applied to public affairs.—Sumner. The spirits are ever striving to clear away the

mists of superstition. It is far easier to prescribe gemedies for another

than to take the prescription. Spiritual truth is not sectarian, neither can be, for truth must be the same wherever found.

Agitation is good or evil according as the bjects of the agitation are good or evil.—Macau-

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

To argue with a man who has renounced the use and authority of reason is like administering medicine to the dead.—Thomas Puine. It any one tells you that a mountain has chang-

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

Little do men perceive what solitude is and how far it extendeth; for a crowd is not company, and faces but a gallery of pictures, and talk but a tinkling of cymbals where there is no love.—Bacon. They who toil in the fields and workshops of

spiritual truth, disseminating and distributing the golden treasures that are revealed to them, will, in spirit life, reap the just fruit of their lab-Human life resembles the waters of the mighty ocean. At one moment resting in quiet repose—and while in this state of calm even little

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

He that has light within his own clear broast May sit in the center and enjoy bright day; But he that hides a dark soul and foul thoughts Benighted walks under the midday sun-

-Milton. Himself his own dungeon. Grandma perceived her hopeful grandson at the window, with a watering-pot, sprinkling the heads of the passers-by below. "Child alive, what are you doing?" exclaimed the old lady. "I'm playing God, grandma, and now I'm making it rain!"

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

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

If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, how-ever things might go smiss and the world frown upon me, it would be a taste for reading.—Six J. Herschel. Every individual life has a history written by

the individual himself, which he alone will be pri-vileged to read. Not a thought conceived but what leaves its impress upon the pages of that book, iEvery kind act is recorded, every holy aspiration is transformed into a picture that will prove a thing of joy for you to behold in the

It is said to be unwise to mourn for the friend who has passed on, because your galef holds the spirit, and causes it to fill you with grief. Rather let your minds wander away into the unknown, and through your falling tears, catch the sounds of familiar voices, and perchance you may perceive their form again bending over you, bidding

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

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

Beecher on Heaven.—"Asleep in Jesus; the sentence has in it more sweetness than all the philosophy in the world," said Mr. Beecher in his prayer meeting talk, last evening. "The early Christians were driven underground into the catacombs; they were worse off than if they had been expatriated, for they were driven out of their own country, without being driven into any other. But, with all their sufferings, there is not a scratch in the catacombs to represent death in an unplessant way. They marked on the walls the symbols of their faith and hope. They looked upon dying as the breaking of the morning after a long night. When a man dies, he doesn't go down into the sepulchre, but upward; to youth and beauty and joy and companiouship and life. We don't know what life is here, nor what the treasure of the heavenly host toward those who are left on carth. Those of one nation will be more especially moved perhaps, toward the people of that nation in the heavenly life. When any of our brethren fall with the harness on, the window is thrown open, one more silver cord is let down and attached to this Church. Angels in the heavenly host are guardians of those who are left behind." Beecher on Heaven .- "Asleep in Jesus;

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Continued from First Page. rson believes Washington to have been Abraham, David, Cæsar, 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-tellectually 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 psychomhad 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 leck of hair pertained (if it really was Washington's) began life in 1782, and farthwashington's) began life in 1752, and artistice of 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 ton'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 inti-mate 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 apirit-forms when they penned the writings examined was subsequently found conceal ed upon the medium (?), and shortly after a second edition of similar clothing was captured, or enticed from him,—thus proving systematic, continuous fraud. ame forms that wrote the manuscripts xamined by the sensitives, and pronounced by them as genuine spirit productions, afterwards appeared night after night di...sed in the same or similar garments at seances known to be fraudulent. Evidence of a character sufficient to hang any one in any court in Christendom, if charged with a capital offense, has been adduced proving Mr. James' materialization performances a fraud from beginning to end. The writings having never emanated from spirits, it is beyond all doubt that the ideas of the psychometers that they did so emanate were derived solely, through mental sympathy, from Messrs. Buchanan and Miller. The denial of this fact by Dr. B., and Mr. and Mrs. Slocum, a million times repeated weighs not a grain against the "proof 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 undiscriminating, biased, and unscientific sensitives, thinkers and investigators are capable of doing in the way of impeding the advance of a true scientific study and analysis of psychometric revealments.

