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 Acroes the Continent-Califor $\begin{gathered}\text { and Criticlems. }\end{gathered}$

## 

 are six Indlan reservations, and that last
July, 1200 of these Indians asembled In
council to discuses- What The buildink of
an asylum for orphans, the better improve. an asylum for orphans, the better improve.
ment of their stock and the promotion of
temperance among their peopple. And these
red men are "incapable of civlization," are Chey ?
Cheyenne, the capital of Wyoming, has
become somewhat famous for allowing
women the privilege of exerctising a natur Women the privilege of exercising a natur-
al right a right that I amomry to say only
a linited number see at oexercise -voting
at the polls! at the polls! smermas



 meal."
Around most of the stations after leaving
Stierman, we saw Indians-poor Indians that looked. like the forlorn hoopes of past
eternities. The seemecowed ocishearten.
ed, hopeles. They smoke and drink. They
 Travelers dellight to mention thene poor
remnants of Indian tribes-but do they relish the mention of the old Powhattans
and the Red Jacketas or the later Cherokee
ohlef, Sequoll, who coneelved and oonatruot Nd an alphabet for has tribe? Let ua b
just to all Gods chldren. Traversing the monotonous sage-bruash
ands of the Weat 1 reasoned thus-how



 hizes straight lines and curves, Just so lonk
will sound ethical thinkers recognize the existence of.right and wrong. good and bad
And further ovil lis not undeveloped food
any more than drunkenness is undeveloped
 No you have not. Bodles are the templea
of indwelling souls, ndd no one has amoral
right to so mar and Impair the temple as to to
blut the senttion lunt the sensititiveness of the apiritual na-
ure, or tnjure man has no right to put into his body
tobacoo, whiskey and oppum-no right to
weaken and polson his body by 6rutallicen lousness-no right to abuse, pervert, dea-
plis, or in any way maltreat the ppystcal
oody, so necessary for external observations and earthly experiences.
Because I am one in the great make-up
of humanity $-a$ thread in the warp and Woof of the unity of races. Thus connect-
ed, each and, all of us, are naturiluy and
necessan
 poie every member is vitally concernee
With the conduct of the othera. if ippartue
were accustomed to get drunk dally

 emptorily that the house, was a part of the
body-corporate, and that no part of the

 niy false as a philosoppy, but decidedi
detrimental to morality and optritual cul
ture.



| while hundreds are in waiting, anxions in hear of the phenomona and phitosophy and rellgious anpects of 8 plritualism, religious aspects of Spiritualism, to have the time occupled in discussions and resslutions about evarythinz from Go4 dowa to greenbagk snd Graham agger, is too mach to quy- Amen. <br> Though commencing this letter in 8 un <br> Francisco, I inish it in Sucramento, whare I am lectuting three evenings in the M th <br> I am lecturing three evenings in the Myth. odist church, up in "Travels in the E , tat ." <br> Mra M Miller, of Euraka, Cal, is lecturing in this city on Sunfays to the Spiritualists in Pionear II tl. She is able and enthuslastic. 1 hear spgken of her only words of pralse: She was formerly a devoted Moth- |
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$\qquad$ hhe sarage, more terrible, more Implacable
has the mast fearfal bost of the Wids Whay
 sabjected to tortures a thousand times worse
than death, wil have litlo aympathy with
thase who allow tho Indians freedom to re-

 or they mould bot bo troubled with seati-
mentalty, and would avenge themselves of

Who are constank thy deaononociag the wrautpation they would havo 'these ploneers dot From
the time the Pigrim Fathers. rod the Plyevery acre of land occupled by a white settler
has been Iadiad ons
 have Shall the white man vacala hif usarp.
ed territory and leave the IIdian in untaturb



 controlled by their own chleff or the agents
muat be made to naderstand that resistance to the goveroment is not toar, but a erims and
puan shable sa such, and the panishment must
come swio sid cat ond


 government soup houses, called "agene
he border.



