

Seurs no Mask, Sows at no Suman Shrine, Seeks neither Place nor Applanse: She only Asks a Searing.

OHICAGO, NOVEMBER 29, 1879.) \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTE. $\nabla OL XXVII$ JOHN C. BUNDY, EDITOR AND | POBLISHER.

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My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCH.

NUMBER SEVEN.

In the early days of my mediumship, much of my time was spent in healing the sick, sometimes by means of medicines which my spirit friends prescribed through me, but more frequently by means of manipulations or applications of my hands to the diseased parts. Some of the cures which were thus performed through me were very remarkable. It is not necessary at present, however, to lay before the public any more testimony, in addition to what has already accumulated during the past thirty years, in evidence of the great interest which spirits take in our bodily well-being, and of the remarkable and, at times, almost miraculous cures which they have effected of all manner of diseases that can be mentioned. But we refer, at present, to spirit healing, because it has a very important bearing upon the question which we have had under consideration in our last two articles, and which we hope to close in this. Why do the people of the other world heal our sick and diseased ? Why do they put themselves to so much trouble to keen us here. on our side of existence, instead of helping us to pass over to theirs? We are all familiar with the prevailing conceptions and descriptions of the Spirit world-the Summer-land, with its clouds of silver lining—superior in attractive beauty to the golden paved New Jerusalem; and we are all equally familiar with the com-monly conceived ideas of the superlative purity and beatitude of the inhabitants of that world of transcendent splendor. Then why do the people who live there, but who once lived here, do all in their power, both by deeds and words, to prevent our being carried over to meet them, whether by disease, or by accidental or intentional violence, or by suicide. If the Spirit-world be what it is generally supposed to be such answers as are generally given to this question, and the reason for such answers, are unnatural and unreasonable, because they are based upon the superstitious conceptions of a God requiring unnatural and unreasonable things of us. Perhaps the following simple device may enable us to strip the question of all its unnatural and supersti-tious associations, and to take a practical, common sense view of it. Let us suppose that the people of America have to contend with a climate of constant ex-cesses of heat and cold, and clouds and storms, and that they scarcely know what it is to be com pletely free from bodily pain and suffering, while their minds are so constantly burdened with cares and anxieties, or so rent and torn by violent passions, that a calm, peaceful and intellectual enjoyment is only attained by a few of their number, and by them but rarely; while, on the other hand, the inhabitants of Europe enjoy a climate of perpetual spring, know no such thing as want, disease, death, or suffering, and are themselves pure in spirit and free from all passion, violence, or wrong, while their minds are active and buoyant and perpetually alive to the endless beauties and enjoyments which surround them on every hand. If we further suppose that Europe is a continent of boundless extent, and that it can be reached from America by a variety of pleasant and speedy routes, we know that the people of Americs would, without a moment's hesitation, or the least misgivings, or the faintest conscientious questionings, or the faint-est conscientious questionings, pour them-selves through every available channel into the continent of Europe, and the people of Europe would do everything to facilitate their passage and to perfect new methods of ferrypassage and to perfect new methods of lerry-ing them over. No one on either continent-would grer think of raising the question whether it would be right for the people of America to emigrate to Europe. Every Ameri-can would take a rational, practical, common sense view of the matter, and go at once, tak-ing wife, children, relatives, and friends with him. It perchance here and there one should nim. If perchance here and there one another be found who opposed the movement and de-clared that it is not right thus to abandon the country in which God, for a purpose, had planted them, or that it is not right to leave it without a divine call or authority, or until their time is up, or that it is their duty to re-

main and cultivate the American continent instead of deserting it and converting it into an uninhabited waste, such a one would be pitied for his weakness or for his superstition, while the best heads and the clearest heads as well as the masses would hurry on to Europe with an unhesitating assurance that it is perfectly right and legitimate to do that which will promote the greatest happiness of all the parties that are, or can be, affected by the movement. Practically, then, on the material side of existence, we are all atheists. In our mundane enterprises, we do not stop to ascertain what is God's will or design in the matter, or whether he has any will or design about it, or whether there is a God who is at all concerned in our doings, or who can he affected by them. Nevertheless many who have thus practically banished their God (Father and Mother) from the mundane sphere, have neither annihilated or disowned hinr entirely, but have simply removed him in imagination to the Spirit-world. Therefore when the question comes up as to the nature of our practical relations to the people of that world, they bother themselves and muddle the subject with their crude conceptions of the will and plans of God; and hence they are not open to the true solution of a question which turns wholly upon the nature of two classes of finite intelligences and the character of the states in

which they exist. We all have a pretty good general idea of the amount of happiness and also of the amount of misery, pain, and suffering which the physcal life yields us. In striking contrast with that, we are all familiar with the popular con ception of the Spirit world, or, in the enamet ed language of the day, "the Summer land," where every thing is rosy, every body beauti ful, every body good, every body happy, and every body progressing finely. Now the physical life being such as we all know it to be, if the spirit life so far excels it in every respect, and if moreover we leave out of the question all theories and imaginings as to the will or plan of God. just as we would do if we were deliberating whether to go to Europe or not, then I should not hesitate to advise every one to take, at once, the shortest and the quickest route to the Spirit-world; and the people of the Spirit world, in justice to us, should not only give us the same advice, and perinit us to go by any and all means within our reach, but they should help us over by all methods at their command, or which their ingenuity could devise. But what do they do? Instead of inviting and urging us to go, they, with remarkable unaphully, tell us to stay where we are-torremain on the material side as long as we can. This advice appears the more singular when given, as it is, not merely by one stranger to another, or by one friend to an-other, but by husband to wife and wife to husband, father to son and son to father, brother to sister and sister to brother, and eyen mother to child and child to mother. And further-more the people of the Spirit world, instead of opening new channels for our exit from this world, strive to block up those which are already open to us, and endeavor in every way to hinder our going to their beautiful, joyous "Summer land." They warn us of violence and of accidents which might result in our death; they stay our hand when we would take our own life, and they cure us of diseases which in many cases would speedily ultimate in death or else in a weakening of the vital powers and a shortening of life. The number of mediums whom spirits now use, in one way or another, to heal the sick and the diseased, reaches thousands, no doubt, And it is very important to observe that such mediums are influenced not only in behalf of the young and the middle aged, but of the most aged and decrepit as well; and that they not only endeavor to cure, and do cure, dis-eases of a mild character-such as are curable by all systems of medicine, but also those that are of the most obstinate, chronic, and unvielding nature. In fact no patient seems too old, and no case so hopeless, but that they undertake it and work over it with a perseverance and a patience which knows no limit. They often seem to hold the hopelessly diseased patient in the body long after the doctors, the relatives, the friends, and even the patient himself honestly believe that the sooner death comes the better. How can we reconcile this contradictionthis inconsistency between the prevailing conceptions of the bliss and beauties of the Spiritworld and this determination on the part of its inhabitants to keep us out of its enjoy-ments as long as possible? The deeds and works of spirits in healing and curing the sick and diseased, speak louder and plainer than any amount of mere words and theories, even though they come through mediums or from clairvoyants. Such deeds and works are stubborn, unyielding facts; and if they come in conflict with mere words and theories, the words and theories must give way to the facts. Therefore, since the pre-vailing conceptions of the nature of spirits and spirit life are too rose colored for the facts, such conceptions must be surrendered. If spirits tell as not to go to the Spirit-world, but to stay here as long as we can; and if, morrover they put every obstacle in the way of our going, we may rest assured that it is not because God (Father or Mother) does not want us in so line and so happy a place, nor because he, (or she) has arbitrarily and unreasonably designed or planned that we shall stay where we are an appointed length of time, but simply because we would be worse off there than here.' The preceding articles of this series, and especially the last two, have prepared the way for this conclusion. We are all, more or less, under the dominion of our feelings and passions, and if we quit this life before we have shed our emotional nature, we come up

monium. In which progression is so slow that it is almost imperceptible even after the lanse of centuries, and for which there can be no sneedy exit except through the gateway of mediumship and, it may be through the agency of some other stimulants to hurried development with which we are not, familiar, and which, even to them, are unusual and out of the ordinary course of things, such as the appliances and agencies which may be brought to bear upon them by visitants or, as we might call them, missionaries, from higher spheres of intelligence.

Ex-President Grant-A Sunday at Centenary Methodist Church-Sermon by Rev: H. W. Thomas.

It was commendable and noteworthy that Gen. Grant chose to hear a sermon from this eminent preacher who has been called a heretic, who avows his belief in spiritintercourse, yet who is in regular standing as a Methodist. Long before the hour of morning service, on Sunday Nov. 16th, the assembled crowd filled the streets and the ample church could only hold a part of them.

The preacher made but slight allusion to the presence of Gen. Grant, dwelt in no fulsome flattery, but preached a generous and admirable discourse on

THE FELLOWSHIP OF MAN.

He dwelt at length on their unity in emotion's wants and aspirations, the same in essence but varied in character by race and nationality. He spoke of the unity of commerce, industry and invention, the strong unity of a nation, not to be broken here or in any land, sacred and helping our equal rights and common history. We give a few extracts, all that our space allows:

CANNOT HAVE FAITH WITHOUT TBUTH. **Fellowshid** 18.8 generosity o

on the other side in the sphere of the emotions, and truth and fellowship: and in this our which, as we have already shown, must be, in fellowship relates us to all that has been, comparison to our condition here, a pande- and prophesies of all that is to come. Long ago the poor oppressed Waldenses in the valleys and mountains of Italy chanted to the movement of sword and the measure of battle to the old war psalms of David, and Cromwell, and Victor Emmanuel and Castellar caught the refrain : and the music is just the same along the great line of ha-manity and liberty, whether it be caught up by Washington or sung as we "Marched Through Georgia." It is

THE MELODY OF HUMANITY.

the song of humanity along these lines. And somehow this fellowship is a prophe-cy of the future. When we feel that these lines have come from the past; that they have no end in that direction, no end in this direction; when we feel that humanity has been traveling over them; when we know that the principles live on, we cannot feel that those who have traveled along them have ceased to be. It cannot be that the thinkers who thought in the centuries gone -their thought living all about us-that the thinkers themselves have perished; it cannot be, when liberty lives, and the men who have died for linerty have ceased to be; it cannot be that Washington is no more, that Lincoln [applause] has perished; that the love that made glad childhood and home went out when mother and father were carried to the grave; it cannot be that all this great sweep and swell of majesty and lifeset in harmony with eternal principlesthat it must cease with the setting sun. Oh! no, my friends! Fellowship means immortality! The home on earth means the bome in the sky; truth on earth means truth up yonder; life beginning means life coninued! And how sweet will the fellowship be when patriots meet; when the grand reunion shall come together on high that shall summon the soldiers who have fought for their race in every age and clime; when the thinking shall come together in the reviews of thought; when the singers shall meet in great chorus, and chant to the listening millions! Oh, sweet it will be when, parents shall gather up their children, when lovers shall meet again, and when the redeemed and purified fellowship, tangit the educa-tion and discipline of all virtue, goodness,

there was in it, but because I found somethings that were false and dishonest in its teachings, But I hate falsehood, dishonesty, and impur-ity just as much when found in liberalism as I did in Christianity, and I think it quite as just to denounce them under one name as under the other.

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No candid or unprejudiced person can fail to perceive that the Bible is a record of the history, the literature, the sayings and doings, of a rude, uncultured, yet strong, patient, and faithful people. They thought and wrote in plain words. Deeds which had any influence upon their national life were written of in coarse, plain language, the best they possessed. There is no obscenity, real or implied, in these chronicles; there are no impure hints to fire undisciplined imagination and unguided passions of youth. The parts called obscene by blatant freethinkers are too coarsely-worded for any one to make a mistake as to their intention. They are meany as the record of facts, no more, no less.

Freethinkers who howf about the obscenity of the Bible and the purity of *Cupid's Yokes* do not impose upon anybody, not even themselves, and only make apparent their own unfairness in argument, and lack of discretion. Liberalism needs no such false props, can dispense with such false friends; and there are traths underlying liberalism which must make it outlive the misrepresentations of these, its, worstenemies. SARA A. UNDERWOOD. Thorndike, Mass.

The above artice from the pen of the wife of Mr. B. F. Underwood, expresses the views of thousands of Liberalists.

Powerful Spiritual Manifestations.

By B. F. Arundale, in the London Spiritualist. The following notes of sitting, which took lace a short time since with Mr. Rita, may prove interesting to your readers.

The circle consisted of Mrs. and Miss Falkiner (at whose house the seance took place). Mrs. and Miss Arindele, Monsieur and Madame Colomb, and their daughter. The medium was held throughout the whole of the scance by Mr. Colomb on one side and Madame Colomb on the other, the hands of all being joined before the light was turned out. After sitting a short time "Charley's" voice was heard greeting the various members of the company and mak-ing sundry jokes in his usual lively manner. Ing sundry jokes in his usual nively manner. After entrancing the medium, Charley showed his power in many ways by rapping in all directions, bringing articles from the mantelpiece, taking rings off the ladies' fingers, proving to the satisfaction of all that there was present with us an intelli-cence and a nower entirely distinct from the gence and a power entirely distinct from the entranced and held medium. At the same time that Charley was speaking to those round the table, another spirit was winding up the musical box at a side table, and one of the party was continually being touched by a spirit purporting to be that of a friend, and who also beat a lively tattoo on the rung of her chair. A weight of seven pounds was carried round, also a small hand-bell, and the musical box. Towards the end of the scance the chair of Mr. Colomb was withdrawn from under him, passed over the heads of those present. and placed on the table-a feat that would have been difficult for a spirit in the body to have done in the light, for the chairs were close round the table, and Mr. Colomb's chair was placed between the table and the mantelpiece in such a manner that it could not have been moved without disturbing those at the side. Charley then gave the signal to light up, which was done, and it was then, under a good light, that the most extraordinary manifestation of the evening occurred. occurred. While all present were examining a piece of paper on which Charley had written, something apparently flew past on to the table. It proved to be a pen-wiper, with a small gutta percha figure of Father Christmas, that had been on the mantelpiece, and which Miss Falkiner had seen there when she lit the candle after seance. It is a fact to be noticed that the penwiper came from an opposite part of the room to that in which the medium was standing, and through his agency its flight would have been impossible. Thus ended a most satisfactory scance to all present, and Madame Colomb, who, although a believer in the truths of Spiritualism, had never been present at a physi-cal scance, expressed herself convinced of the presence of a power separate and independent of the medium.

reaching out and gathering of the affec-tions. You cannot have it unless you have reciprocal affections. You cannot have a fellowship of anger; you cannot have a fel-lowship of injustice; you cannot have a fellowship of tyranny. Fellowship must restupon something that is established in the moral world. It must rest upon Divine law and order. And as I look at it to-day, the greatest need of our land and Europe is to have a fellowship based more deeply in the recognition of the eternal and divine constitution and underlying nature of things. The great danger of Europe and of the United States to-day in this relation is in that materialism that, in its last analysis, is blank atheism. Why, my friends, were it possible for the men to succeed who want to banish from the human mind the thought of God, who want to banish from the human mind the thought of immortality-give man no to-morrow, make him only a breathing body to go down, and, in a moment, to dust; were it possible for the men who are trying to undermine the eternal distinction between right and wrong; were it possible for the men who are trying to break down law, or that on which the whole rests, to succeed, then you would find, instead of that broad liberty which they expect, that the whole struc-ture would collapse in ruin about them You cannot, BUILD A GREAT SOCIAL FABRIC,

a world of fellowship, unless you build it on the principles of God's truth; build it on the nature of God; build it on the nature of things. But you bring this in-bring in the thought of Him who is "light and no darkness at all;" stretch out that broad canopy over men, and bid them to look up and say, Our Father: put forever about them the moral law; put within and all about them the principles of brotherhood; give consci-ence somewhere to stand; give it the power and authority to say "ought" and "ought not ;" fill men with love and brotherhood. Every where you find our/race possessing Every where you find our/race possessing something of the moral sense, something of the sense of right and wrong, the feeling of "ought" and "ought not." Conscience may indeed be very different in the things that it tells us to do, but it is everywhere true to itself in this, that it always tells man to do what he thinks is right: it approves him if he does this. It tells him not to do what he thinks is wrong; it condemns him if he does the wrong. the wrong.

DEITY-IMMORTALITY.