All of the "gratuitous assumptions" with which Dr. B. charged me have been shown to be plain statements of positive facts; while the genuine assumption and looseness of statement, upon the points involved, have been found characteristically promisent in my critic's asseverations. The minent in my critic's asseverations. latter part of Dr. B.'s letter, concerning Fraudulent mediumship, the treatment of mediums, and the manner of investigating 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 Heligio-Philosophical Journal:

The city of tents still lives and growssome 820 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 rall for a sound bliged 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 week orthodox. 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 fler, having been kept in by Hiness for a y. Conferences go on each evening, and Wilson's morning conferences in his tent, are well attended and valuable. The beau-tiful music of the famed Fitchburgh Band is a daily enjoyment, and each evening I can look down from my window, through the trees, and see the lights and Mear 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 is a daily enjoyment, and each evening l

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 pot be at the Michigan Semi-Annual Meeting.

J. Frank Baxter gives tests each day, at close of lectures, which are satisfactory in most class. A superaburdance 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 them-selves. 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 :

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 spuritous or fallacious. That this trance state does not confer infallibility on our senses, or our reason, is most certain, and we make a grisyous 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 infidenced by the suspicions, 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 re-

#### 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 & Rulofson, of San Francisco. The picture is now elegantly framed and hanging in our general office, where we invite the inspection of all lovers of fine art, for certainly this portrait is a work of art, and those who desire to study the physlognomy of one of the most celebrated mediums modern Spiritualism has brought to the world's notice. We also have a cabinet size photograph of Mr. Slade by the same artists, which for sharpness of outline, 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 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. R. Starr, of Port Huron, Mich., but never saw any of his work until I recently visited the pleasant home of Mrs. Annie Carver, (now Mrs. Geo. Rall) of this city. Here I found three portraits and two landscapes, all said to be the production of his inspirations. I am not an art critic, but know well when I am pleased with pictures; and it is only justice to the artist of these creations to say, that I spent as pleasant an hour in contemplating the as pleasant an hour in contemplating the as picasant an inorth the special 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 lectur er, has been spending some time in Texas. The postoffice address of W. Stainton-Moses, M. A., is now 21 Birclington Road, Kel-

burn, 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-Hberal society called the "Sacred Brotherhood," has been organized at Barton, Mo. It is the intention to organize there a childrens' progressive lyceum.

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

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

Mrs. M. Miller, of Eureka, Cal., in company with an excellent clairvoyant and test

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

The quarterly conventions of the Vermont Association of Spiritualists, will be held at Danby, September 26th, 27th 28th, 1879, and at Waterbury, January 2nd, 3rd, and 4th, 1890.

Miss Agnes Slade, Dr. Stevens and Dr. McLennan, have our thanks for fine cabinet photographs. Our collection is growing into quite goodly proportions and is 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. 16th street, New York city, by all desiring his services.

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

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

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

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

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

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

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

The Chicago Times states that Tennyson is a positivist. In this we think it must be mistaken; or else Tennyson has changed his views since he wrote "In Memoriam." office are daily examined with pleasure by His brother. Frederick and his sister are avowed Spiritualists; and, if we mistake not, Alfred himself is much mearer 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

Dr. J. K. Balley, spoke at DeWitt, Iowa, Sunday, August 10:h. Among the notices of his lectures by the local press of that region, we find the following in the DeWitt department of the Clinton County Advertiser of August 14th, 1879: "Dr. J. K. Bailey, Spiritualist,' spoke at the Park on Sunday at 10.30 A. M. and at 3 P. M. His subject in the morning was Invisible Realities: in the afternoon, Miracles, Mysteries or Myths-Which? He had a good audience and is an eloquent and entertaining speaker." He also spoke at Calmus, Iowa, in the Methodist Church, August, 14th; at Mount Vernon, the 16th, 21st, 22nd, 23rd and 24th, six Jectures; 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 As-sociation of Texas, was foully assassinated in this city on the night of the 30th uit.