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## \section*{fo <br> <br> 7} <br> <br> 7








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"There are various dificaltes in the way
of the fullillment of their promises, among
onem
spir Although ing majarity of instances
sprits do remember ther promsees, yet no
certain rellance car be placed on thelr abili.

factory communcations.
cat. If iney should bo able to communi-
cate satismactorily through certain medi-

## ungs, it may be that the latter are unknown to their friepds, and therefore It would be vieless to attempt to communicate throug

## 

## 

 either through thait own meatumsuld or
 an anixioum and expectant state at mind
which would seriously interfere with, and
and Werraps render impossible, that passive con-
pitiop.upon which ther guldes,
extent at great
ext



constan
perion

NOVEMBER 22, ${ }^{1} 879 . \quad$ RELİGIO-PHILOSOPHICAL JOURNAI

ج17oman and the 哲ousehold.



Liberallsm vs. D. M. Hennett.
(Prom the Independent Age.)
The position of the Indeppnent dge, and
why we take so much Interest in the mat-
ter:

## 




-uar readers will remember that the late
change in the management and merat tone
of the Independent Age was precipitated by
this very question, and ours is really one of
the ploneer pajers in eapousing the cause
of purity, justice and chastity, and that the











 Thas youth thb man mike the going out


















SAWING THE LOG.




## 



Psychological Review

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## American Communities.

 BRIEF SKETCHESEconiomy, Zoar, Bethel, Aurora, Amana
Ioario, The Shakers, Onelda, Wellingford, and the Brotherhood of
Br wituyn alyurd aispa.



BUCKIXGHAM'S DYE,

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MRS. JENSIE POTTER,
TRANCE MEDLUM
136 Castré sitrect, Boston, Me
FREE MEDICA DIAGNOSIS
DR.J. R. NEWTO


ANNOUNCEMEN

Clairvoyant Healer


Would You Know Yourse

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## DIPHTHERIA!!


 OHN O. BUND
J. R. YRANCIB,

## 

## yminter

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## 

That spirits bave the power to take on
 probable; our phenomena are in strict tar mony with the theory. A medium, or the
perions surroundiog the medium, may have a strong desirs to witness the form mand
 attendant splrit is so poyychol cizized by tibe
 lated form, and he takes on the desired dse
peect na readily as he would someo one of his own appearances at van aga
youth, manhbood, or old age. That genune materialized forms, present,
Ing themselves Washlogton, etc., have really appeared at
certalin seances, is believed by many Intell. gent Investigators; but that those forms
really represented the individuais named, is
 olid Hebrow daysithat he was the Supreme
Beling. We would enjotn, therefore, apon Being. We would enjoln, therefore, upon
-all spirtuallats the importance of extreme cautlon in countenanclug such extrayaggnt
elalma Mere resemblance in form and freat
 many be as much an Impostor or 8 sthantitc as one preseating hlmeit only to to the sibjee
tive IItan of the clifrroyant and giving no orldence of bis presence to others.
The apparitlon elaiming to be Cbr
 impresesion produced is merely a stage effect,
helghteod by Bympathy with .the awe.
struck sentiments of some too condiding spectators. We are as luabele to be decelved by a wo-called materiallized spirit as by any
other. Thiat there were decelving prophets
 Testament
pasiages from Jeremiah

## 



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## 


relatives have not unfrequently appeared and diven satisfactory proof of identity to
persons qualifed to
 personal knowlef fie except what we got
tropitboks and pletures, the condition are different The many Indeacribable pecull:-
arittes and habits, which we readill dis. thngulah in; a perisen once known to us in
 one whom we have known only by reputa tion.
The
The
The whole e history of pneumatology is a
bistory of the dangers atfodilna bistory of the dangers atfoeding a too ready
eredility given to oppritio, webther mantfest
to $\operatorname{lng}$ themselves sisbjectively or objectively
In the preeent wave of infux and approach from the 'Bplritworid, we must zave our selves and others from these dangers that have attended almilar periods of intercom.
munlcation beretofore. The manifeatatlons munication heretofore. The mani feestations
aro faller, brooder, ind mororo numerous pared for them, and is able to investigate and dibeuse them with reclentiso coolvesese
Bat there are incautious and Inflammable mindas too readily carried away, even as the
propheta were in the oldeen time, by ${ }^{-1}$ Thua
 from nome presuming, ambitious spirit.
Bptriteanilits must be well prepared for these attempts at imposture, if they would have the present movement goon whith beneticlal
results. Tpe phenomena are meant for our enlightentitnt; but we muat, pat the right
construetion on them, and "/ry the epiritr conatruction on them, and "Gry the epirits
courageoualy and persisteatily, leat they leac courageously and persistentily, leat they lead
na Into error and delasions. The beacolas
of the past are all a-fame for our galdavoe. the us not shat our eyee to tho warinings
they give.
 Ho conde
Hisema.