Everywhere there is some sense of God Everywhere there is achieved to the source of the source of immortality, some sense of worship, something that leads mankind to bow down before the great and the high, and to feel reverence, beneath the heavens, and in the presence of great forces. Indeed, the difference between man, who, in his low state, worships an idol, and him, who worships in the a grand cathedral, is this same difference, one in degree and not in kind. Thus you will find, my friends, wherever you may go in the wide world, in whatever race or nature, something that will make you feel you are in company with a fellow-being, however low or high he may be. * * * And we are traveling in the very lines that our fathers traveled. We are along the paths of the thinkers; we are along the lines where men have found God along the lines where men have found God

and God, shall find themselves in that fel-lowship of eternity shall find themselves with God, who is light; and there will be no night there l

At the end of the service there was an hour of kindly hand shaking in the vestibule-as "a practical proof of this. fellowship," as Dr. Thomas fitly said.

The Alleged "Obscenity" of the Bible.

(From the Index)

MR. EDITOR :-- No cause can ever succeed, no cause ought to succeed, which has recourse to anything savoring of dishouesty or unfairness; and the cry recently raised by some socalled freethinkers against the obscenity of the Bible does thus savor, and further it shows a lack of good sense.

Because certain persons who loudly proclaim themselves as liberal thinkers have thought fit to write and sell, and to encourage others to write and sell, books and papers coarse in thought and in expression, bordering on indecency of language and really im. moral in intention while perhaps not really obscene in words, and to foist such trash upon the public under the cloak of freethought, and are accused of obscenity, should be no reason why so many unthinkingly echo the cry of these mischief makers, and endeavor to retaliate by a senseless hue and cry about the obscenity of the Bible.

In spite of all that has been lately done to befoul and stain the noble name of freethought, wounded as it has been in the house of its friends, I have still faith enough in the living truths which have made liberalism a power in the land to believe that it will emerge from this its time of trial all the stronger and braver because of its struggle for life, and with power to give new hope and courage to a waiting world.

Because I thus believe, I am sorry to see incorporated into what should have been the dignified proceedings of a convention calling liberal, such silly fings against the Bible as one of the resolutions passed at Cincinnati contained, -- a resolution which seem-ed to place the Bible on the same tooting as Cupid's Yokes and other immoral books, and intimating that it contains obscenity,

The Bible is not an obscene book, in spite of those delectable extracts huddled together of those detectable extracts inducted together indiscriminately by some "liberal" whose nat-ural proclivities thus found a congenial task, and misnamed the *Bible Abridged*, whose worse obscenity is contained in its table of contents, gotten up by a "liberal," a reformer! I was brought up to be a heliever in the Bible, and read it for years; and I can honestly aver that, as child or woman, I never thought an evil thought because of that teaching, and, detesting obscenity and impurity of morals as I detest nothing else, I would yet put into the hands of youth to day a thousand Bibles rather than one copy of Cupid's Yokes, as isr as ob-scenity or morality is concerned. I did not leave the Church because of the obscenity of the Bible, of which I never dreamed until I read of it in scurrilous writings misnamed "liberal." I left it, as every honest and pure-minded liberal has left it, because of its inconsistencies and incompletences ; because it. did not teach me the best that I know, the highest purposes that life auggests. I did not leave it because of my haired of the good

The following case of reliable dreaming is reported by the Bridgeport (Conn.) Farmer of the date of October 18th:

of the date of October 18th: "Horace Wedge, of Long Hill, Bridgeport, went out shooting recently, and returned at night, after a tramp covering several miles. After his return home he put his hand in his pocket for his watch, and found it was missing. He then remembered that at Step-ney Depot, earlier in the day, both he and his companion had pulled out their watches and compared them with the depoid closet is but this was worth mothing as an indication for finding the loss groperty, as there had tramped a weary round more them. The saw his watch lying water a based which he saw his watch lying water a based which he couple of them with the depoid that he saw his watch lying water a based which he saw his watch in the start is drawning the take a lose for the within the depoid that he take a lose for the within the depoid of the take a lose for the within the depoid of the and, lying mear fit, function when the depoid drawn, he found the matching when the based and, lying mear 14, Jun dream, he found the

RELIGIO PHILOSOPHICAL JOURNAL

Spiritzalium - C hr the Way.

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To-day, Ochober 27th Perhaps the at marked test. No bath the contrary is able statements infe up the Journal pointed out the follo

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editor ign his remark Seemingly, our is like eramping a adiation its charting the by 📰 for the proper application of sciences? The or nay, as he pleases. As a signal difference de not stand criticism well—not so well as cor-reamondents generally. Habitual show of deference leads them to claim it, often to ti science I T an extent incompatible with truth. We shall see.

The editor remarks, "Here our critic would have us direct our observation to the realities or radicals and skip the phenomena.7- Not so in the general or aggregate of considerations. The phenomena are the leading facts; the important things known. The scientific method is to attend to one thing at a time; and when we are attending to one thing we cannot be attending to another, so other things seem skipped for the time being. Can our editor attend to one thing at a time in its abstract? If nay, there is no use in talking science. The phenomena are not questioned, and repeti-tions of them confuse. No attention is needed to the phenomena till we come to apply science to each phenomenon. Then I guess there will be no occasion for the charge of skipping them.

We dismiss, as not scientifically proven, the sesumption that science has any sci-entific test whatever for a religion."

Our editor is correct in that statement. I was in error in assuming such a test. My remarks applied only to such religions as did refer to a God. I will not tell what the dictionary says a religion is, for an editor can jump the dictionary, and so, can any one else, and call going a fishing on Sunday a religion, if he chooses to.

The editor says, "Spiritualism is not a form of religion, it is simply the science of phenmatology."

I think that is also correct. And if opportupity is given to trace that science, we shall see exactly what Spiritualism is,-just what causes the phenomena, just what sort of a thing it is which is called the spirit of a dead man, if we can wak the scientific rope; and I guess we can. At any rate, there will be a rich treat ahead on the science of pneumatology, and the reflections of human intelligence, and the conversion of phenemena into physical force. Take no statements from me as true which do not commited themselves to your understandive as true.

Our editor, Mr. Bundy, walks the theologicat or spiritual rope with great precision. He says:

"Primary and unprovable truths are at the toundation of science, and are mere inferences."

Does that statement commend itself to our understanding as true? Mere inferences, the foundation of sciences? Put the ology where he puts the wor

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constituents of the tallow, and the orygen uniting with them, see nomenon. The science of Chemistry has dope that. Than why tell us science never attempts to get at the realities behind the phenomena? Does Mr. Bundy wish to defer us from pushing science behind the spirit phenomena, fearing like the silver smith of Spheeus that we will find something there that will displace his angels F I guess not. Our editor instructs us that "all science rests on axioms." We have seen just what the sciences do rest on-things observed and known, and not on axioms. But, as arioms are often quoted for science by the unscientific. I wish to clear this point. The ology rests wholly on axioms, so to receive them as authority is in accord with common usage. An atiom is a short authoritative rule given out to aid learners. The rules of arithmetic are axioms; but the science is founded on numbers. The multiplication table is a table of axioms. Six times five is thirty -that is an axiom; but it is only the expression of the count of five six times

over, to aid the learner. All axioms, if they are scientific are true, and in no case an inference; but when we come to theological axioms they are fundamental, and are always inferential, and never known to be true. "He that believeth on me though he were dead yet shall be live." That is a the ological axiom given out to aid learners, assuming to tell them how it is practicable for us to live again after we are dead-by believing on Jesus-not known to be true, because no instance of the kind has occurred by observing the axiom. Jesus inferred the -axiom from his mother's Gabriel story, which instructed that on certain conditions, that achild she would have, would be the son of the highest, the only begotten of the Maker of the universe, with all power given unto him, to fulfill all he saw fit to promise. Mary submitted to the conditions, and Jesus believed he was that child Gabriel promised. So he inferred his right and ability to fulfill the axiom promising everlasting life to all who believed on him, and so he uttered the axiom; precisely such are all theological axioms-inferred from stories told and believed, but not known to be true.

"All demonstrated conclusions rest on un-provable convictions."

This seeming reckless statement hardly needs notice but for definitions. All sciences are demonstrated conclusions; and we have seen what they rest on. Not on unprovable convictions surely. A conviction is simply an accession to faith or belief, an item believed, and not known-convinced. iext. our Luit able convictions is to debar us from taking the first step in science." Is that so f. Suppose I wanted to take the first step in the science of music, or chemistry, or anatomy, what unprovable convic-tion, if rejected, would debar me from tak-ing that step? Tell it, and Spiritualism is outdone by the meaning of a word. Appar-ently the more unprovable convictions are rejected, the faster and easier we get ahead in science. An unprovable conviction is a prejudice always. If a person believed or was convinced that the moon was a great cheese, that would be an unprovable conviction; but I guess he would not make much headway in studying the science of the moon as long as he held on to that conviction. Science rejects all unprovable convictions, as fast as they are found out to be such; but if Spiritualism or theology rejected all unprovable convictions, there would be nothing left of them, and I guess that is what our Editor was thinking of when he wrote that axiom. Then our Editor says: "There are no physical assurances that human beings around us are animated; with conscious intelligence." That seems to me to be the next step to insanity; but I do not believe any such thing. At first I thought it was to astound peo-ple and bluff off everything to the contrary, a sort of assumed authoritative statement to arouse the spirit of marvel, like, "By me God made the world;" but that seems hard-ly credible. Col. Bundy must have been a medium just then, and somebody beside himself wrote that statement. How is it with a great, nice house? That is physical in all its parts; and it gives assurance of something. I guess it gives us assurance that the builders were intelligent enough to build it, and that they were conscious too of what they were doing, for with-out that no such house could be built, so the house assures us of that conscious intelligence. You know Jesus said, every one born of the spirit was just like the wind, you could hear it roar but could not tell whence it came, nor whither it went. I guess that is so; and my conclusion is, that it is not best to follow the spirits too far. The wind and Spiritualists are just a little uncertain, and they are apt to make people so almost unawares.

young, some suffering from concumption, some from dyspepsie, and a from scrofula and other joining hands, perspiring and pirits to come and inform them siting for opirits to some hett . Lake at. of the s tracts like result, and Is it mrange. iot fre منحا d timi importan te in the service of re been connction to be made e delritten ; the former if tiplif mere delritien : ing and rode light of the New Testament and the The latter, to mare inof a farme existence. tercourse with all kinds of spirits."

"Are All Human Nonis Immerial ?"

er of the Religio-Philésophiesi Journal :-

A friend directed my attention to an ar-ticle written by J. Murray Case, and pub-lished in your JOURNAL of dept. 6 h, 1879, in answer to the above question. With your permission, I will point out what I consider fallacies in the arguments with which he reside to meintain his waition. I desire to seeks to maintain his position. I desire to be understood, however, as giving no opin-ions upon the subject of "The Immortality of Man.

Mr. Case states: "Immortality is not a precious gift to all mankind, but can only be obtained through obedience to God's laws." He has omitted to indicate the nature or extent of the obedience required, where the laws mentioned are to be found, and whether or not the obedience is to be perfect. If the obedience is to be perfect and full in intention, act and life, to all God's laws, then who shall obtain immortality? If imperfect obedience is meant, then who shall declare the degree of obedience necessary, and draw the line upon which immortality may be obtained? Who has the right to speak authoritatively upon this subject?

Mark this: The immortality is to be ob-tained, or "attained," as Mr. Case says fur-ther on. Does not that mean that immortality is to be derived from a source outside ourselves; that it is not inherent in our structure! What is that source!

But, having fixed immortality in his theory, as a result or reward of certain obedi-ence, Mr. Case says: "It is the brain that makes the intellect, and I will further and, it is the intellect that confers immortality. Now, if the brain makes that which "confers immortality," what becomes of obtain-ing immortality through a source outside ourselves? Given the brain as primary cause, the intellect as its effect; the intellect as secondary cause, and the conferring of immortality as its effect, is not immortality inherent in everything that has the brain that is required to make the intellect? If not, how much brain, by weight, size, power or quality, does it take to make the intellect that confers, or attains to, immortality? If immortality is thus mediately made by the brain, what has obedience to do with the Bubiect?

Mr. Case says: "If a dog had a man's head he would be possessed of a man's intellect." By "head" here he means brain. How can this be demonstrated? What could his dogship do to throw light upon the matter. without having the rest of man's organism to assist him in manifesting his intellect? Not to be too tedious on this point, what would be do without the ability to stand erect and use his upper probensiles? And if the reflex action of practical experience in invention, etc., helps develop the intellect, how would this man-headed dog gain such

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ven by Mr. Ca poor fpebriets who her full fill to costrol his a Ang his doom set on human weren a The was regards blodinger . The was realized his de intellectuate. Dut transmission will be entitle him appected. ado "the intellect." What many has made the will other part, or the outgrowth of something the unfortunate inebriate, whose appetite is physical, to recover control when the body is cast off? Will the appetite be left yet when the physical nature in which it rooted itself shall have returned to its constituent gases?

In his concluding sentence, Mr. Case save "F hope to hear from abler thinkers on this subject." I want it remembered that I do not claim to come within this category, but simply give my objections to his views for what they are worth.

Forth. Yours truly, W. G. SWAN, Healdsburg, Cal.

Thanksgiving and Prayer.

BY MRS. JACOB MARTIN.

Year after year our rulers set apart a day for public thanks and praise, and each time I question the benefit. I dare question anything which seems inconsistent, no difference now respectable or holy universal custom makes it, for custom is often an enemy or tyrant.

Our little ones are bright and rowy, and for this and for our own plenty and comfort we are to praise the God who willed the suffering and death of our fellow-creatures. We are to ring the bells in his honor, and prostrate ourselves in acknowledgment of such Infinite goodness.

Many, many happy homes have been made desolate, and others in our plentiful land, have never known anything but poverty, misfortune and affliction, yet even the inmates of these places are expected to return public thanks for bleasings which they never receive, and to supplicate a continnance of the same. They are taught that God makes their lives just what they are, and that their discomforts are conferred in token of his displeasure. They fully sub-mit to this superstition, and have not the courage to attempt to better their situa-tions. They would consider such an effort as "flying in the face of Providence," yet these poor, unhappy people join in the annual public devotions and go home to cold, want and disease. To me their gratitude and worship seems the very depths of mockery.

This day of praise has a tendency to instil the belief of divine favoritism in the minds of the people. To those who believe themselves the accursed, it is a bitter reminder of their hopeless condition, and those who Consider Incinscives the dicased of 1700. Can scarcely restrain - "Who shall say I am not better then my fellow-men?" Their mani-fold blessings are considered proof of their own heavenly merits. I have read in late papers in their resolutions of respect these words: "It has pleased Almighty God to mumber among the yellow fever victims our good brother," etc., etc. Are we, then, to understand it has "pleas d" the Almighty to victimize His children ? That He has been reveling in human torture the last half year, and now expects na to love him for his monstrous deeds? Did believe in such a Being, I would loathe him! Nothing human has ever exhibited such wicked qualities; no earthly father ever indulged in such vicious delight. Had he done so, had any man caused one frac tion of the misery which, we are told God inflicts, we would denounce him as a fiend. We would spend our last moments in trying to exterminate him from the face of the earth. Could I think God capable of "pleasing" or amusing himself by creating such plagues and sufferings as we have just passed through. I would be in favor of ex-terminating him. If it be his delight to create misery, then, what indeed have we to thank him for! Can we love the hand that showers blessings on us, and at the same time pours fires of torment on others? Love a God who tortures the good and innocent, else in what way have we now favoritism? Not by righteousness, for he takes the righteous to himself; nor because we are sinners, for the sinner is cut down in his wickedness. All classes have been taken, and all remain. In what, then, does exemption from poverty or death consist? 'In my own opinion all conditions of life can be traced to natural causes, and should we fail in this, we need neither blame or fear a Providence. God has no favorites; and the best way to receive blassings, is for us to make them ourselves. Should all in-dividual effort stop, we would find that blessings would become a scarcity among all classes. If public prayer is practical and meaus anything, why do we not apply it before our trials are over? Why do we not petition God to stay his work during the time of his flerciest wrath? If he pay any attention to supplications, we should have besieged the very heavens during the time of his great slaughter. If he do not answer our prayers, then we are only catering to our own vanity in assuming so. Alas, we know too many trusting hearts that sppcaled for mercy, but found it not; that the virtue of prayer was tried in faith and hope by thousands who tried in vain, who died with unanswered pleadings upon their livs. If God be all-wise and powerful, he can at his own good pleasure control all things. If good himself, he would rejoice in doing good, and in promoting universal happiness He would do none of the hideous deeds at-tributed to him. If he be finite, then he cannot and does not control the affairs of life, and should not be praised or censured for our conditions. Let us not in ascribing too much to him, shirk our own responsibilities. Let us not consider our work done. If we praise and exait the Greator. We have no reason to believe flattery acceptable to him. Let us pray only in the earnest effort to do good ourselves, feeling sure we will realize the efficacy of such prayer. Bog in petitions for personal favors, but in frying to serve humanity, let us serve God, and

enjoy the thanksgiving of a conscience at -DL Cairo Illa

Harmonial Stand-

J. DATIS.

ca.we are endeavoring to gather 0200 360 sordant flock of sheep. For er ibe th notion of years they have been estrang. ad among the harren rocks and and thruch. They have been feeding on husin, and have been chewing dry leaves. They have walked in mire, and have drank from maddy posts. But, their constant thinks is not quesched, neither is their great hunger actisted.

sliver-voiced trampet has sounded be hills once more. Far away erer as of sea And the voice of the faithful shapkerd is pard. He calls sloud to the fasting lambs i independent progression. They heed not of Inde his yelds, for they have no opisitual hear-ing. They do not see him, for they have no interior signit,

The spirit, inmost, is the true shepherd. The (or it) speaketh only in whispers. Stop and listen! You can hear the voice of Intuiand listen! You can near the voice of intui-tion only when you are tranquit. Let the materiality of the senses depart. Go away from the showman's dark cabinets. Leave the sign-makers to those who want signs. Close your physical eyes for a season. Let fair Beason, beautiful as an immortal god-dess promuting the grantes of averlasting. dees, pronounce the oracles of everlasting truth. Let the principles of unchangeable truth sweep the chords of your higher facul. ties.