Deceased was a lawyer of ability and promise, and held advance 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 condolmon with all our citizens, offer our condoi-ences, 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:

Mr. James Armstrong spoke as follows:

Priends:—We are assembled here this evening to pay the last ead rites of sepulture to the body of our friend and brother R. R. Booth, and, whilst our poor frail human nature cannot surmount our grief for his untimely taking of, 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 brills find 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 linger on the satiliar children and brothers who still linger on the satiliar plane mourning, 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 arisen brother, and although taken from us in the prime of manbood and use fainess, 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—axeeled 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 but 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-DHILOSOPHICAL JOURNAL of Chicago, has fately 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 papes and well worth the patronage and support of every Liberal Thinker, be he Spiritualist or not.—Independent Age, Aug.

#### Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meels at Everett Hall, 358 Fulton st., every Saturday evening at 756 o'clock.—S. B. Nichols, Chairman; Executive Com-mittee: Judge P. P., Good, (chairman) F. Haslem, and Mrs. J. L. Martin; Treasurer, Capt. J. I. Martin. Baturday evening, Sept. 6th: Spirit Communion, an ad-dress by Henry Kiddle, Esq., Supt. N. Y. City Public Schools.

Schools.

Sept. 18th: "The Inward Voice," an address by Dr. W.H. Atkinson, New York.

Sept. 20th: "A Step Forward, Gan we Take it?" an
address by D. M. Cole, late deacen of Gethsemane Baplat Charch.

address by D. M. Color three minute speeches by members of Conference — Experiences.

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

#### A National Isberal and Spiritua Camp Meeting.

Arrandements have been fully perfected for the great National Liberal and Spiritual Camp-meeting at 132 marck Grove in this place, to begin be stember 5th and last one week. It is lotended to make this a ringing protest against collesiantical encroachments upon civil authority. The heral lesquers of Kansas hold infeir State convention at the same time and place to perfect State organization. Ex-Governor Charries Robinson is Chairman of the Committee of Arrangements. Upon the committee are three members of the Supreme Court and five leading editors hesides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West We have already recurred several very prominent speakers and hope to get many others. Bismark is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. Warepield.

Lawrence, Kansas, July 2d, 1879.

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

The Alliance Convention of Liberals and Spiritualists

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

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

R. C. Flowers, 1

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

#### Spiritual Camp Meeting in Western New York.

The Annual Camp Meeting at Lilly Dale, Cassadaga Lake, Chatanqua Co., N. Y., commences Aug. Pt, ending 31, 1879. This charming resort is situated on the Dunkirk & Alleghany Valley R. R. tan 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 getting return tickets. Lilly Dale is on an island in Cassadaga Lake, one mile north from Cassadaga Station. Boats are constantly on the Lake, farnishing opportunity for cheap and delightful recreation. Markham's quadrille band is engaged for Saturdays and Bundays. Reliable test mediums and others, are expected for investigation and phenomens.

Passenvers on the Philadelphia & Eric R. R., change to the D. & A. Valley R. R. at Warren, Pa. Passengers on the A. & G. W. R. R. change at the D. & A. V. Junction, four miles east of Jamestown, N. V. Those going by the Eric & Lake Shore R. R.'s change at Dunkirk. Speakers engaged are: George W. Tsylor, president; Mrs. E. L. Watson, Titusville, Pa.; Judge McCormic, of Franklin, Pa.; Rev. John Greenhow, editor of the Hornelisville Tribuna, Hornelisville, N. Y.; Mrs. Amelia Colby, St. Louis, Mo.; Hon. O. H. P. Kinney, editor Waverly Advocate, Waverly, N. Y.; Miss. Jenny Rhinds, of Mich., symbolic reader; and Lyman C. Howe, Fredonia, N. Y. Here is an array of talent that promises diversity enough to meet every class and all demands.