##   The medium shouid culttvate his senst

 moans of development and growth, insteadof becoming, as. Is too often the case, a mer passive tool in the hands of his spirit conresigned blmiself to an irresponsible, unknown power, and no one can prediot the
resulta. The more the medlum yields hie selfhood, the more easiliy is his personali/y
absorbed until it poossibly may be complete lost. Medlumshlp should be made a mean of culture, and when thus rightly used
capable of most beneficent influence






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wrier is actuated only by selfish perwill dispel such an illusion, In this age of gjeat or powerful unless it has great and powerfal newspapers, and no paper can be
strong and Intluential unless the class for whom. it ts; specially intended shall freely and generously support it.
The Reliolo-Pwuosor
Joins with ita contemporary in Journa
tion: Where is the money to come from to support a first class paper if each subscriber
loans his paper to a dozen families, thus en. abling Affy people every week to read the
paper free of cost !
We know of n
We know of numerous instances where
Spiritualists worth from twenty thousand Spiritualists worth from twenty thousand
to one bundred thousand dollars, send several milles to borrow, the Journali from a comparatively poor neighbor. This is all wrong ; such people
ed in the prictice.
ed in the practice.
There are very few spiritualista who cant There are very few spiritualisis who can In the course of a year, and if all thoee who paper which sults them best, we ahall be glad to send to the deserving. poor free, and
presume the Banner of $\operatorname{Light}$ would join in presume the Ban
the undertaking.

spect, is a good test and fidence of the ben
eft of free Institutions. So immense a gath ering, so well self-testrained and behaved,
weuld not be possible in any monarchy in the world. Help educate and upllft a free
people and the next great crowd will have Fine Thinking Makes Flae Livl
Some persons have a geod theory but fal to even approach to it in practice, other and so are really the better. Béecher sald brethren for exchanging pulpits with here
tics, "They are " oopd men. Soppe men do better work with a jackkrife than others
with a whole tool chest." This, Ip true, but poor use of his tool chest, and the more honor to the gocd workman with his jackknife.
The beat way is to havea tool chatit andid to
be trained in its use-to have a giood theor and alm to live up to it.
Spiritualists clatm the best theory, the
igheat and richest ideal of ilfe, and so oght to be the best people in the world thers. Is it so? On abroad scale the re sults of the spiritpal movement on charac-
er and conduct pave been good. But what of us as individululs ? Do we keep our ideas
of a higher life, ilike a Sunday coat or a woy use ? something to bring out in seance or
meetings, and then put aside as too good or common occasions.
An English writer says: "Fine thinkin makes the living." Buddha sald: "Aly
that we are is vae result of what we have thought.". The great matter is a high an
In a fne house a man would be a fool to
tay most in the dark and damp basemert.
Ie prefers the air and sumbhe
He prefera the air and sunshine, the tastefu ple chambers. (Do our controlling thoughts stay In the upper chambers of our house-
the crowning and spiritual realma of- the brain? Do we realize that we are in the
oternal life to-day, shaping and shading our future for ages?
Sydney Dobell said: " I know of no difference of rule for living here and living here$A$ word of Mary Clemmer Ames is full
of beanty and intuitive wisdom: "Thus it is the standard of every life which make
it what it is, noble or Ignoble. $\mathbf{A}$ woma who bas toiled her whole life away in an
obscure kitchen may carry such an exalted deal of lifo and character in her heart, blos-
oming Into her daily example, that the bomely place where she abldes grows beau-
tiful and she its evaugel; while a man lifted to a high seat ot public honor may so delle
it by hituself that it seents forever loat to dignity or to lofty state."
We may think the Christian's talk about "clinging to the cross of Christ" blind nud weak yet itis the instinctive effort of
thas soul to keep close to an ldeal of love and self-sacrifice. If we let that go we must
open our eyes and IIt up our souls to some thing atill nnbler and more ratlohal A daily lite, serene and high, self-poised
and sweet and true, In the light of the supremacy of the epirit over the body, is the
high atandard of the spiritual thinker. Reach toward thay and oftener shall we at
taln, here below, to those supreme momenta of which Mary Clemmer Ames speaks: we make our tollsome way, day by day, till we reach the lists sleep and the forgetting. Ony at rare intervals may we ascend the
mountain-tops and feel the exhillarating elixir of the upper atmosphere electrify our being. Few and far between are the su outward efrecumstance and untoward condition under our feet; when we are equal to our fluest possibilitles, to our highest pow-
ers; when we command Iffe and life canno
p. M. Bennett-Let Him Dweft Humbly