The shepherd is out upon the beautiful hills. The sun illuminates the inner valleys, and the branches of fruitful trees move to and fro in the breeze; but the inharmonious sheep only run here and there, or frequently stop to contend with each other. The living beauty of Nature is nothing to them. They build shrines for their strange gods; concealing them behind curtains and cramped apertures; then they call upon the doubtful to sit very quiet, and hear the voices or behold the signs.

A war of words, full of bitterness, is in the air. Contentions and straying multiply as the hours chase each other into the past, The good of self, not the good of truth -not the ruth itself -is the mainspring of all this strife, activity, and jealousy. Let the shep-herd call you to order. Obey the immortal spirit more: follow the signs of your senses less; for the former is your interior light, while the less cover row with don't while the last cover you with doubt, and with clouds and darkness impenetrable.

Spiritualism of the spirit, not this wandering in the wilderness of materialism, is the shepherd's lesson to all. The words of this teacher I have heard; and I gratefully, gladly hasten to his side. And as I listen I hear a multitude of volces repeating his words, "Come out of the darkness!" they shout from the tops of far away mountains. "Search for truth in the light!" is heraided from lips which speak the truth. The way is straight, the gate is narrow; but weary feet can find it, and the true-hearted can enter through.

A sobbing sound is heard in the chamber of death; and weeping seems about to overwhelm eyes once so radiant with joy and hope. Because the sheep will not be gathered together. They spring over all ob-stacles. Each would be a leader of all the others. Vainly they struggle to the front. Over cliffs and crags they jump in the ambitious zeal of youthful independents. They do not behold the fair form of truth. Principles in the spirit, not the voice of persons should guide them. Heeding the counsel of invisible persons (some of whom are wise and some foolish) they go astray on every side. Responding to the call I am once more in the ministry. Through the shadows I behold the real substances which all should eat and drink. Through the surrounding gloom I behold the faintest tints of early morning light. My heart is full of gladness. A grand joy swells my soul. Spirit is des-tined to transcend Spiritualism. The manifestations of truth and love and justice and wisdom will outshine all superficial signs from darkened closets. A harmonious brotherhood will hush into silence this ex-ternal war of egotism. Minds will come in out of the darkness. Beautiful natures blinded with pain, whose hearts are longing for a testimony from their darlings departed, will sit down beneath the sheltering arms of the Infinite. And down into their true affections the fair angels will drop healing dows from the trees of everlasting life. Invisible hands will wave to and fro. with the gentleness of pure love; and the bot brow of the sufferer shall be southed by the breath of celestial physicians. Internal evidence will thus supplant the evidence of the slways uncertain senses. But it is written that unto those who live in the kingdom of harmony, all the good and all the truth of righteonsness shall be added, even also outward signs. Do you also hear and heed the voices of the immortal spirit? Do you cheerfully respond to the sheperd's call? Out upon. the beautiful fields of truth you behold this horrible war. Brother against prother over the dead and dying god's of materialized Spiritualism. Contentions over the tricks of unbalanced minds! Away up the mountains you hear sounds of an approaching army. Souls of strong ones, filled with power of principles will very soon enter your habitations. Sweep out your follies, and put your house in order. Judge Edmands, for many years Judge of the Supreme Court of New York, once remarked: "Sad is the mistake of him who," from a superficial examination ventures to pronounce it all evil. As well, when finding fanaticism, ignorance and bigotry amongst the churches, may he condemn all professors alike as wanting in charity and in knowledge; or observing, as he cannot fail to have done, how many absord creeds have flourished, and have faded in the Christian world, he may as well insist-as, alas! too many have done—that the sure religion of Corist is a farce. He will find precedents for such a mode of reasoning in the olden time, but he will also find an ablding con-demnation of it in the after ages. It is true I have sometimes heard, and sometimes heard of, vague, trivial, and absurd communications, but never any positively mischievous. On the other hand, their general character has been such as to warrant me in saying that I have been struck with their in saying that I have ocen strick with their beauty—their sublimity at times—and the uniformiy elevated tone of morals which they teach. They are eminently practical in their character, and the leasons they teach are those of love and kindness, and are addressed to the caim, deflictate reason of dian, asking from blm no blind Trith, but a careful inquiry and a deliberate judgment."

acience, and it would have a different look. Just what is known of a thing makes up its science, and what is not known, is not science nor scientific. If we describe an ox as having but one tall, we are scientific; but if we infer from a story nine more tails, and describe the ox as havnine more tails, and describe the ox as hay-ing ten tails, we are unscientific, violating the science of zoology. It would be a curi-osity if any one could show us a science founded on unprovable truths or mere in-ferences. If we could see its foundation that would prove it. If we could by sup-plements to sense, or in any way bring its ioundation under observation, that would prove it: but if we could get no observaprovent; but if we could get no observation on it, then what? How could we know it was there? We might inter it from the moon or any thing else, but that would not put it there as foundation for science; and if upprovable, how could we know it was true? A thing that nobody can prove is generally regarded as false. An unprovthe fruth would be something new. Our editor talks about consciousness going beyend knowledge; but could consciousness address itself to us beyond our knowing it? t beyond knowledge how could we know it?

But let us see if unprovable things lie at the fundation of science. Science does not begin aby where only on its foundation. How about music? That is one science, founded on the orderly, succession of sounds, and nothing else; and we observe the sounds or hear them, and that proves it; and there is not an inference nor an unprovable thing about music. How about Chemistry founded on the observation of two things uniting and resulting in a third differing from either of the two? Not a thing about that is inferential or unprovable. How shout arithmetic founded on numbers? Not a thing inferred or unprovable in the whole science, and the same is true of every science known to man.

I guess Mr. Bundy wanted to beg science into company with Spiritualism and theology. It cannot be done, because Spiritvalues assumes the spirit to account for the phenemena, and science has to know, and not assume, or there is no science about it. Astronomers, persons, assume a great many things, and so do philosophers, and they bave long and doubtful discussions like other people; but nothing they assume, nothing doubtful enters, to make up the science of astronomy or sny other science. Only what is known makes science,

Our editor says:-"I was always taught that it is the bosst of science that it does not sitempt to get at the realities behind the phenomena."

Only theologians taught him that. They are always alaimed when a scientist hunts for realities behind the phenomena. They want their God or one of His appels to occupy the place behind the plienomena. Were they not mad when Franklin went behind. the phenomena of thunder and lightning, and found the realities, driving their God further back? Franktin rode his scientific horse far behind the phenomenon of lightning. So science did in une instance attempt to get at the realities behind the phenomena.

A theological quitble is usually introduced bets that Franklin found other phenomena behind the light sing and that phe-persenachain or link the meetives ad infinitus no we never get olear of them. I hat is so, and so there is no place for a God to start up a phenomenon of any sort unless he be a link in the obain. But scientists can attend

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C. TEWKSBURY. Chelses, Mass.

Mediumship.

In a late lecture delivered in San Francisco, Dr. J. M. Peebles said:

"As there is heat and cold, right and wrong, so are there good and evil spirits-that is, developed and undeveloped or disorderly spirits. Death is no savior. Liars, thieves, gamblers, murderers enter at death the lower spheres or the hells of Swedenborg, and if able to control mediums, produce mental disorders and various diseases. Mediumship lifts to heaven or sinks to the hells of inharmony. Fire is not, only useful, but a necessity of civilization, and yet one of the most dangerous elements when misused and uncontrolled. So with mediumship Disorderly mediumship is allied to black magic and the psychic forces and influences of unprogressed spirits. Spiritual seances are often conducted in a most repro-heusible manner. Think of a dark, unveut lated room, prowded with persons, old and lenco

Mr. Case informs his readers "that crea tures have been born with human parents on the one side, and animals on the other," etc. I am ignorant of any such "fact." Where is the proof? Proof, not rumora goesip or hearsay, is what is required in these days to establish scientific facts But grant the fact for the purpose of the argu-ment, what of it? If "the brain" is there. to make "the intellect" that coufers immortality, it will fit into his theory nicely. Would he deny that the dog in question with the man's intellect may not be immortal according to his (Mr. Case's) theory ?

But it seems, after all, that it is neither obedience, nor intellect that confers or attains immortality, for Mr. Case says: "The human, so-called, that murders his own child, is not better than the animal that will die to protect her offspring. The brute that will beat a faithful horse, is less human or deserving of immortality than the animal that serves him." In these cases the animals are better than the men; that is, I presume, they have more humanity in them, or have obeyed the laws of God more fully. But they are not immortal. They are not re-warded according to their "obedience," with a crown, a paim leaf, and a harp. They have less intellect; though if the intellect confers immortality, they are more deserv-ing of it than these brutal men by converse of the passage cited. Hence, it is neither upon obedience nor intellect that immortality depends.

Mr. Case argues against the assumption of immortality for all animal life, on the ground of a ridiculous conclusion that must follow, and, hence, is "compelled to draw a dividing line between the mortal and im-mortal soul." There is logic for you! Granted that the conclusion is irresistibly ridioulous, where is the logical necessity to have a soul of any kind, much less two classes of souls, follow from the premises t Between the proposition he rejects, "That every insect, fish, and reptile, which have lived in the remote past, are now or are destined to become Gods in wisdom and knowledge; and the one he accepts, "That all embodiments, whether members of the human family or belonging to the lower order of animals, which are not harmoniously organ-Ized, so as to live in compliance with God's laws, rapidly disintegrate and finally lose their identity" (in the other world) Pand become again a part of the great ocean of mind, from which other souls will draw nourishment for their spiritual growth,"am unable to say which seems to me the more ridiculous. It excites my risibles quite as much to think of the one as the other. In the first case, the frogs, mequitoes, etc., develop into higher lives, "become gods," whatever that means; in the second case, they assist others in their spiritual growth to become gods. That is an immediate development, this a meriate one. To we both views are inexpressibly ridiculous. But the sense of the ridiculous is not the measure of truth.

In closing his article, Mr. Case presents what he is pleased to term "an unadswer-able argument." It seems that there are "wandering, insane and erratic spirits that come to us from the other side." They are "persistent and constant violators of law, and since no law can be violated without bringing a punishment, these 'disobedient spirits' are constantly retrogressing and will so continue until they lose consciousness of their entity, when they will be for.

NOVEMBER 29, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Monschold.

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

"Walk with the Beautiful and with the Good, Let nothing on the earth thy feet deter, Sorrow may lead thee, weeping, by the hand, But give not all thy bosom thoughts to her, Walk with the Beputiful.

"I hear thee say. 'The Beautiful? What is it?' Ob, thon art darkly ignorant; be sures Tis no long, weary road its form to visit, For thou canst make it smile beside thy door, Then love the Beautiful."

A love of the beautiful lies at the founda: tion of much which enriches and glorifies life. A study of form, color, harmony, symmetry and proportion, affords endless resources to the student, and opens vists after vista of beauty, away into the realm of interior causes. Azure and gold, rose and violet, are themselves symbols of conditions and tendencies, which lie too deep for the casual observer. Their flowing waves of resplendent rythm are patent to the eyes of all, but the poet and seer—the only true ar-tist—perceives the inner life of which they are the material expression. One of these are the material expression. One of these has wisely written, "The foundation of Art is in moral character. Every sin, clouds it be it ever so little. You will find that the art whose end is in pleasure only, is pre emi-nently the gift of cruel and savage notions; center, the grave of or and savage notions; cruci in temper, savage in habits and con-ceptions. Art gift is but a tapestry thrown over his own being and inner soul, and the bearing of it will show, infallibly, whether it hangs on a man or a skeleton " it hangs on a man or a skeleton." One of the legitimate purposes of art, is

to make an oasis of home, out of the world's wilderness, and render it attractive and precious to all who come within its circle. For this purpose, the present fashion of house decoration is to be welcomed, though much of it is fashion only, and will pass away. Such are ginger jars covered with coarse and hideous decalcomanie, and im-possible dogs and roses, on Berlin wool embroidery. How much time and eyesight have been spent, over such bewildering monstrosities! The last rage is for painting on plaques of wood or slate, and China decoration, which, when tastefully done, is worthy of all praise. Already a small army of women find partial or entire support, by the employment, and our walls and tables glow with graceful or fantastic forms and newly discovered tones of color. The cold, dead white of the social board, has given place to the myriad forms of vegetable or insect life, in natural or unnatural hues.

Ever since the centennial, a love of house decoration has constantly increased. The quaint and patient art of the Chinese, the odd and diversified decorations of the Japanese, the solid, durable work of the English, the gay and harmonious ornamentation of the French, have given a new stim-nous to the study of the beautiful as applied to the useful. The smallest hamlet and the humblest cabin have felt the breath of a new atmosphere. Much of it is crude, vague, unsuited to the place, but the motive is al-ways excellent. It is found that chromos can be well replaced by sketches from nature, of simple flowers, or of vegetable forms. The old fashioned, stiff parlors, furnished in haircloth and mahogany, closed, save on state occasions, musty, dark and close, are thrown open to the air and sunshine, and the golden sublight dares to steal lovingly in and sweeten all the room. In many cases it seems like the awakening of ant sense to the happy discovery of. universal, unfailing and eternal beauty. The moral bearings of this new departure, which is especially the province of the woman in the household, is beyond all estimate.

at the hands of these royally endowed maid-ens, when they are poured forth into socie-ty in numbers sufficient to become a mental and moral power. Much shall be required of those to whom much is given.

Lift a Little. While meditating, one evening, on recent exposures of corrupt practices, and the great load which Spiritualism is compelled to carry, some good spirit impressed my mind with these words:-

"Lift a little, brother, lift! Heavy is the load, Weary are the toiling ones, Rugged is the road." Well, I can do but little, yet such strength

as I have, I freely, gladly give to the cause of truth, purity and progression in spiritual growth.