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

#### Semi-Annual Meeting of Liberalists and Spiritualsts of Michigan.

and Spiritualists of Michigan.

The semi-annual meeting of Michigan State Association of Spiritualists and Liberalists will take place Angust 18th, 29th, 30th and 31st, at Nashville, Barry, county, Mich., on Grand River Valley Railroad. The meeting will be held in Lemnel Smith's beantiful grove, one-half mile from the depot, which will be associated to secomodate all who may come: In case of rain the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take an active part:

J. H. Burnham, Baginaw City, Mich.; T. H. Stewart, Kendaliville, Ind; Giles B. Stebbina, Detroit, Mich.; S. B. McCracken, Detroit, Mich.; Mrs. L. A. Pearsell, Disco, Mich.; Mrs. L. R. Bailey, Battle Creek, Mich.; Mrs. M. E. French, Greenville, Mich.; J. P. Whiting, Milond, Mich.; Chartes A. Andrus Finshing, Mich.; Mrs. Mary C. Gale, Byron. Mich.; Mrs. Sarah Graves, Grand Rapida, Mich.; George H. Geer, Battle Creek, Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. Mich.; Dr. W. Gordon, Thornton, Mich.; Mrs. Mich.; Dr. R. Garter, Finladelphia, Pa.; J. H. Harter, Anburn, N. Y.; M. Babcock, St. Johns, Mich., Fins music will enliven ther occasion by Mrs. Oile Child, Greenville, Mich.; Prof. R. O. Hudson, Detroit, Mich.; Mr. C. Vandercook, Allegan, Mich.

In addition to the above named speakers all the mediums in the State are invited to be present, as a free tent will be provided, and during internisations from speaking and business, seances will be in session. As many visitors as possible will be accommodated by the friends. First-dass hotel-accommodations at Wolcott House one Solar per day. At Union Hotel at a rate of

many visitors as possible will be accommodated by the friends. First-class hotel accommodations at Wolcott flouse one dollar per day. At Union Hotel at a rate of

16.00 per week.

COMMITTEE OF ARHANGEMENTS.—Mr. Lemuel Smith
Nashville; Mrs. C. W. Putnam, Nashville; Mr. and
Mrs. Wm. Teighnet, Nashville; Mr. and Mrs. Joseph
Saulsbury, Nashville; Mrs. E. Chipmen, Mashville;
Mrs. G. T. Fuller, Nashville; Mrs. Bachelor, Nashville;
Mrs. Ware, Nashville,
Mrs. R. C. Simpson, the great flower medium, and
Dr. Henry Glade, the world-renowned medium, will be
secured if possible.

#### The Northern Wisconsin Spiritual Conference,

will convene in Omro, Wis., Bept. 2dth, 27th and 28th, 1879. Dr. James M. Peebles is engaged for the occation. Other speakers will be in attendance. All-Liberalists 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.

Ww. H. LOCKWOOD, President.

Dr. J. C. Philips, Secretary. Omro, Aug. 20, 1879.

#### Freeth nkers Natonal Convention.

The U. S. State Freethinkers Association hold their Third Annual Convention at Chatauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association, as here-tofore, invites the Freethinkers of the Union and of Canada to naita with them and make this a National Convention Arrangements are already perfected for about half it. R. Are 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.

# SINSON'S CAPCINE POROUS PLASTER FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great mfort and strength from the use of Benson's Capcine Porone Plaster. Where children are affected with, whooping nough, ordinary coughs or colds or week lungs, it is the and only treatment they should exceive. This article contains now medicinal elements such as is found in no other remedy in the same form. It is far superior to sommon porous plasters, linimenta, electrical appliances and other external remedics. It relieves pain at once, strengthens and curvs where other plasters will not even-relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Drugwists.

thing be possible. Sold everywhere, or sent by mail for eight letter stamps. I. S. JOHNSON & CO., Bangor, Me. 26 20 23 19

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

# THE CUTLER HOUSE

is the finest hotel in the State, and is first class in every respect. Improved passenger elevator and all modern conveniences. Transient rates \$1.0 and \$1.50 per day; and by the week \$10.50 to \$1.750. The U.S. Signal Service gives Grand Haven a record of from 10 to 15 degrees lower during the summer than any other Western Resort. Good fishing from May to October; plenty of minnows, tackle, etc. Good boating and plenty of amusements. Surfosthing in Lake Michigan. Sheldon's 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, Ass't Manager.

# RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-41 Clark street, Sherman House, and at depots COUNCIL BLUFFS AND OMARA LINE. Depot corner Wells and Kinzie streets

e.
m\* Bloux City and Yankton Express...
m\* Bloux City and Yankton Express...
m\* Omaha and Night Express.
m\* Dubuque Express, via Clinton...
m\* Dubuque Express, via Clinton... 8:45 p m Bterling Express.... Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs those celebrated cars west of Chicago, FREEPORT LINE. 7:30 a m Maywood Passenger.
7:30 a m Maywood Passenger.
7:30 a m Maywood Passenger.
7:30 a m Freeport, Rockford & Dubuque.
10:15 p m Freeport, Rockford & Dubuque.
12:30 m Habris Passenger.
4:30 p m Lockford and Fox River.
4:30 p m R. Charles and Egin Passenger.
5:30 p m Loubard Passenger. 6:15 p m Junction Passenger......

Norz.—On the Galena Division a Sunday passenger train will leave Eigin at 7.50 a.m., arriving in Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15 p. m. MILWAUKER DIVISION.

Depot corner Canal and Kinzie streets 8:00 a m\* Milwackee Tast Mail.
8:00 a m Milwackee Tast Mail.
8:00 a m Milwackee Marchae.
5:00 p m\* Milwackee Kapress.
5:00 p m\* Milwackee Kapress.
1:00 p mt Winnetka Passenger (daily).
8:10 p m Milwackee Night Express (daily). MILWAUKER DIV'N LEAVES WELLS ST. DEPOT 

WISCONSIN DIVISION, Depot corner Canal and Kinzle street 9:30 a m\* Green Bay Express
10:00 a m\* St. Paul and Minneapolis Express
3:30 p m\* Woodstock Passenger.
4:35 p m\* Fond du Lac Passenger.
5:40 p m\* Despiaines Passenger.
6:30 p m\* Barrington Passenger.
9:30 p m Barrington Passenger.
10:00 a m\* LaCrosse Express.
10:00 a m\* LaCrosse Express. 5:40 p m\* Desplaines Passenger.
5:30 p m\* Barrington Passenger.
9:30 p m † St. Paul and Minneapolis Express.
19:30 a m\* LaCrosse Express.
19:30 a m\* Minneapolis Express.
19:30 p m Winona and New Ulm.
9:30 p m i Green Bay and Marquette Express.

\*Except Sunday. †Except Saturday. †Daily. †Except Monday. CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

omost to cont a street operands tronser			
5:00 p m	Devenport Express,	on Express	10:20 a E
6:55 a m 8:40 a m 13:20 p m	Accommodation		7:45 a m 7:45 a m 9:10 a m 1:80 p m 4:40 p m
*Saturd	ays and Thursdays only.	•	

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 122 Bandoiph street.

Leave.

12:30 p m 

Kansas City and Denver Fast Express, yis Jacksonville, Ill., and Louisiana Mo.

10:00 a m 

Springfield, St. Louis and Southern Express, yis Main Line.

10:00 a m 

Springfield, St. Louis and Reckuk Fast Express, yis Main Line.

10:00 p m: Springfield, St. Louis and Tuxas Fast Express, yis Main Line.

10:00 p m: Chicago and Faducah R. R. Express, yis Main Line.

10:00 p m: Streator, Wenoma, Lagon and Washington Barbress. \*5:85 p m "3:40 p m 提言 12:30 p m \* Streator, Wenona, Lecon and Washi ton Express. 5:00 p m \* Jolist and Dwight Accessimodation.

EXPLANATIONS OF REFERENCES. Daily except fortings. (Daily, Except Monday