## another promingny gpiritualist

Among the Israelites of old It was a cri for the leper to go abrond and not make
known his malady. Stiil greater is the crime when the diseased map say cleittien and the righteous people," It he be comes known, sudrely it is well to cry out: "Unolean! Unclean [" not from any 111 -will to him, but that the people be wirned anid be may not go out to hide his chronle and of otpers, but may 80 apart and Ivere in hifjown good.
This covers the ground of your exposure
of D. M. Bennett 1 have had small falth in his moral courage or consisteney for years, but knew nothing of the pittifal facts you bring out, yet am pot surprived by
them. I have seen the original letters and compared the hand-writing with other letters of Bennett's. There is no donbt they
are his. You have copled them correotly, leaving out what was unft to print.
I felt some regritg that the pages of the
Joumanat should be stalned by the letters, but 1 apprecinge your courage in the stop
you hive taken, and so the statn la trass-
figured into sinining mairs The warning
well for all th
ble privaoy,

hlgher than the church." to cleaner handas.
It is a mark of wladom, and not of a want of charity, to say that the morally weak and
lind should not berat the front on Put such in the to the ditch together. Their leadtrahlp
will earrit pe pitying contempt of all decent
people of whataver creed and will followers of/all mgral and spiritual power. Your tark was not weloome or pleasant.
II (he ofore credit for doing it Let us hope thit no more auch work may be need-
d, but that the Journat can turn to Jt inspiring mote of spiritual cultute, ed alion in true reforms, and giving the beai oward which they point.
These personal matters are to be avolded paratively necessar
John Knox the brave Scotch reformer sald he called a spade a spade and a knave
a knave, slmply using plain language. So it all a bad man by thmask pretense, and good cause may bo kept clean. All'such
maikers are but fncldental slde issues, to All but a small share of time or thenght,
and when they are disposed of tie maln

Truly yours, G. B./Stebeins.
Chicago, Nov. 17th, 1879.
Grant in Chtago
For a week our city has had on Its gala dress a bunting, evergreen, flowers, and gay
military trappings have met the eye at alt military trapping\& have met the eye at all
points. On Wedzesday of last week, it is astimated that over a quarter of million
people thronged the streets or the route of peoplie thronged the atreets on the route of
the procession. We fiad the pleasure of meeteen slince we tammped through Dixie. The plegsure off agaln meseting and mingling in
a social way with those whom we had learn. ed to love and admire in the days that tried were made, will lo $\%$ be cherished ed a
bright spot in our experience. Theo beculir press has been full of the proceedings; and
we will not, therefore devote space to a his.