The march of events as chronicled in the JOURNAL, amply proves the saying of Bro. Davis, that those who ceaselessly follow this phenomenal phase of Spiritualism, for its own sake, instead of applying the physical, the material proof of immortality which it gives, to the attainment of a higher spirituality in their own natures, at last receive the penalty of seeing their proofs, one by one, slip from them, leaving them on a sea of doubt, so that their last state is worse than their first. The manifest frauds which the JOURNAL has exposed ought to begin to arouse Spiritualists to a sense of this matter, so that instead of running over the world with a "Lo here! and a lo there!" for every wonder, they will begin to settle down into an honest, earnest, laborious culture of that "Repository of infinite possibilities" which each and every human being is. Let those who doubt the immortality of man or an intelligent communion between the two worlds, seek these evidences, if they wish, (and they need not travel out of their own household or neighborhood to find them), but for the sake of the truth of Spiritualism, for the sake of personal progression and of the dissemination of the divine principles of the harmonial philosophy of the help, of bumanity, let Spiritualists cease this in-temperate indulgence in circle-holding, to the neglect of more important work in other directions,"

For those mediums whose cupidity, love of notoriety (or whatever it is) has led them astray from honor, rectitude, righteousness, I entertain the most unbounded sympathy, in their shame, and I realize that they need. if they do not deserve, the loving and wise efforts of many strong "toiling ones," to lighten their "heavy load" and to smooth their "mgged road." But I can only say to them, "Go and sin no more!". Though oth-ers suffer for your errors and short-comings, as they do for mine, yet nothing is surer than that effect will follow cause through all the universe; no "blood" of this or that "Savior" can prevent it; not all the "scapegoats" nor "vicarious" schemes of all time can avail for wrong doing. The only outlet from the hell into which this plunges a human being is, "Cease to do evil and learn to do good." High is the mountain top of truth and righteousness above the pit of de-ceit and sin into which evil practice has forced ye, but climb! oh, climb the sleep astorced, ye, but chind on, climo the sleep as-cent! Weary, rugged and toilsome it will be, torn and bleeding will often be your feet, and woefully wounded your heart, but with an eye ever upon the divine light at the top, climb! Here and there, along the way, will be one to "lift a little," to bind up the bleeding wounde, and to verify the vour the bleeding wounds, and to replenish your fainting soul with the oil of sympathy and hope. Angels are these, whether in the body or out. May you find many. Be thou one thyself to some mortal lower than thee and the act shall lift thyself higher than ought else. And at the top! Oh, at the top is the sunlight of peace! the air of truth, and the presence of God beheld in all things through the clear vision of a redeemed, a purified soul. The editor of this JOURNAL, with those other toilers who have labored and are laboring in the interests of the pure principles and the soul-inspiring, the life-enno-bling teachings of the Philosophy of Life, must have often feit his brain weary and his heart sad in his efforts to cleanse the Augean stables of filth which have been thrust into the fair domain of Spiritualism. But many a brother and sister, the true and tried in our ranks, have from time to time sent him cheer, and so lifted a little "from his weary load." Go on! Brother, wield valiantly the Herculean club of a just, though charitable press to slay this hydra-headed evil which would fain "bask and batten" in the sunlight of our truth. Strip the white robes of Spiritualism from the depraved practices which seek to cover their devilishness thereby, that the world may con-trast the purity, the grandeur, the glory, the divinity of Spiritualism itself with the damning darkness of vice and iniquity; and that those poor, deluded, pitiable, and to be pitied unfortunates who are vainly trying to "steal the livery of heaven to serve the Devil in," may be induced to make a practical, personal application of this most glorious, because most natural, religion, the Harmonial Philosophy, to ennoble, purify and redeem their own souls. To these ends may all lovers of humanity, whether in or out of our ranks, put their hands and their hearts to the work and lift a little! G. W. COOK. Ottawe, Ill.

of medicine and have laws passed for their protection.]

This work of Dr. Miller's, while affording "Hints" with reference to the proper treat. ment of disease which will often prove very valuable, is at the same time presenting forcible criticiams of prevailing errors, which cannot fail of being salutary, by set-ting people to thinking with reference to the prevailing practice of Allopathy, by showing not only its necessarily injurious effect upon these who are its direct victims, but also upon the coming generation. It is a work which if generally read cannot fall to have a beneficiat influence. His rules for the care of the sick and the government of the attendants in the sick room, and his chapter on Magnetic treatment, are alone worth more than the price of the book.

HOME PROTECTION MANUAL .- Containing an Argument for the Temperance Ballot for Woman, and how to obtain it, sea means of Home Pro-tection; also Constitution and Plan of Work for State and Local W. C. T. Unions. By Frances E. Willard, President of Illinois W. C. T. U. Price 15 cents. Published at The Independent Office, Broadway, New York, 1879.

Though a pamphlet of only thirty-two ages, it contains a vast amount of useful information, and it should be placed in the hands of every person interested in "tem-perance ballot for woman." The whole soul of the author is deeply interested in all reformatory projects, and whatever she writes or speaks has the imprint of her own exalted nature upon it, and consequently never fails in accomplishing such results as merit the praise of every honest, candid mind.

Magazines for November not before Mentioned.

The Psychological Review. (Edward W. Allen, 11 Ave. Maria Lane, London, E. C. England.) Contents: Lectures by Dr. Peebles; A Psychological Study of Shelley; The Spiritual Manifestations of Two Hundred Years Ago; Joseph Barker's Testimony; A Letter of Mrs. L. M. Child; A Gliost Story; What is Spiritualism?; Popular Errors and Objections to Spiritualism Explained and Answered; Notes and Glean-ings; Spiritual Lyrics.

The Texas Spiritualist. (Chas. W. Newnam, Hempstead, Texas.) Contents: A. Miracle or Unknown Cause-Which ?; California Correspondence; Sanday Law; Remarkanle Case of Spiritual Healing : Criminal Law in the Light of Spiritualism; Correspondence Poem by Poe; Proceedings' of State Convention of Spiritualists; Bible, Lesson in Spiritualism; Editorial Notes.

The Medical Tribune. (Alax. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York City.) Contents: Danger of Dentists; Urethral Caruncles; What are the Primary Elements?; How Life is Wasted; The First Anti-Vaccination League; Asenic Eating; The Attitude of Medicine Toward Modern Science; Spirit of the Press; Influence of Mind Over Body in a Case of Hydrophobic Poisoning; The Mirror.

The Medical Lantern, Which Throws Light on Dark Places in Medical Practice. By D. D. Hulburt. This is a twenty-four page pamphlet by one who has devoted a long life to caring for the sick. He is now eighty years of age, hale, of vigorous intellect, and enjoying a wide practice at his home in Sturgis, Mich., and surrounding towns. In this pam-phlet he records the failures of the M. D's. in a startling manner, and wherever the



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ANNOUNCEMENT.

THE VOICE OF A SCHARMER smaller in the paper devoted to scarching ont the principles underlying the Spirit-val Philosophy, and their adaptability to everyday the. Ed-ited and managed by Spirits, cow in its Srd vol., enlarged from 3 to 12 pages, will be issued as above at No. Weymouth, Marsachmetts. Frice per year in advance, \$1.67 iest time in proportion. Letters and matter for the paper must be ad-dressed as above, to the undersigned. Spectrator copies from 30-2217 D. C. DENSMOLIX FURLISHING

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The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half past twelve o'clock at the Third Units in Church, corner Monros and Lafih streets. All are invited.



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GENERAL NOTES.

Ella Farman, editor of the Wide Awake and Babyland, two charming juvenile mag-azines, is the author of that interesting book "How two Girls tried-Farming."

Jennie Collins, of Boffin's Bower, the Working Woman's Home, in Boston, has just published the ninth annual report of the institution which she founded. It has saved many weary, hard working girls from destruction.

Wellesly College has sixty-two large compound microscopes, constituting by far the largest and best collection in this country. The freshmen class of girls numbers one hundred and two members.

Washington's headquarters, at Valley Forge, are likely to become the property of an association, which will preserve it as a memorial of the bravery of the army. The project is in charge of some patriotic ladies, who are enlisting lecturers and others in the work of exciting public sympathy in its behalf.

The best newspapers in the land are new advocating the election of women to school boards. The Tribune, of New York city, says, "Twenty years hence the presence of women on school boards will be an old story, and that they could ever have been ex-cluded will seem an absurdity."

Agencies have been established in Phila delphia, for the exclusive employment in household service of girls from the Dutch counties of Pennsylvania. These girls are always neat, respectable and blooming with health. Frequently they leave home in order to attain thorough training in housekeeping. They are welcomed back with merry making and festivals, on their return from service. The whole forms an idyllic picture which sounds less real than it is.-

Mrs. O. M. Williams was elected presi-dent of the State national bank of Raleigh, N. C., in the place of her late husband. It is said to be the first occasion in which a woman has occupied such a position. But many have filled places requiring more skill and ability. In France, women are trained to become expert accountants, and fill the offices of nearly all hotels and rancy and dry goods establishments. They often become business partners of their husbands, and under the law, carry on the business after his decease, and bring up thrifty families without any partition of property, as is the case in this country.

Sarah H. Leggett's boarding house for business women is successfully managed in Clinton Place, New York, and gives excellent accommodations to its inmates at three dollars and a half and four dollars weekly. (The food is the best of its kind, plain and substantial. Among its patrons are telegraph operators, clerks, and students in art. The best of it is that the house is not a charity, but pays for itself.

MAIl colleges for women have lately taken a new impetus. Eighty-nine girls are in the State Normal School, in Salem, Mass.; and two hundred in Smith college; and Vassar is rejoicing in her splendid new laboratory, the gift of the sons of the founder of the chool. The world will justly expect much

Book Notices.

PLAIN TALK TO THE SICK, with Directions for Momeopathic Treatment and General Rules for the Preservation of the Health. Also an Ap-pendix on the Diseases of Women, containing an Expose of the Impositions practiced upon Innocent Sufferers by Men in High Positions.... By Adam Miller, M D., Author of "Life in Other Worlds," "A New Theory of Solar Heat," etc. Chicago: published for the Author 1879, pp. 212. Cloth \$1.00.

In this work, Dr. Miller, while aiming to give the public the benefit of his many years' practical experience in the homeopathic treatment of disease, displays a great deal of vigor in attacking the "follies and fol-bles of fashionable medicine," which have been folsted upon humanity by the arbitrary dictum of those who have attempted to gain the entire control of the practice of medicine as the "Heroics of the Art." The continued use of caustles, blue mass and the knife in the treatment of Yemale diseases, some of the Old School Faculty, come in for a full share of denunciation. The evil re-sults of this barbarous treatment are faithfully presented, and it is clearly shown they The following which he quotes from the writings of one of the prominent professors in a medical college in this city in reference to this kind of treatment illustrates the point:

"The nervous excitement sometimes becomes so great that it is very alarming. A patient upon whom I attended but a few months since, was rendered entirely sleepless, and almost insane, by the exciting in-fluence of those applications, and it was document to circulate, or to supply facts.

The Journal of Speculative Philosophy, for October, contains an able article on "Time and Space Considered as Negations," by Dr. Payton Spence. He treats this abstruse subject not in the usual metaphysical manner of creating a fog of words in which to conceal himself, but straightforward, clearly, and with an inclaive style readily comprehended. He makes Time and Space the residua remaining in consciousness after Matter and Mind are supposed to be annihilated. His argument is well drawn, and he has succeeded in making what is usually a dry discussion very readable and leaves the reader convinced that his conclusions are correct.

The Song Clarion, by W. T. Giffe, Geo. D. Newhall & Co., publishers, Cincinnati, Ohio. -This work is designed for earnest, energetic teachers and progressive singing schools. Mr. Giffe is a very successful conductor of conventions, and eminent as a teacher. The books that have already been arranged by Mr. Giffe, are satisfactory evidence of his ability, and the great demand for them is positive evidence that the books are popu-lar. The Song Clarion contains brief, but plain statements of elementary principles; asy exercises and pleasing pieces in all the keys; a chapter on phrasing, with rules, an entirely new but valuable feature; rounds; diagrams illustrating the keys and scales; modulating exercises; canons; charming glees; brilliant choruses; solid hymn tunes, and glorious anthems. Price, 50 cents per copy.

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

Revue Spirite Journal D'Etudes Psycho logiques. (M. Leymarie, Paris, France.) This number is filled with articles from able writers and thinkers.

New Music Received.

Litolf's Musical World. A Monthly Magazine of New Compositions for the Piano Forte, published by Arthur P. Schmidt, Boston, Mass. Price: esch number 25 cents, per annum \$2.50.

Under the Willow Waltz, by E. Leslie; Bismarck March Militaire, by Dr. H. Pera-beau; Inilaby, Song by J. H. Wilson; Theo Will I Love, Song. Published by Arthur P. Schmidt, Boston, Mass.

LECTURES

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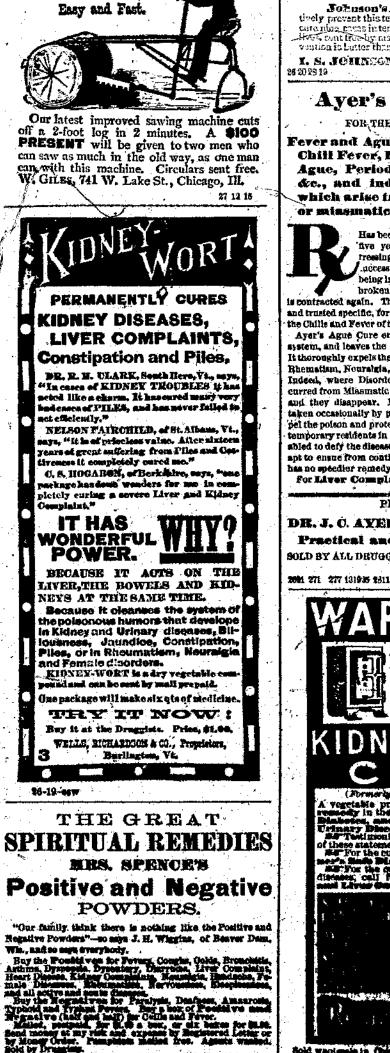
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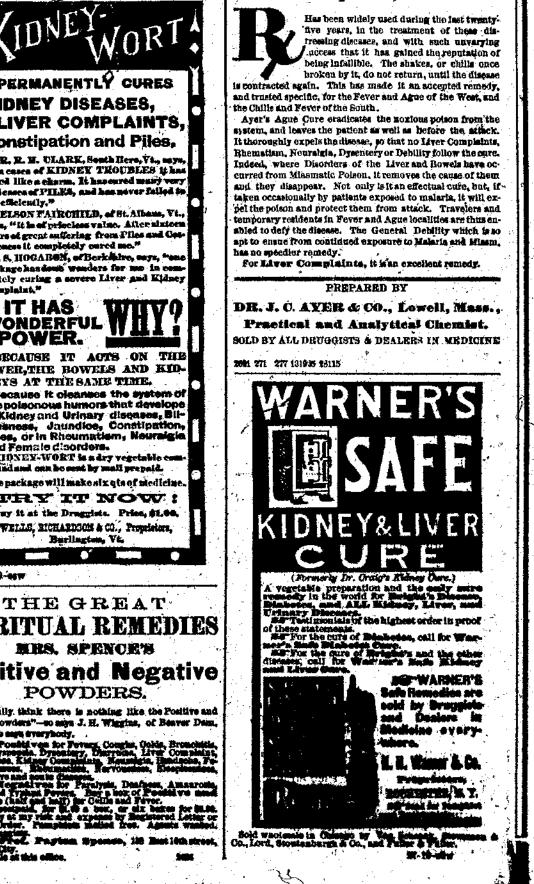
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CHICAGO, ILL., NOVEMBER 40, 1879.

Mrs. E. M. F. Denton Defines Her Position.

To the Editor of the Religio Philosophical Journal: I have no doubt that you were led by the hest intentions to give to the public the report of your "agent" in the case of Mr. D. M. Bennett, But I regret exceedingly that you should have thought it advisable: and, since you call upon me, with others, to "tell the world where you (we) stand," I trust you will publish the following statement:

Ist. Never having met Mr. Bepricit, and knowing nothing of his private character. I have never on any occasion endorsed it, por have I ever based the demand for his release upon his reputation as a good man or a good citizen : On the contrary, I have maintained from the beginning, in his case, (as I did in that of Mrs Woodbull when arrested, a few years ago on a similar charge,) that the character of the person accused, has nothing whatever to do with the question thrust upon our attention by this action of the government through the courts. And that to introduce it. as a consideration that should influence our action either for or against his release, is to divert attention from the real. by the introduction of a false issue.

2d. Admitting that all your "agent" has alleged against Mr. Bennett is true, while I disclaim all sympathy with the immoral practices indicated by these charges, yet they do not move me one hair's breadth from my original position. Whether true or false, our duty in the premises, to Mr. Bennett, to ourselves, and to posterity, is the same, Our demand upon the government in his behalf, must remain unchanged

Our courts are supposed to exist, that justice

gard to the marriage system itself. As it ex-ists under our civilization, and is regulated by our laws, I do not accept it as calculated to insure the highest development of the race, or the best interests of society. I do not believe that a more enlightened civilization will adopt We have inherited it from the past, and no doubt it is the best that the past was able to devise. But that past was both ignorant and barbarous. Our statute books attest the fact of such ignorance, and the inherent nature. of the system itself partakes of that barbarity. How long it may continue a necessity of our social and moral development, the progress of the race can alone determine. But as surely as we have outgrown other institutions of our savage ancestors, so surely, as I believe, will the race eventually exchange the marriage system of to-day for one more in accord with higher order of intelligence, a nubler civilization, and a truer life. Believing thus, I also believe, as a logical result, that there can scarcely be perpetrated against the interests of society, a more barbarous crime than is the attempt to prohibit discussion of the merits and demorits of a marriage system based upon the natural, and hence the only true, relation of the sexes. Against such prohibition I. therefore, most seriously protest.

ELIZABETH M. F. DENTON. Wellesley, Mass., Nov. 5tp, 1879.

1. The government has not "thrust" any question upon our attention. The facts are these. The United States courts decided that "Cupid's Yokes" was an obscene pamphlet. Bennett, knowing that, defied the government to presecute him by sending it through the mails. He knew the penalty and took the risk. To make the right to send such matter as this indecent (if not obscene) pamphlet through the mails, a question upon which shall hinge the whole vast door of human liberty (taking liberty in its proper sense, which makes it inseparable from purity), is simply suicidal. There is not the slightest connection between "Cupid's Yokes" and purity of life, nor is liberty in any way endangered by the refusal of government to allow such stuff to be carried through the mails, even if it is not quite as bad as it might have been made.

Such being the case, it follows that Bennett has no issue with the government. He wilfully and deliantly violated the law, and is taking the penalty. The court could have given him a great deal more liberty in his trial than it did, and the result have been the same. And for this narrowness the court is to be blamed.

Bennett's course shows a plan of action by which he made use of Cometock and a United State's court to work up a case of sham martyrdom, for the purpose of getting money. And this is quite in keeping with the character of the man who wrote those letters. To expose his character is to put an end to his awindling of the public under the false protense of persecution. Bennett has never been persecuted!

We do not want him kept in jail any more than we do any man. Our sympathies are are in favor of freedom for all. Butif man will commit offenses against society, society has the right to protect itself. And this is all that is being done in Bennett's case. If the law is wrong then it should be changed. But not for one minute can we admit that there is any issue involved in the matter in which any of our rights as citizens or members of decent society are endangered; or that there is any issue between Bennett andthe government. Bennett made an issue when he knowingly violated a protective law. The issue disappeared when government stepped forward and restrained the social pirate for the protection of society. 2. In all that has been said upon the Bennett affair from first to last, there has been nothing said in the JOURNAL that would indicate that we did not wish to see him get iustice. It is said : "When the fountain shall have been cleaused the stream will become pure." Very well. Mrs. Denton. In a republican government laws are made by the people; their executors are taken from among the people. The people are at all times the fountain from which the laws are drawn If the fountain becomes foul, the laws will become bad. Now, behind the people are the people's louchers. These and these alone have it in their power to pollute or purify the mental and moral fountain from which the republic must draw life! D. M. Bennett set himself up as one of these teachers. He undertook to tear to pieces the very masonry of the fountain itself, that he might spread himself like a thin flood over the whole land and fill society with his crude, vulgar, indecent and sometimes obscene literature. As a teacher, as a keeper of the "fountain" of public purity, Bennett was ruinous! His exposure takes him from the place into which he had forced himself by his pretense of "reformer," and in doing that society has been protected against 'a bad man. Let him go, and open his prison at oncel Give him back his paper. But he will only be the champion of the free-love and obscenity party. Society will know him and avoid the danger it ran before. 8. It is not a matter of any concern to the public now whether he is punished for his conduct towards this woman or not. It is enough to know the man. Being on guard against him, he can do little harm, and we would not wish to see him punished any further. 4. Mrs. Denton has "little confidence in the integrity of any woman who could make merchandise of letters like those." She declares that "the mercenary motives disclosed by the price she is reported to have received for them, forfeit her own sympathy." Well, well! Woman like is this! Here is. good Mrs. Denton indignant all over hecause letters, which she dare not deny were written by Bennett, were published to pat an end to his career of fraud, and ready to stand up and defend him, even if he is the "vilest wretch in the land." but the moment

of the old Lothario's persecuting and loathsome attentions, her love of fair-play vanishes and without one reason or shadow of authority for so cruel an insinuation, she at once assumes that the girl is the guilty party and has made merchandise of her connection with Bennett's expose! We filng the accusation back to you, Mrs. Denton, and challenge you to produce your proof of it. You are bound to do this or apologize to the woman upon whose torment inflicted by Bennett you have cast the weight of your unsustained, unwarranted insinuation, publicly made. Never one cent has the girl received in any way for these lettersi

And Mrs. Denton, like Horace Seaver, is worried, too, because the work was advertised as done by an "agent" who did not give "his name." That is altogether too weak an objection to have birth in so good a mind as yours, Mrs. Denton. It is like the Investigator, which originated the objection, but not like you. You know that the RELIGIO-PHILOSOPHICAL JOURNAL, and it alone, is responsible, and if it chooses to say "agent," you are aware that it goes forth as the word of the JOURNAL, all the same. And you will oblige us by directing your attacks against the JOURNAL.

Now, at last, we understand why Mrs. Denton has defended D. M. Bennett. She does not like the present marriage system. She thinks it a "barbarous crime" to attempt to prohibit discussion of the merits and demerits of a marriage system based upon the natural, and hence the only true, relation of the sexes." The "natural" relation of the sexes, that is, the free or promiseuous svstem of social relations. That is the system of barbarism out of which we have grown. But it is that which Mrs. Denton defends. It is that which Bennett preached in his love-letters and which he tried to practice with this "little woman." who "scorned" and "rejected" the caloric of his swollen heart. Will Mrs. Denton tell us when and where the "barbarons crime," of which she speaks, has been committed? It certainly has not been done in denying the use of the mail service to Heywood's immoral pamphlet. Mrs. Denton very well knows that it was not because of the subject discussed, but the manner of that discussion, which the United States Courts have on different occasions declared to be obscene.

It is with profound regret that we are compelled to chronicle Mrs Denton's defection from the good of the social relation. But it is her act, not ours. Bennett has said : "I have no reverence for the ceremony month ed over by a priest." That is to say, Bennett saus he has no reverence for the marriage ceremony, and his conduct proves the truth of his assertion.

And Mrs. Denton stands by him. But she speaks only for herself, and we remember with satisfaction that her husband. Prof. Wm. Dentor, some few years since refused to speak on a platform that welcomed freelovers. We regret that our esteemed friend Mrs. Denton's notions of the marriage ques tion should, seemingly, warp her judgment in the Bennett matter; we should like to have had her support in this case, as w have had in other matters. But we shall pursue our way with a consciousness that in exposing Bennett, we have done a work in the increat of society for which Mrs Denton's children or grand-children will see reason to thank us, insomuch as we have done much by this act to check society from ranning back into that barbarism which Bennett and Heywood seem to admire.

and he reaches a point, often, where he will object to the advice or teaching of a brother for no other reason than that he imagines if he shall accept it, he will be bowing to authority. Nothing can be more ridiculous and demoralizing, than this abnormal individualism. The JOURNAL is simply an exponent of the best thought of our clearest minds: we do not claim to be the originator of the policy of the JOUBNAL. We have simply gathered in and attempted to formulate from time to time in plain and perspicnous language, the aggregate wisdom gleaned from the knowledge and experience of those who have made a long and careful study of Spiritualism in all its manifold phases. And it will be found on inquiry that very nearly all the representative Spiritualists in America agree with the JOURNAL in every essential particular.

Our fair correspondent truly says: "Only those (mediums) who adulterate what they give are reprehensible" and she thinks these should be left "in the hands of a wise Providence." Exactly so, dear sister! And you will find every transgressor in the land, from the horse thief down to the defaulting bank officer, who will fully agree with youmeaning by being "left in the hands of Providence," only that they shall not be molested by the officers of the law or by society. Our friend quotes Jesus's words and we would refer her to the decidedly vigorous action of the same great teacher when he overthrew the tables of the money changers and scourged them from the holy place.

Does our Vermont reader think it fair and just to the thousands of honest mediums, that tricksters shall ply their vocation under the sacred roof of Spiritualism without hindrance or word of stern disapproval? Does she desire to have such dens as Pence Hall overshadow the homes of trustworthy mediums? We think not. Then what is the remedy? Is it to stand supinely by and leave the untrustworthy and deceitful ones in "the hands of Providence?" 'Hardly! At least not in the way our good sister and the guilty ones mean. It seems to us that every time one of these comes to grief, the hand of a just and righteous Providence is unmistakably discernable, bringing swift and merited retribution here and now, and thus allowing a chance for the reformation of the offender during his earth-life, and what is more important, protecting thereby the innocent who are equally with the guilty "in the hands of a wise Providence."

We do not "admit there is ten per cent of genuine materialization at Terre Haute:" neither have we ever so admitted; will our correspondent please refer to her file of the JOURNAL and again read what we did say? And right here we must enter our earnest protest against the constant practice of misquoting and misrepresenting what is said in the JOURNAL. We stand responsi. ble for every line of editorial therein, but we object seriously to being held accountable for the garbled statements accredited

BENNETT CONFESSES.

The Proof too Strong-He Makes a Virtue of Necessity.

In his Truth Seeker of last Saturday Mr. Bennett yields to the inevitable and owns. up that he wrote the silly, vulgar and obscene letters, letters which had we published the suppressed passages would have sent us to prison for sending obscene matter through the mails. His long letter of confession, explanation and falsehood fills thirteen columns of his paper, and if any intelligent person doubted his moral obliqui. ty it seems to us they can no longer question it after comparing the letters as published with his reply in extenuation. His attempt to blacken the character of the girl is not pertinent, and has no force as a defense. It matters not one lota to the JOURNAL or to the public so far as the case against Bennett is concerned, whether the girl is a paragon of virtue or the vile creature he asserts her to be.

Read his confession in his own words as conied from his Truth Secker :

three years I feel much as though I had been exposed to a species of moral miasma; that I took the infection, and that it worked upon me with severity, depriving me to some extent of the little good sense of which I never had an over supply. I feel as though I had passed a protracted malarial fever, and that in the height of it I had a species of delirium, and that while that was upon me said and wrote that which by no means I would have done in my saner moments. Many a pure-minded person, when out of his regular mind, has talked wildly, ex-travagingly, and eyen coarsely. I think I have added my name to the large list of men who have made fools of themselves on account of some woman who was either designing or undesigning, and as a letter writer have thrown Simon Cameron and Bishop McCloskey far in the shade. I think ought to be awarded the first premium as the champion letter writer-500 letters in 500 hours for/\$500. It is doubtless to be regreited that men will be so weak, but it is nevertheless a fact. Somebody has said that "every man, once in the course of his life, has a right to make a fool of bimself." I fear I have availed myself of that privilege. I have taken my "ture," and shall not claim another chance. If I had to play the role of fool, I am only sorry that I deferred it so late in life. If I had played the fool a quarter of a century ago it would not have emed so much out of place. Perhaps the old saying, "No fool like an old fool" applies to me. Yes, my deap friends, I wrote those indiscreet letters which Bundy and Aubot have spread before the public. -----Then it was I commenced the series of letters that must forever establish my reputation, if not of "a complete letter writer," at least of a profuse and indiscreet letter writer, and which must throw Simon Cameron and Bishop McCloskey effectually in the shade. There is no excuse for them, I will attempt none.....

Col Ingersoll, the most brilliant materialist orator of the century, a man who is looked up to by thousands of materialists with, apparently, about the same reverence. and love that is bestowed upon Jebovah by the devout Jew, and who has been prominently engaged in the effort to secure Bennett's pardon, lately expressed himself on the case as follows: 14 "I was not well acquainted with Bennett, and never have seen him, I think, but twice in my life, and, of course, never knew anything about these letters. If he wrote them I am wasting my sympathy on the wrong man; but I am waiting to hear from him.

pe secureu vicious, no less than to the most deserving. By what right, then, do they send men and women to prise n upon false charges, sustained by judicial rulings that are a perversion of all justice? The demoralization of the public sense of justice, through the covert exercise of usurped judicial authority, in order to secure the conviction and imprisonment of even a bad man, is infinitely more to be feared than is all the disgusting fiith that ever flowed from the pen or the press. These are indeed but channels, and, when the fountain shall have been cleansed, the streams will become pure. A government of the people cannot offord to be unjust. And, though Mr Bennett vere the verlest wretch that ever disgraced the human name, you and I should make it our business to demand that he receive, at least even handed justice from a government supported by your vote, and my tax-money. Failing in the effort to secure this, we owe, it to ourselves, that we do all in our power to redress the wrongs for which we are in a measure responsible by virtue of our relation to the government.

8rd. If Mr. Bennett is guilty of the crimes with which your 'agent" has charged him. evidently it is our duty to secure his release rom imprisonment on the false charge, that a may have a fair trial on a true one. If found guilty, fined, and imprisened, in accordance with the demands of moral justice, will any one, think you, complain? But to grant that the charge on which he was arrested, was a false one .- to aver that "his trial was, to a great extent, a judicial farce." and then to deny him a fair trial on a true charge, and continue his imprisonment, because, forsooth, he is believed to have been guilty of enormitice equal to that for which he was unjustly condemned is, to say the least a novel method for securing "justice!" and "the blessings of liberty"!

4th. I confess I have little confidencé in the integrity of any woman who could make merchandise of letters like those. Had she at the time sought protection from such persistent persecution as your "agent" charges, even by giving publicity to the letters, I could have been among the first to accord her a generous sympathy, and to render her any assistance in my power. But the date of their publication, and the mercenary motives disclosed by the price she is reported to have received for them, forfeit her our sympathy, greatly weaken the testimony of your "agent," and, even suggest the suspicion that these fragments of letters have been so manipulated,-so wrested from their proper connection --- and are so interwoven with charges of base intention and criminal design, that it is simply impossible to get at the real facts until Mr. Bennett can he at liberty to give his testimony as to their significance. (Testimony, by the way, in which the public is likely to have quite as much confidence as in any as yet presented) Add to this the fact that your "agent" withholds his name from the public,-that he plays the triple part of prosecuting attorney, jury, and dge,-and also that other fact that the victim of his attack was known to be where he could not meet the charges against him for months to come, and I, for one, should heartily despise myself if I could, under such circumstances, be influenced by these charges, by your earnestness, or by the fear of public scorn, or of detriment to private interests, to join in condemning him, unheafd, were he the vilestwretch in the land.

A Vermont Lady's Criticism:

Mr. Bundy's method of promoting the cause of Spiritualism, so called, has been warmly com-mended by many individuals in the columns of the JOURNAL, and as people are liable to be mis led by the applause of their friends, it seems best for me to address some words of caution and friendly remonstrance also. Spiritualists are not organized like the Presbyterians and Methodists. agreeing to shide by specified rules, but they are independent as individuals or local societies, each doing what seems right, only responsible to the laws of their country, consequently no individual exponent of the cause, however prominent he may be, can enforce discipline or control methods therefore the idea of searching out all dishonest or fraudulent mediums in this country is prepos terous and Quixotic. All mediums who receive pay for their services are commercial; only these who adulterate what they give are reprehensible. Mr. Bundy admits there is ten per cent of genuine materialization at Terro-Haute, and there are many who are sure they have witnessed genula materializations at the Holmes's and Pickering's seances. Now, since there is no way of summon-ing the spirits who materialize through fraudu lent mediums, to give a statement of their reasons for so doing, we had better leave the suspected medium in the hands of a wise Providence, who in due time will enforce the law of retribution Jesus in his parable concerning the wheat and the tares in the book of Matthew, chap. 18th, verse 28th to 30th inclusive, represents the Lord as refusing to allow his servants to gather up the tares lest they root up the wheat with them.

Mr. Bundy proposes to put five hundred dollars into the hands of a person hamed to pay expenses at Terre Haute, if certain specified phenomena oc. cur, and Mr. Francis Goward offers to give one undred dollars to Mrs. Pickering if she will mat erialize within his cabines, or if a materialized form appears under such conditions as he pre-Good writers say that the anxiety cause by such proposals, has a natural tendency to pre vent the occurrence of the phenomena and really proves nothing. Then wherein do such proposals differ from putting up money to be forfeited in case a person's favorite canditate fails of being elected to office at a general election, or betting on horse trots, or any other form of gambling The exponents of a good cause ought to have clean hands and pure methods to command respect The lower and animal nature of human beings de light in strife and fighting, hence the Roman gladi atorial combate and the Spanish bull fights, and there is always a class of persons ready to create a strife and shout hurrahs to encourage their favor ite combatant in,a battle, but he who advocates a preat truth can calmly wait, for truth wins at last Respectfully, CRLINDA A. B. LILLEY. Respectfully, Montpeller, Vermont.

We assure our good friend who writes the above that there is nothing we welcome so much as fair criticism; it is more valuable to us than the applause of friends, though to feel that one is gaining the plaudits of good, intelligent people, is indeed gratifying.

The tendency of Spiritualists and Liberalists is toward a too great development of individualism. The reaction from the authority of church and creed is apt to carry Our correspondent's criticism on the pro-

posed test seances at Terre Haute and Mr. Goward's proposal to Mrs. Pickering, have no force, and her comparison is not pertinent: when, however, she says: "The expenents of a good cause ought to have clean hands and pure methods to command respect," we say Ameni with all our heart, for that is a demand the JOURNAL is constantly and vigorously insisting upon.