Laborers in the Splritanlistic Vinyar d, and Other Items of Interes:
Lyman C. Howe is tecturing at Bingham-
on, N. Y. He is engaged at Cleveland-
Wm. Denton is lecturing in so. Manchescommences a course of elght lectures in TalMr. Geo. Colby, of Florida, formgrly of Iowa, passed through the city last week en
route to Iowa. Mr. Colby is a good medium
and has a well deserved reputation for in. and has a well deserv
Dr. Altee B. Stookham, of this citgh-has ladies alone, in different parts of the counshe is a thorough student in.her profession. Mrs. Dr. MerrielN, of Quincy, Illinois, has bult a afine hall and dedicated it to the use
of Spiritualsm and Free-thought. A late number of the Nectos of that city contalns a
poem dedicated to the donor, written by Mrs Holls - Buling
Mrs. Hollis- Billing is holding circles in At a late sóance, Mrs. Msodougall Gregory ed upon her marked attentlon, congratulating her upon he
Improved health.
Mr. Glles B. Stebblns spent several days
tast week in Chjcago. He is visiting the various cities in the west on fmportant buslness unconnected with Splritualism. Num. clamorous for a lecture from him, but his engagementa obliged him todefer it for the

Mr.M.
to a position in the managers' office of the Grand Haven R. R., Allegan, Mich. Mr. V. will continue to all Sunday engagements
withlnone day's ride of Aljegan. Those who Wish to hear him sing, must make engage-
ments during the winter, as he will retire from the tield in $\Delta$ pril.
Capt. H. H, Brown spoke in Bartonswille,
Vt:; Bunday, Nov, 9th; Proctorsville, Nov Hith and 12th; North Walpole, N. H., Nov, 14th. He speaks in Springleld, Mass., the make a few more week day engagementa this monti. Engagements can be made in any section after December 1st. Address him at 625 Maln street, Springtield, Mass.
Mra. Watson, the widow' of Dr. K. P. Gras Watson, the widow of Dr. K. P.
Watson who died of yeHow fever at Memphls a year slnce, spent last Sunday with phis a year since, spent last sunday with
the editor's familly, and has returned to Memphis. Mra. Watson is known to the
publle as "Oar Home Medifme" so named by Dr. Samuel Watson in his magazine, for Which Mrs. Watson's medilymahip was used
to great advantage darigg thespublication to great advantage during
of that valuable periodical
"It has lonk been qtoserved, says the pre-
dium and Daybreak, C that controls giocessful in the presence of Mirs. Mradougill Gregory-another fact proving.the as.
sumption- to 60 vorrect that stters have
. W. T. Charch Agaln Ḣeard From. All the old Spirituallsts in the country
know ${ }^{- \text {Bill }}$ "Church. He formeriy traveled as a physical medfum and often gave manIteetations which were beyond question of
a supramundane origin, but his pronene a supramundane origin, but his proneness
to decepplinan and innate weaknese render.
and Iy bringling disgrace and chagrin upon hit Ebeet frlengs. For these reasons he fonnd
his occupation gone and finaly he trifted to Toronto, where fortune favored him with the patronage and protection of 'a good man
under whose watchful, kindly supervision under whase watcorful, kindyly supervision
Church proved beyond anl room for doubt, apparently, Ihat he possessed remarkable
medina power. In the presesce of his patron most astoundling manifestations are sald to bave been witnessed under teat conditions.
Some weeks since, Church started out to try hine suek In the, Statest ontarted out to
brotght and
up at Detront, where on instant, be again came to grief. At the realdence of Miss Emily Ward, a sister of Cappte Ward, deceased, there eathered alittle
circe friends and relatives, to wit nees the manifeetations. We condense from
the Detroit F oening Ne ecos the following ic
 rather the ereath of at person who hand par
tanen trels of that todorous veget
thable
Nra
 Emilly he he k
used tiem. The spectators heard the

 departed friend of Miss Emily and Capat. E.
B. Ward. Then Nimwaikee" went the
The rounds, and talked in tho ehest tones of an
atioriginal brave who does not understand
Englist

 only the empty arr. Eupposing encountored
way farther off, he adyanced a tep., when
 "Hab, white man let go me," sald the