And as Spiritualism has no Presbytery nor General Conference before which our people can present themselves, it follows that the whole body of Spiritualists must be the tribunal to settle all mooted questions. Therefore it is the province of the Spiritualist newspaper to frankly and fearlessly bring to the bar of public opinion every thing which in any way affects Spiritualism. 👘

There are other points in our fair correspondent's letter on which we might comment, but our readers generally will readily see wherein lies their weakness, without aid from us. On the whole there seems, after all to be but little difference between our Green Mountain friend and ourself as to the grand object to be attained; we only look at the spiritual mountain from different points of observation and therefore differ as to the best way to scale its heights. From the door of her pleasant Montpeller home, she can always see the bold summit of Mount Mansfield; there it rises in all its grandeur, never changing from year to year, yet our friend knows that in approaching its base from Montpelier she gets many different views, all differing from the one she has from her own door, and some of them much finer and more perfect. A few years since and the ascent was a task only for strong men, a little later and a rough bridle path enabled the less robust man and ventursome ladies to gain its heights; now, thanks to Yankee skill and energy all, from the infant in arms to those decrepid with age or disease, can ride in easy carriages to the summit and enjoy equally with the strongest, the magnificent landscape spread out to view. Thus it is we can all see the glorious heights of spiritual knowledge; we all agree they exist and all are intent on reaching the highest point, yet how differently those heights appear to each of us. The bridle path only can now be used, but the deadwood and the boulders are being cleared away, the granite rock blasted into fragments, the tall pines felled and used to bridge the deep ravines and let us hope that in the near future the skill, endurance and energy of the hardy ploneers, shall construct, by safe and scientific methods a broad and easy readway to the very sum.

In another interview Col. Ingersoil said: "If it turns out that Bennett wrote the bad letters, we will put him in a bag with Bishop. McCloskey and throw them in the Bosphorus."

The.Inter Ocean of the 24th instant commenting on Bennett's reply, says:

. . . The letters stand against him, as they were published. In his long, rambling article be seeks to give a special in erprevation to certain damaging phrases, but he does not make his case better. His defense, excent to those who think no defense is need. ed for such conduct, will not be acceptable, and his explanation is without' point or force. He simply seeks to get even by striking a return blow at-the woman who allowed his letters to be published. This may gratify him, but it will hardly satisfy those who have been his friends, and cer. tainly it will not convince the public that he was not the deprayed, as well as foolish, old man which his own letters painted him.

Our attention has been called to the apparent necessity of making an explanation with reference to some points in Dr. Kayner's report, on account of criticisms which have been made thereon by those desirous of upholding the Terre Haute frauds. It is an easy matter to cavil and criticise, and if we should notice all the invidious remarks which might be made by those whose interests or inclination lead them to attempt thereby to cover up and conceal unpalatable traths by sophistries and malversations, we would have no space left in our columns for anything else. This we do not propose to do. We have made out our case, and shall ;. not continue a newspaper discussion on the facts we have so fully and clearly presented. We stand ready to prove all we have stated, and persons who desire any explanation of the facts we have published, can get them by calling on us, or on Dr. Kayner.

With reference to an article published by the "Bev. Mr. Briggs" and the questions he proposes, we believe that his age and precarious health, and perhaps another cause, unfit him to deal candidly or intelligently with the matter. The statement in Kayner's report that the purported "White Fawn went down under the floor," should have been in quotation marks; as it was the statement given by "Minnie" from the cabinet, in answer to a question by one of the committee asking "Where has White Fawn gonet" Dr. Kayner, while holding the hand of Eli Conner, in the pretended dematerial-One word in closing as to my position in re- she touches her sister woman, the victim the ex-church member to the other extreme, I mit of the Mount of Spiritual Knowledge. I ization, was an arm's length or more away

NOVEMBER 29, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

from the form, and instead of looking constantly at the face was watching the shortening process, and distinctly saw the foot put down from some support upon which it had been resting, and on which the black pants leg caught, revealing the white drawers. This support he called stilts. He was not "standing over" a person who claimed to be over six feet in hight, but in front and far enough away to see just what he said he saw. All other matters with which some of our good friends have been troubled and which they think require an answer, are on a par with the statements we have noticed. In conclusion, our case has been made out, we are fortified with evidence on every point, frauds may rail and rave, their dupes may cavil, but the clear proofs of the fraudulent practices of Pence & Co., will remain unshaken to the last.

Mr. Tewksbury, of Chelses.

"Primary or unprovable truths are at the foundation of science, and are mere inferences." Mr. Tewksbury, of Chelsea, Mass., questions that. Put the word theology in place of science, he says, "and it would have a different look. Only what is known makes science."

"Science does not attempt to get at the realities behind the phenomena." Most true. But it was not from "theology" that we learnt it. We want no one's God or angels to occupy "the place behind phenomena."

"Does Mr. Bundy wish to deter us from pushing science behind the spirit phenomena, fearing, like the silver Smith of Ephesus, that we will find something there that will displace his angels? I guess not."

Mr. Tewksbury is famou's for his guesses Thé word occurs nine times in the communication we publish to-day, and generally in the form of "I guess."

In this form it is suggestive of equivocation and doubt; very human characteristics. Having satisfied ourselves of intelligent ultra-corporeal action, independent of mortal muscles, we conclude that the ultra-corporeal action is not limited to the phenomena we witness, but that its range is co-extensive with life itself, and quite independent of what we may practically know of life. And we regard this as a legitimate conclusion-not a more guess. We so regard it for the reason that the manifestation of life is not confined to the intelligent apport, the pneumatography, or the levitation, which are witnessed, but transcend these.

In the article, to which Mr. Tewksbury replies, we say: "When it is remembered that nearly all the primary and unprovable truths which are at the foundation of science, are more inferences, the scientific force of the above declaration will not seem alarming."

This plain assertion or declaration, he has manipulated till it takes the following form:

"Primary and unprovable truths are at.

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

A. M. Burns, a prominent Spiritualist, living near Manhattan, Kansas, has passed to spirit life.

We are glad to learn from various correspondents that C. Faunle Allyn is having. a very successful engagement in New York City.

It appears from an exchange, that Mahomed has found a medium in England, and is freely expressing his views on various subjects.

Those desiring sittings with Mrs. Simpson, of 24 Ogden avenue, should arrange therefor a week in advance, if possible, as her time is constantly edgaged ahead.

Dr. H. P. Fairfield will lecture again in West Duxbury, Mass., on Sunday, Nov. 30th. He would like to make other engagements for the winter. Address Greenwich Village, Mass.

Mrs. Crocker-Blood, of 461 West Washington street, has lately given through the aid of her medial powers, some most astounding tests of spirit power. We hope to be able to lay the particulars of some of them before our readers ere long.

Mrs. N. D. Miller, formerly of Memphis, has settled in Denver, Col., and accounts from trustworthy parties state that she has lost to a great extent her medial power, and is simulating the phenomena formerly ob. served at her seances.

The bright and cheerful presence of Rev. Mr. Dick, of Buffalo, added to the pleasures of our office last week. . Mr. Dick is the inventor and owner of the wonderful little machine for directing newspapers, out of which he is making a handsome competence.

The Hartford (Conn.) daily Times, speaking of Prof. Denton's lectures in that city. says, "He has a remarkable wift as a lecturer, is under no theological bonds, and has an eloquence and enthusiasm, and at the same time a plainness of speech that never fails to interest his hearers.

DENVER LAND COMPANY -A SWINDLE. The advertisement of this concern has appeared in hundreds of the best papers in the country. We warned our readers two weeks since against this concern, and it now transpires that the scheme is a most unmitigated swindle.

THE MORGAN FRAUDS GONE WEST .--The Pence Hall combination has deemed it wise to get the Morgan family out of reach for the present. This delectable nortion of the iniquitous den has therefore gone west, it is said to Denver, Colorado. If the people of Denver are credulous enough to pay their money to gape at the stale tricks of the Morgan tribe, we shall be very much surprised.

Mrs. Julia H. Bishop, one of the best test mediums in the city, has an article on our sixth page entitled, "Child Labor." In adthe foundation of science, and are mere in- dition to her professional duties and the care of a goodly family of children, she finds time to aid in the great work of ameliorating the condition of the laboring classes, and though sometimes rather too radical in her expressions when warmed up with her subject, yet in a general way her views are clear and reasonable. The Leavenworth Times says: "Prof. W E. Coleman, who has been so long stationed at Fort Leavenworth, left yesterday afternoon for Fort Sill, to take a position in the Quartermaster's Department at that post. The removal of Mr. Coleman will be a serious loss to literary and scientific circles in Leavenworth; he is an active thinker, an able and fluent writer, and a man of broad and varied information. His absence will be a serious loss to the Academy of Science.'

We understand that Pence & Co. have gathered at their pandemonium several of the most fanatical camel swallowers, and no doubt in a few weeks marvellous accounts of the materialization of St. Peter and other illustrious men will appear. Pence & Co. see their fat income is cut off by the revelations the JOURNAL has made, and they will make desperate efforts to retrieve their fortunes, but the day is past when such rotten concerns can be galvanized into life by the whitewashing reports of their dupes.

DR. J. M. PEEBLES is quoted on our second page under the head of mediumship.-His opinions as therein forcibly stated will in many respects meet the general approval of all good people.

The Spirit world : its inhabitants, nature and philosophy, is the title of Dr. Crowell's new book of which we now have a supply. The book is unique; there is nothing like it in our literature, and it is likely to produce a sensation. Price \$1.50; postage 10 cents.

Basiness Notices.

Lundberg of Stockholm, Payelclan-in-Chief to the King of Sweden, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and for the bair

A GREAT DISCOVERT BY A GBEAT MAN -- This, primarily, is what Warner's Safe-Nervine is The great man is one of the most famous living physicians. He found a harmless remedy for all kinds of pain, others improved it, and the final result is the Safe Nervine now manufactured only by H: H. Warner & Co. 27.13.14.

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CONSUMPTION CURED.-Au old physician, reti 1 ed from practice, having had placed in his hande by an East India missionary the formula of a sim ple vegetable remedy for the speedy and permanont cure for Consumption, Bronchiti-, Catarrh, Asthma, aud all Throat and Lurg Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer. ing fellows Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for prepar-ing and using. Sout by mail by addressing with stamp, namior this paper. W. W. Szlewar, 149 Powers' Block, Rochester, N Y. 275 25 5.00 27-3, 28 5±0w

THE OFFICE OF THE KIDNEYS .- The kidneys are nature's sluice-way to wash out the debris of our constantly changing bodies. If they do not work properly the trouble is felt everywhere. Then be wise and as soon as you see signs of disorder get a package of Kidney-Wort and take it faithfully. It will cleans the sluice-way of sand, gravel or slime, and purify the whole system.

AN IMPORTANT GR & LOGICAL FACT .- Geology has shown us that nature accomplishes her greatest revolutions in the earth's surface conformation slowly Every year the river makes its channel deeper, the glacier wears a deeper gorge in the Alpine rock, and the ocean tide deposits the sand it has crimbled from the rocks upon which it breaks We note the earthquake and the devast-ating hurricane; but these changes are so gradual man seldom observes there until the channel has become overhanging cliff, or a mountain has disappeared before the icy stream, or the ocean ba given us a Florida Thus it is in disease. Our attention is attracted by acute diseases, as fevers, cholers, etc., while chronic diseases (often the most dangerous in result), being slow in their de velopment, are seldom noticed until they have made an almost ineffaceable impression upon the system Persons believing themselves compara. tively healthful are offtimes the victime of these diseases and only become aware of their presence when relief is almost impossible. Diseases of the liver and stomach are the commonst of these chronic aff-ctions. Dr. Pierce's Golden Modical Discovery and Pleasant Purgative Pellets are never failing remedies for these diseases. They produce a healthful secretion of the bile, prevent in-digestion by regulating the bowels, and impart a vigorous tone to the whole system.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W cor. La Salle and Washington Sts. Chicago. Exami-nations made in person or by a lock of the patient's hair. 'Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

Quarterly Meeting.

The Virst Quarterly Meeting of the Michigan's State Association of Spiritualists and Liberalists will be held at Fenton Hall, Fint, Genessee Co., Mich., commencing Friday Nov. 28th and closing Sunday evening, Nov 30th. The following speakers are expected to be present and as many others as can or may desire to come. Rev. J. H Burnham, Baginaw City; Charles A. Andras, Flush-log; Olles B. Stebbins, and Dr. A. B. Spinney, of Detroit; Mrs. Morse, Wayland. Bome of the best mediums in the State are invited and expected to be present, viz.: Mrs. S. B. Clark, of Port Huron; Mrs. A. A. Whitney, of Battle treek; Mr. L J. Molierc, Mrs. Sarah Cartwright, and Mrs. P. O. Hudson, of Detroit. Others are cordially invited. Scances will be held every afternoon as the close of the speaking. Mrs Offe Child, the inspirational singer, will also be present and whilven the occasion with her soul-tirring music and songe. Conference even morning. A full meeting of the Executive-Board is carneetly desired A. B. Grunner, President. Mrs. J. E. Battary, Directors.

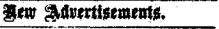
MRS. L. E. BALLEY, Directors. L S. BURDICE, BENJ. F. STANN,

Quarterly Meeting.

The next Quarterly meeting of the Spiritualists of Western New York, will be held in Temperance Hall at Lockport, N. Y., on Saturday and Sunday. Dec. 13th and 14th, 1879. Mrs. E. L. Watern and others are ex-pected to address the meeting. We extend our invita-tion to all irrespective of creed, to come and learn of the new gospel. new gospel.

By Order of the Com. Meeting of Libera s and Spiritualists.

The first meeting of the Northeastern Conference of Laborals and Spiritualists, will be held in Kirkeville, No., on Friday, daturday and Sunday, Nov. 28th, 29th and 30th. "104." 1879 Mr. Fisphack, of St. Louis, and other prominent speakers will be present. A large at-endance is desired. WM. HART, See y.



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ferences."

.

On this equivocation hangs the assertion, from Mr. Tewksbury's pen: "So we say Spiritualism is surely unscientific. The spirit is inferred, never known."

This, as we showed, is very far from being in harmony with the claims of science, since:

"All science and human life would be impossible un-less we accepted the deliverances of consciousness when it carries us beyond phenomena. Science transcends phenomena at every step; the whole fabric of human knowledge would collapse unle s the testi-mony of consciousness was accepted to facts not found amongst phenomena, but inferred from them."

We do not here use our own language. We quote it from a The Realistic Assumptions of Modern Science Examined, by Thomas Martin Herbert, M. A." Maxmillan & Co. London: 1879. Mr. Tewksbury quotes it as if it belonged to us.- a liability which we expressly guarded against, by giving Mr. Herbert's name with the quotation The following two lines Mr. Tewksbury charges on the editor of the JOURNAL:

"There are no physical assurances that human beings around us are animated with conscious intelligence."

Upon which his commentis: "That seems to me to be the next step to insanity: but I do not believe any such thing."

We do believe it. The reasons for the belief are, however, logical and metaphysical rather than physical. The "insane" decla ration comes from Mr. Herbert. Why could not Mr. Tewksbury have said as much? We confidently adopt it. But it is well in these cases to give credit where credit is due. The "physical evidences" would be an inference drawn from phenomena, or evidences respecting what transcends phenomena. Did Mr. Tewksbury ever see a soul?

The Olive-Branch, published monthly at Utica, New York, by David Jones, has deservedly taken a high rank as a spiritual journal. Its messages from spirit life, given through the mediumship of its publisher. and treating on a large range of topics, are particularly interesting, and now we understand that each number is to contain a verbatim report of an address given through the mediumship of W. J. Colville, of Boston. The terms are one dollar per year.

The Voice of Angels is now published semi-monthly, at North Weymouth, Mass. and still continues under the able and carefui supervision of Mr. D. C. Densmore. It is devoted exclusively to spirit messages. given through the mediumship of different mediums in various parts of the country. and it certainly occupies an important nich in spiritual literature. It should be well sustained. Price one dollar and sixty-five cents per year.

The Medium and Daybreak says, that "the direct spirit voices at Mrs. Billing's rooms continue to spread conviction of spirit manifestations. We are the more pleased to notice this work, because since Mrs. Billing's arrival amongst us, spirit voices have become far more frequent at other circles. 'Ski' is a practical philanthropist and educationist, visiting sitters at their home sittings and teaching their spirit friends how to communicate in the direct voice," 💡

It appears from the St. Petersburg Golos. that in the city of Tikhvin, on the 25th of October, seventeen peasants were put on trial upon the accusation of having burned alive a peasant woman, Agraphena Ignatieff, fifty years old, as a witch. The inhuman wretches fastened Agraphena in her own house, then the doors and windows were securely closed and nailed, and the torch applied to the building. While it was burning, she cried out to her despairing brother, "I am not guilty." The next day the constable could find only a few charred bones. Of the seventeen persons arrested, only three, the ringleaders, were declared guilty.

Itappears from the Medium and Daybreak of London, that after a very excellent seance. James C. Husk, medium, the circle was requested by the spirit to be sure and not loose hands upon any account. Obeying orders scrupulously, they waited for but a few moments." A slight scuffling noise was heard, and sundry uneasy groans from the fully entranced medium, when "Irresistible," the controlling influence, told them to "light up;" they did so to find the medium seated astride his chair, the back of which turned to the table, faced him, and his hands passed through the open oval back of the chair thus fronting him, were still holding the hands of the two ladies next him, who, as they asserted, had never released him for an instant. • :

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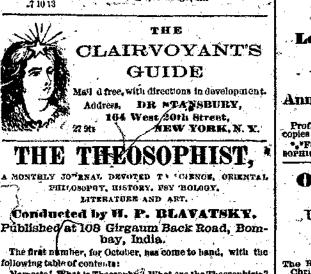
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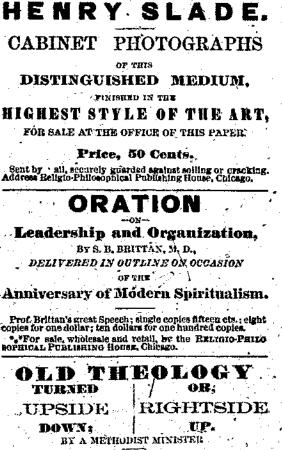
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The Augel of Light.

BY O. W. BARNARD.

An angel stood on a fleecy cloud, _ That slept in heaven's blue-Wills a voice of sweetest love endowed, And words like pearls of dew.

His face shone bright as the noonday sun, Of pure angelic light.

His thoughts like glittering diamonds sped, To earth's enshrouded zone-The darkness grim like a phanicm fied, And light supernal shoue.

'Twas a light divine, whose ray is truth, To bless man's dark estate---Twas a light of love for age and youth, From Heaven's shining gate.

He left his home so foyous and bright, Far, far from earth's dark sphere-He came on the wings of love's delight, Mon's drooping heart to cheer.

Uphil now the world was draped in gloom, While hope from man had hed, And the shade of superstition's doom O'er all the nations spread.

But now the beauteous light of truth Streamed 'round the darkened earth, Like the joys of ever blooming youth-On this day had their birth.

To look upward now man soon begun This engel form to see, Who was like a never setting sun, That shone to make men free.

A cophyr came from the land of the sum-The cummer cloud passed by, But soon came back for the shining one Loft waiting in the sky.

Fo-catch the sweet anthoms rising above-A chorus clear and loud! From millions of happy homes of love, To the angel on the cloud.

To his home in the realms of the blest, He passed with the speed of light, From a world long by sorrow oppressed-Now're jayous and bright!

When he had reached the radiant shore, Argels welcomed him home. With songs of rapture, they all song o'er That rose to heaven's dome.

He'd left his home of light for awhile-Lit up a world in woe, Then returned again with joyous smile, Shining with brighter glow.

EASTERN ITEMS.

Communication from Mrs. E. L. Saxon.

To the Editor of the Religio Philosophical Journal:

A letter dated at this place, does not look familiar to you, but here I am, and if the weather permits it, I intend to pass the winter North. I came here a month ago, to place my two boys at school; and I am giad to say that I find this school all I had hoped, and what it is truly called, "A home school." Your readers the all familiar with the rame of Ballo Bask here in the school in the name of Belle Bush, heading as it has done, in our spiritual literature, so many ennobing senti-ments of loving purity, and her life bears testi-

mony to every line she has written. These in the school, each "boy and girl, seem to have an object in life, and Miss Belle is the central

it longer. Fortunately his faith wested on far bet-ter evidence, and his knowledge had firmer foun-dation on which to stand. No unclean beast that prowls amid the shadowe of tombs, and uncarths the bodies of the dead, can be further from our pity or compassionate sympathy than the medium who plays upon our best and noblest affections. for the pitiful play that compensates for the fraud. ()f such I can feel sfraid, far more afraid, than of the prowling beast in the darkness.

I deplore the unfortunate condition of Bennett, and that you felt called upon to be the instrument of his exposure. I am certain you are too wise a man to have given these facts without being sure of your ground; yet he is the last man I could have believed guilty of this course, under any cir. cumstance he might be placed As my beloved coust says, "With me all roads lead to Rome." I shall, I know, be cold in death and the grave dust shall, I know, be cold in death and the grave dust lie on my face long years before my hopes and desires are realized, "Freedom to woman in every-thing." Let her no longer in her spiritual nature be dominated by the powerful, lustful spirit of man, and growing pure and high in spiritual stature, she will give to her children a noble na-ture, and men be educated to higher planes of thought, and life become a task time for prepara-tion for aternite, instead of a carnal ulage to intion for eternity, instead of a carnal place to in-dulge low desires and wallow like beasts, in ken-nels of sin that ruin both body and spirit.

There we constantly make ladders of our thoughts, where angels tread, whilst we lie slum-bering at its foot; or awake, we let our high resolves look down upon our slumbering acts. Again bidding you God.speed in the work you are called to do, urging with the feelnge of truest friendship, "Mercy as well as justice," bolieving you will ever strive for both I remain truly, E. L. SAXON.

Belvidere, N. J., Nov. 10th, 1879.

Child Labor.

BY MRS. JULIA B. BISHOP.

We live in an age where every feeling seems to be at the high pressure point—every thought, and every act seems to be so intense. All sorts of people are suggesting all kinds of remedies for all the existing evils. A few who are more thoughtful (or have suffered more) have gone deeper and endeavored to show the cause or causes for the existing cylls, but there have seemed to come to the real cause, they are so angrossed with their own share of suffering that they have not (to my mind) touched the key note. I have thought and waited for years, hoping that some one better qualified than I am for writing or speaking, would come to it, but the labor agitators have either ignored it, or made it of secondary consideration, till in despair simost of anything better. I must speak "lest the stores should cry out" I feel speak "test the stones should try out " i test that the time has come when everybody, espe-cially the mothers, must place themselves on rec-ord, on one side or, the other of the labor ques-tion; it is time we dealt with causes instead of effects. "Child labor," with its attendant evils (whose name is legion), is the subject which has laid near my heart, and it is "from the fullness of the heart the mouth speaketh."

Child labor has been the cause of more drunkenness, more murders, and more robberies; has destroyed more family altars (by making them an impossibility) than all other evils put together. I do not propose to go to foreign lands for examples or illustrations, or even to other parts of our own country. Chicago slone furnishes evidence enough to awaken all hearts to the necessity for Immediate action. In this city alone there are over er 8,000 boys and girls under 14 years of age in the mills, shops, factories, stores and offices, from Sto 14 hours a day, and that, too, in the face of a law on the statute book of Illinois, which says distinct-ly that every child is entitled to an education at the expense of the State, and shall have it. Children are working long hours for all sorts of pay, varying from \$1 to \$3 per week, and suffering more or less from cold and starvation. The Nazarene bade us, "feed the lambs, to care for the children," for of "such is the kingdom of Heaven," yet in this city, in tobacco factories and shops alore, over 600 children work and exist in an at-mosphere, which would choke his satanic majesty to death.

The law expressly says that places of education shall be provided, yet in one district alone (that which my own children belong to) 235 children applied in vain for admission into the school, and in consequence of there not being room therein.many were put into the shops to work, and that, too, in cases where men were discharged to make room for them, showing your compulsory school law a dead letter on the one hand, and the prohibition dead letter on the one hand, and the promotion of child labor a dead letter on the other. Labor saving machinery, which is entirely the product of the working man's brain, and born of his necessities, and intended by the Great Master Mechanic, as an economizer of time, brain and muscle, has been seized upon by the capitalist and employers generally, and used as a crusher to and use for the steen of degradation and send us further down the steep of degradation and is norance-sending with every new invention or improvement, hundreds of men out to tramp, and arging the introduction of the same with the potent reason, "Why, a child can run it! A mere boy can manage it!" There are places in this city where valuable property and precious human lives are risked daily; stationary engines are placed in the hands of inexperienced boys, because they can be made to work cheaper. In some places In this city, children are kept at work until 9 o'clock at night, and in one case a father was threatened with discharge because the mother asked to let the little one have a lunch at supper time. In the tin shops, little girls from 8 years of age up ward, do all the small work, working 25 to 35 per cent less than the men, their employer giv-ing 34 his reason, that they work faster and cheaper, are easier controlled, and don't ask additional pay if required to work over time. The rolling mills and packing houses are filled with children, and that, too, while the country is swarming with tramps. The cooked meat packing houses are filled with children who live and work in a room so densly filled with smoke and steam, that one can not see ten fect before him. Lattle girls seven and eight years old carry from early morning till late at night, heavy cans of packed meat, till as one mother told me, her little one went to sleep over her supper, being too tired to est, and the father of the child, a shoemaker, a sober industrious man was discharged with sixtyfour others, isst fall by a manufacturer, to make room for convict labor, another ornament to civilized society, kept in existence by the free and in-dependent voters of this free land; and the whole elvilized world is in the same condition. Chicago is no worse than any other city. We need, not how about the cheap Chinese labor, while honest men must compete with the work of convicts, and the fathers and mothers must compete with their own babes. Oh! ye wives and mothers, ye women of America, look at it and then think of it. Save your children first. Yon have thought, talked and written on religion, tomperance, dress reform, even politics-every thing but the children. You need not ask in a helpless way, "What can we do?" We can agi-tate! It is true we are not voters, but if women made no better use of suffrage than the men do, it would be a doubtful advantage. We can work in concert. You never heard of a fair, donation, temperance feetivel, piculc or reception of any kind, that women were not foremost in the work It does not require the wisdom of a Solon, to show us what the wise men and law givers have so sed aloualy misrepresented, and the subsidized press of to day has spent time and paper to cover up. Competition is the vampire which is slowly but surely sucking the life blood and energy of not only America's working people, but that of every civilized nation on the face of the globe. It is lamentable fact that ignorance breeds vice; it is also a lamentable fact that ignorance is on the increase. Why, in the State of Massachusetts, "the very hub of the universe," statistics show that there are ten per cent more who can not read and write than there were ten years ago. Remember, this is the record of the State which sent down South in chattle slavery times more school teachers than all the rest of New England put together I think the school Ma'ama must have staid there). And, then, it takes only a short time for a boy of twelve years, to attain an age when he is a voter, and only a short time for the little girl of eight

How long, at this rate, will it require for our na-tion to degenerate into a state worse than barbar-lam? Oh! ye temperance advocates, here is a field where you may not only distinguish yourselves, but may accomplish the end for which you have been striving so long-believe me, it is of no use to fight the rumseller who makes his money on the poison he sells, while we fail to affect the husbands, fathers and sons, who by the love they bear us and the duty they owe us, ought to let it alone. Emancipate and educate the children and you will surely elevate the next generation above the saloons, and when there is no longer a call for them, they will cease to exist, and, oh! ye submissive teachers of religion, remember that, "So long as man to wages fettered stands; Men starve their Christ and bind their Saylor's hands,"

"So long as human life remains unfed,

Men starve their Christ for lack of coarsest bread. And even while one single orphan, only, dies or lives imbruted in your factories, like old King Herod, you again condemn to death the Infant Lord of Bethlehem. We are rapidly approaching that deplorable condition, amonied aristoracy, and an abject seridom, and the many charitable institutions in existence and more being constantly endowed, show that our oppressors know it, and are trying to compromise with conscience, by giving to charity a part of what they withhold from justice. So long as we have child labor so long will we have its inevifable fruits-tramps, drunk ards and prostitutes, saloons, insane asylum and reform schools, prisons, orphan asylums and penny soup houses.

Annual Convention at Binghamton, N. Y.

This the third Annual Convention of the Sus-quehation Valley Association, has been the best convention ever held in this city. We were for-thing in the selection of speakers. The toples discussed were: "Bible Spiritualism," "Prayer," "Capital Panishment," "Facts and Phenomena," "Infidelity and Truth;" and a variety and wealth of thought were evolved that will be food for re-flaction for the control way. Wiss Washburn flection for the coming year. Miss Washburn made many telling points, among which were that the pet theory of damnation should not be dis-turbed. Those who want to be damned should have the privilege. But "he that believeth and is baptized shall be saved." Spiritualists believe, and show the signs that should follow. Those who do not believe and cannot "cast out devils, speak with new tongues, lay hands on the sick and heal them," shall be danined." They spure our facts and ridicule the "signs which follow," and let them be damned. She cited Abraham, Daniel, Jeans, Voltaire and Paine as noted, infidels! They were infidel to the dogues that dame, and they lead the world toward the light of truth. She called for any witress that had ever heard any new science or great discovery first announced from the pulpit or by the clergy in their profession as teachers. The conundrum was given up. Her manner is mild, pleasing, spiritual, modest and impressive. She bears the stamp of a pure, noble, sensitive woman, and inspires confidence and good will.

Bro. Greenhow, editor of the Hornellsville Tribune, was forty years a Methodist clergyman in England. He commenced preaching in a trance, with his eyes closed, and they called it the Holy Ghost! He was fluelly distellowshiped for preach-ing the Gospel and claiming the signs that were promised to balievers. His strong defense is the Bible. He showed conclusively from the Bible that the Church must go down, for it has abused the Spirit and betrayed the Word. He is brim-

ming with goodness, and lets his light shlue. Mrs. Sanborh of Scranton, Pa., spoke on "Truth." She is new in the lecture field, healing being her specialty, and if the devotes her talent to speak-ing, it is doubtful if she continues successful as a

Ing, it is doubtin it she continues successin as a healer. She is said to be an excellent healer, and good test medium.
O. H. P. Kinney, editor of the Waverly Advocate, gave a masterly address on "Capital Punishment and Reform," and also one of thrilling interest on "Utback and Palacaphy of Smithulan. The Facts and Pailosophy of Spiritualism. His "The Facts and Fanosophy of Spiritualism. His lecture on punishment I hope to see in print some day. If is replete with statistics and instruction. No report that I can make will give any idea of the scope and vigor of his discourse on Spiritualism. A point or two must suffice. labor and preaching had been wasted in the effort to prove immortality, than any other theme. But in vain. The testimony of the greatest Christian scholar and divine, Rey. Albert Barnes, given near the close of his life on earth, was that the future was all dark, dark, dark. But Spiritualism had done in a single hour what the scholarship and labor of centuries could not do-if has demonstrat. ed a life beyond the grave." The moral, social and religious effect of a knowledge of a future life, were beautifully illustrated thus: "The riverman building a raft for a day's journey, makes a float of a few slabs, sufficient to carry himself and others, and they desert it when the point is reached; but if they want to make a journey of months, to the gulf or across the ocean, they build a vessel adapted to such a journey and equip it with all the nec-essaries for the trip. So it we are journeying to the grave as the end of life, we shall feel no need to provide ourselves with an outfit to carry us over the seas of eternity, and store up the sup-plies needed for the endless journey." I cannot amplify it here as the speaker did, but the point is a telling one against the pauper plea of an-nihilation. He gave facts to prove that the church and clergy accepted Spiritualism until it drove the bottom out of hell and destroyed their sweet hope of endless missery, and then they fied in dis-may and denounced it as of the Devil! He recited his first experience with a medium in Binghamton, to whom he was sent by Dr. T. L. Brown the materialist, and through whom he received proof positive of spirit returns. I reserve this experience for another time. Bro. Kinney is one of our best men, honored at home and respected abroad, and his ability none denies. Dr. Peck related a discourse of an eminent di-vine, closing with a poem from Lizzie Doten, but giving no credit! Thus our most popular preachers steal their thunder from Spiritualism, but do not acknowledge the source. They read our literature, secretly attend circles or have mediums in their own houses, and know that Spiritualism is true, but denounce it openly to pamper prejudice and keep the people in ignorance. Sunday morning officers were elected for the coming year: President, John W. Cutler; Vice President, Wm. Condit; Secretary, E. C. Leonard; Assistant Secretary, Miss Agnes Watson; Treas-urer, Miss Nellie Butler. A permanent committee of five were organized for business and funncial purposes, consisting of Mrs. Randall, Mrs. Pierce Mrs. Condit, and Thomas W. Waterman and Mat thew Watson. Mrs. Suydam presided at the organ and did much to add to the efficiency of our choir. Perfect harmony and sweet good will prevailed throughout; no taint of ambition or jealousy to "all of one accord," filled with the speakers were "all of one accord," filled with the spirit of love and mutual helpfulness. The "windows of heaven were opened?" and showers of light breathed from the sky. All strangers were entertained free and the memory of this social and moral feast will light the way for coming years. May these rich occasions be often repeated LYMAN C. HOWE."

Prayez.