 himeper. the doorl" eried the
 in, an
und

 chair, and his breath amelied horrtibly of
onions. which have oocurred in Church's sefanceses yaura past. $\Delta$ few years inince whille giving
s anceea at the residence of a prominent cilizen of this city, the lady of the house Who was siling next o sinm int ne circle,
hearing the volce of the spirit at the other end of the circlef reached out her hand and
end found the medtram's chalr empty, although but a fow minutes before she had seen hts
pants securely sowed to trit iloor; quick as thought ahe aroee and sat down , in his chair; the rustlling of her silikidress disturb-
ed the spirtit, he rushed to bis chalr and tait and
down-Tn the iap of his hostess. The lady
clapped tim in ber arms and on the light befng struck,';oor William was found strug: kiling to free himseif. On examination it was found he had eut the threads, and in his pocket were disoovered thread and socts-
sora and the angellic curls with which the sora me emale spirita had brushed the faceen
gentlo

Many of the Detrolt Spiritualista knew of -denplto this knowledge, were willing to trust themselves in his power: they will now probably agree as to the soundness of
the Jouranis polley as announced In our
tis follows:

 theo.powers of such medium may sorppes
anything ever seen on earth.or ind he. heav-
ent
 oo look, we deem it necesesary for the protuetion of the publice to give him à somewhat extended notice.
done and we lope we thall have to pay 1 lik done and we hope we Bhall in the future.
the or nio attention to hlim in


The Chírlitan Rawson.
The Index never did a better plece of Work than ite therough exposition of thd
true character of A. L. Rawson, Seecetary of the Natlonal L. Liberal Letayuan of $\Delta$ mererita
and one of D. M. Benattes and one of D. M. Benneth's chief faglemen
The following elliping from the last. 1 nuter exibits this man Rawsoa in a new field of memberahip in gome State reformatory in stitution:


 Mr. Faxcis E. Ath. N. Y., Nov, 6, 1879 .






 Plogak correction to dostroy Mr. Paine's re.
In endeavering to


$$
\frac{\text { Howsind Cr }}{\text { Or, Criwell's New Book. }}
$$

A fow of Dr. Crowell's intimate friends
have known for several years that he wa making in $\operatorname{lq}$ eetigations through the medium ship of Dr. Kenney, which he intenced to
give to the world In due time. The work now completod and just publighed in a hand some book. That it will be eagerly sought
for is a Toregone conclusion, and that it will for is is rovergone conclusion, and that tit will
be the aubject of very anlmated discussion is equally certain. The book is entitled
The spirit.world ${ }_{2}$ Its substance, Nature and Phtlosophy. Price 8150; postage 10 cents. ror sale at the oflice of the Jours
Everett Hall, Brooklyn, N. Y., Splritual Conference, mexta at sas Fuitun st. Meet.
Ings every, Saturday evening, at 730 sharp.
Opent by ten minnute speeches
Nov.22, Pasebtic Forces in Human Life, or Positive and Negative People. Wm. Hem - Nov. 20, Mediumship, Its Perils, Respon
 itti apiritual manifestations.
Dec. 0 , old Dec. M . 0 . Dec. 13. Horder
Wm . Fisbbough





## RUPTURES



THE MODEREBETHEADA









## Meoting of Libera.s and Spirituallsts <br> 


large easy chatr venerable form, tilled our while we listened to bighly interesting and Instruotive accounts of his last few months
experifnce. We are glad to note his improved health and atrength, and trust be will long remiln actively in the field. Bfo. Wil-
lon is flling an engagement atclevelind this son is ilingg an engagementatClevelind this
month, und if the good people of that dty desire to k . ww that their friends live atter
the dissolution of the earthly body, and can the dissolundon orthe earthilelves, and better
return and identhy themselver opportunity will come to them, probably,
than fs offered by this well knawi test me.


MRS. M. K. BOOZER,
Medical Dlagnosisx and Psychometry,

- 415 Kjon SL, Grand RapigevMich.

Prof. W. Denton's Works.


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