Beyond question, the Biblical term prayer, whilst It has ever been a most familiar household word, affords at this day the most abstruse matter for discussion to orthodox teachers, and also is one of the most incomprehensible of all subjects to their followers; and to say that this great instru-ment, boastingly wielded by the Church, in the guidance of its destiny, haugs like a mighty pall over it, explains at once its absence of spirituality and thereby its tardy growth. The ever constant desire of God to assist man, and his easy acces-eibility through prayer, is patent to the enlight-ened spiritualists. All of our spiritual periodicals claim, that the real mission of Spiritualism is to prove the immortality of the soul, and in the proof, we are educated to establish our faith on knowledge. Yes, we can say, that even before the birth of the soul into the other world, positive evidence of the fact is revealed to us, that God in his works, exists not only in our midst, but that he is inexorable, except through the sgency of his law; that, by the recognition of that unchangable law, we change ouracives, not him. How and where to implore divine assistance is plainly taught by Jesus, and how farcleal it appears, to hear petitions offered up to his Majesty, asking his immediate personal interposition to avert war, pestilence, famine, to calm the storms and even to change the heart of man miraculously against his own will. The manner of prayer is significant of the supplicant's purpose. We know without the spiritual eye, that the prompting of the Pharissical heart is all display. How different the motive that impells us to seek shelter under the wing of our Savior, when we retire to our closet, in secret. Christ lived and died, as I conceive, for the one purpose, of revealing to man God's kingdom. That it exists in the heart, we need not be told, if we accept him as our great exemplar. He was the life, the truth, the way, and still more the law itself. Every sublime at-tribute that adorns character and sheds lustre upon life, was manifest in him, and whilst being truth personified, the way to the mercy seat of God was made wide open. That God helps those who help themselves, was also beautifully exem-plified in the life of Jesus. The Christ spirit, the Divine afflatus, was so instilled into his whole being, blending in harmony with a life triumphant in slu, that he was exalted to God. And law, the inseparable with God, a synonym of all that's wise and merciful, was the magnet that directed his path up into the holy of holies.

-At last, the greatest legacy left to man by Jesus, whe how to pray. No system was devised by him as a mediator, necessary for man's salvation. No church has built its sophistry upon any word of his; knowledge and virtue, the one grand cardinal principle in him, when understood, unburdens the mind of the superstitious fears of a blind faith. Prayer is the simplest form of speech that any lips

can try, Prayer the sublimest strains that reach his Majes. ty on high.

The Lord's prayer, the simplest, the sublimist the most comprehensive, in word, in thought, in all the heart's earnest desires, is the golden chain through which his grace is ever accessible to the erring heart of man. The exclemation, "Our Father, who art in heaven, hallowed be thy name," implies in itself, the deepest adoration. "Thy kingdom come, thy will be done, on earth as it is in heaven," is an expression of the heart's accept. ance of his authority, and a resignation to submit to his commands and to do his works by building up his temple within the heart. By imploring him to "Give us this day, our daily bread, and forgive our trespasses as we forgive those who tres-pass against us." expresses fully the sonl's sincere desire for spiritual food; it is the motion of a hidden fire that trembles in the breast; the out-going of the Divine element, smoothing all the asperities of a rough nature; and finally, by asking to be guided in the paths of temptation and be delivered from evil, we make a confession of our inability to resist the tempter in the absence of the Christ spirit. We admit in deepest humility the guilty heart's condition, and a sincere de-sire to flee from the wrath to come.

The vengeful and wrathful Jehovah of the Jews is still the recognized Deity of the Protestant Church, and such a being, only the creature of man's perverse nature, is the great stanbling block to religious progression. The sinful heart trembling m agonizing fear, may be subdued by the upbraidings of a guilty conscience, but there is a natural repugnance to supplicate ald from such a being. God is love, he is all love, and to fully realize this as his true nature, is heaven it. It is very apparent to me, that the term prayer is capable of a philosophical analysis. Take the mind, the very essence of man, his immaterial constituent being that element that elevates him showe all other animals, we can't but admit that it is the great motor in the physical world; for, by means of reason we conceive every idea for human advancement; that is, every project is crystallized in the brain, before it is materialized. And, by the will, the great executive instrument or principle of the mind, all emanations of the intellect are moulded, into tangible forms. For instance, to conceive an earnest and sincere de sire to benefit a fellow being, there is no such thing as failure where there is a display of the will power, and by this very conception, we have already entreated help and in the execution, aid has been extended to us in the exercise of the will. Thus, we can't but admit that prayer itself moves the world; in the language of the poet: "Prayer is not heard on earth alone, the holy spirit pleads.

NOVEMBER 29 1879.

Notes and Extracts.

Every soul needs to be purified, to be spiritualiz-d.

The stonement is one of the many monstrosi-ties charged upon Deity.

Palme declared the world to he his country and his religion to do good. Spiritualists inculcate doctrines which clear-

ly prove that no vice goes unpublished.

Dreams are often only a part of the varied and remarkable things of spirit life.

The life of man has been, by Bible writers, compared to a blade of grass, a flower, a breath of sir-all indicating a change.

There are minds whose influence is felt wher-ever civilization is established. They become educators, and they are responsible for the influence they exert.

Socrates in his dungeon cell; Jesus crucified on Mount Calvary; Galileo, Copernicus, Colum. bus, were regarded as possessed with the devil, hecause they revealed a new aspect of truth.

Religions, like men, are born of fiuite par-entage. The flourish for a time, and then pass away. The history of your world is a compilation of records denoting changes in every form and principle known to mankind.

Ideas, like men, do not attain to the full stat-ure of manhood at birth, for we see, by tracing backwards, the descendants of former ages. Every age appears more dark until we become lost in the more than midnight darkness that at one time enshrouded the human mind.

Thomas Jefferson in a letter to Francis Epps, says: "You ask my opinion of Lord Boling-broke and Thomas Paine. They were alike in making bitter enemies of the priests and phari-sees of their day. Both were honest men, both advocates for human liberty,"

Men make the world what it is. All the grades and distinctive positions are the work of men. All the wars and bloodshed which have devastated the world, were results of human projects. Many of the sorrows which have afflicted the human family, were caused by man attempting to assume the position ascribed to Deity.

The iron clad armor of superstition which en. cases all religions of the present age, has of late, been pierced by powerful arguments of science, and her strongholds have been torn down, and along the stream of time may be seen the debris of ages past, though still elinging to the chores and projecting rocks-relics of former grandeur.

Men by the influence of education, have learnad to look at spiritual things through telescopic faith. They set their instruments in much the same position as the astronomer does his tele. scope while scarching the heavens, hoping to find some new planet or fixed star. Believing in the power of the instrument, they gaza away into the. distance, forgetting that Jesus said, "the kingdom of heaven is within you."

The Spirit-world is so anxious to communicate with earth, so determined to avail itself of every possible avenue of expression, that oftentimes those who are most unwilling even to investigate the phenomenon of spirit intercourse, are successfully operated upon in unseen and unmagin. ed ways, by some of those true and noble souis who, when on earth, were the true self-denying philanthropists, and who now are more than ever determined to carry out their heaven inspired schemes for human elevation.

Mr. Robert D. Owen said: But while we admit, what facts abundantly prove, that, in a great majority of instances, dreams are, or may be, either the breaking forth in sleep of a strong desire, or the offspring of fancy running riot be-yond the control of the judgment, or else the result of surgestion, sometimes direct and inten-tional, more frequently proceeding apparently by accident from antecedent thoughts or emotions, there remain to be dealt with certain exceptions cases, which do not seem to be properly included in any of the above categories.

The Marcou.-When a woman bears to her husband seven male children consecutively, the seventh is a Marcou. But the series must not be broken by the birth of any female child. The Marcou has a natural fleur-de-lys imprinted on some part of his body; for which reason he has the power of curing scrofula, exactly the same as the kings of France. Marcous are found in all parts of France, but particularly in the Orléanais. Every village of Gatinais has its Marcon. It is sufficient for the cure of the sick that the Marcon should breathe upon their wounds, or let them touch his fleur de-lys. The night of Good Friday is particularly favorable to these ceremonies. Ten years ago there lived at Ormes, in Gatinais, one f these creatures, who was nicknamed the Beau Marcon, and consulted by all the country of Beauce. He was a cooper, named Foulon, who kept a horse and vehicle. To put a stop to his miracles, it was found necessary to call in the aid of the gensdarmes. His fleur de lys was on the left breast; other Marcous have it in different parts,-- Victor Hugo. The following is related by Mr. William Howitt, as an experience of his in 1852; "Some weeks age, while at sea, I had a dream of being at my brother's at Melbourne, and found his house on a hill at the further end of the town, next to the open forest. His garden sloped a little way down the hill to some brick buildings below; and there were greenhouses on the right hand by the wail, as you looked down the hill from the house. As I looked out from the windows in my dream, I saw a wood of dusky-foliaged trees, having a some-what eegregated appearance in their heads; that is, their heads did not make that dense mass like our woods. 'There,' I said, addressing some one in my dream, 'I see your native forest of Encalyp-tus!' This dream I told to my sons, and to two of my fellow passengers at the time; and, on landing, as we walked over the meadows, long beore we reached the town, I saw this very wood. "There,' I said, 'is the very wood of my dream. We shall see my brother's house there!' And so we did. At stands exactly as I saw it, only looking newer; but there, over the wall of the garden, is the wood, precisely as I saw it, and now see it as I sit at the dining room window writing. When I look on this scene, I seem to look into my dream." Here we have a remarkable case of seeing in dream, not a picture of revived memory, but that which had never been seen by Mr. Howitt in his wakeful hours, and never been described to him by any one. Sorcerers In Guernsey,---Victor Hugo thus describes the doings of the wise people of Guernsey in the last and present decade: "Nothing is commoner than sorcerers in Guernsey. They exercise their profession in certain parlahes, in profound indifference to the enlightenment of the nineteenth century. Some of their practices are downright criminal. They set gold boiling, they gather herbs at midnight, they cast sinister looks upon the people's cattle. When the people consult them, they send for bottles containing water of the sick,' and they are heard to mutter mysteri. ously, 'the water has a sad look.' In March, 1867. one of them discovered, in water of this kind, seven demons. They are universally feared. An. other only lately bewitched a baker, as well as oven! Another had the diabolical wickedness to water and seal up envelopes 'containing nothing inside!' Another went so far as to have on a shelf three bottles labelled 'B' These monstrous facts are well authenticated. Some of these sorcerers are obliging, and for two or three guineas will take on themselves the complaint from which you take on themselves the compliant from which you are suffering. Then they are seen to roll upon their beds, and to groan with pain; and while they are in these agonies the believer exclaims, 'There! I am well again.' Uthers cure all kinds "There I am well again." Giners cure all kinus of diseases by merely tying a handkerchief round their patient." loins—a remedy so simple that it is astonishing that no one had yot thought of it. In the last century, the Cour Royale of Guernsey bound such folks upon a heap of faggots, and burnt them alive. In these days it condemns them to eight weeks' imprisonment, four weeks on bread and water, and the remainder of the term in soli-tary confinement." The last consignment of a sprosper to the fames in Guernsey was in 1747. Between 1565 and 1700, eleven sorcerers were burnt alive in the Carrefour du Bordage, the square devoted by the city authorities to the extirpation of sorcery and heresy.

sun of the system, absolutely idolized by her pu-pils, and making the most arduous labor a pleas-ure. She practices a loving justice in all things, that carries in it a sense of something divine. No work is pleasant without their teacher; every task is lightened by her presence and repaid by her praise. These motherless boys are loving, and have been for years, and this sweet unmarried woman is mother, counselor and guide for all. To hear her teaching them to know themselves and live true lives, is worth a journey to see, This school has been in existence for many

vears. Miss E. Bush is superinter, dent of all do mestic arrangements, and I am certain that if our spiritual friends could know how truly and conscientiously these two good women carried out their agreements in educating those given to their charge, in a truly non-sectarian manner, the child of many a good man and woman would be here, instead of crowding schools and seminaries, where the opinions and bellefs of their parents are openly denounced as "false, groundless, of the devil," and all else that is vituperative and cruel.

I will mention in the hope of benefiting chil-dren of such parents, the fast that the charges are more moderate than in most schools, five dollars a week, including board, tuition and washing, all save music and the languages. I am charmed with this lovely climate and

scenery. The mountains are, many of them, cultivated to their tops, and the intervening woods that exist between, gives to the whole range that circles Belvidere, the appearance of Mosaic work on a grand scale, and well does it deserve the name it bears, indicating "Beautiful to see." Thedwelling of Bobert Morris, of revolutionary fame, stands here still; nor does it look very ancient, save in the low gable windows and broad old brick chimneys.

Before leaving home, I received many letters asking me in regard to the work and condition of women in the South. I now say I tried hard for my sex, but organization was difficult. Almost unaided we got a petition before the convention in Lousiana, two fadies going before it with me, one Mrs. Harriet Keating, M. D., a niece of Mrs. Clemence Loyrer of New York; the other Mrs. Caroline Merriet, wife of a prominent Judge in New Orleans. We gained the insertion in the new constitution of the following clause: "All women over twenty on were of see, are

"All women over twenty-one years of age, are cligible to any school office in the state."

This certainly shows the temper of the conven tion. I propose to remain a year North, and watch with close attention the active work of Northern women, so that we may organize our work in future on the same plan.

I sometimes wonder, if you are raised up to be an avenger, a cleaner out of the Augean stable of Spiritualiam. Long since, the earnest spiritual aspiring men and women who looked to Spirit. ualism as an advance upon Christianity, and help to better things, began to shrink back in fear be-fore the ghouls and vampires that seemed to infest its ranks, and scarcely dared avow belief, for fear of being confounded with those unclean shapes of night and sin.

Mediums who gave fair tests, but at times fail ing, resorted to fraud from greed of gain; those who stole the livery of heaven to serve the devil in, and who used freedom for license, and cast a shadow of dishonor of clean and unclean slike. Truly it needs some fearless exponent of truth, to lay on the lash, and separate the foul from the pure, or show up the vile. I look on you as such a one, and bid you "God speed," but ever to temper justice with mercy.

I am inclined to think that we will at last dis-cover that the spirit or double of the medium, plays a very active part in materializations, often unconsciously to the entranced or passive body of the medium so used. This will, I think, explain much of the apparent fraud in some of the exposures. Let this be proven a fact, and it is one of the utmost importance to mediums and Spirit-ualists alike. This solution, however, will not cover the dishonesty of the "picture business" mentioned in connection with our dear Bro. Ansel Edwards. I saw those pictures, and so did two of the most prominent lecturers in the South, and they well know that they were frauds, open and olalu.

God forbid I ever again see so sad a sight as the painfully expressed dismay of that good, genile, trusting man, when the pictures were placed in his hands, and the fraud was too plain to doubt

and ten years, to become a woman. rible effect of child labor on the coming generations. Are the little girls with fired spirits, dwarf-ed bodies, and stanted intellects, fit to become motheral Are the boys, educated to nothing but the treadmill of constant labor, intellectually

capable of no higher sojoyment than the saloon? | exposures, may I not sak, Are they fit to become fathers and law givers? full form materializations?

Windbam, Ps., Nov. 13, 1879.

Jesse H. Soule writes: One by one my "Dagons" are falling upon their faces before your "Ark of the Lord" One by one my cherished idola are being stolen from me. In the long ago I swore by Chattes H. Reed, the "Mysterious man," whom the Journal landed to the skies. For years it was the height of my ambition to see him. I saw him at last, and was satisfied—satisfied that he was not only a fraud, but one of the vilest men that was ever tolerated in decent society. When we complained to the JOURNAL of his mastinese, we were fold by a lecturer that we had no business with the morals of Reed, that the "Spirite" were using him for a purpose, and that was enough for us to know. For a long time Bastian and Taylor were the image I "bowed down to." For years the JOURNAL was uncessing in their praise. Now they are turned out of the "Synagogue" as impos-tors. Then comes the Blisson, Pickerings, Holmeses and a host of others, that have been proved frauds, and lastly that "Mecca of marvels," at Terre Haute, has been weighed in the "balance and found wanting," and although its mediums are shown to be illiferate, low bred, filthy persons, it seems, that they have succeeded in deceiving the very elect." Now, then, in view of all these frauds and exposures, may I not sak, are there any genuine

Jesus on the eternal throne for sinners intercedes," Remembering that the principle of affinity pervades all nature and that like attracts like, we at once realize the lact, that every aspiration finds an echo in the heart of some congenial spirit in the other world.

JAS. GUILD, JR., M. D. Tuskaloosa, Alabama.

John F. Arnold writes: I have read the OURNAL with much interest, and hope you will do all in your power to expose frauds in the name of our holy cause. I send a paper containing an expose of Mary Eddy Huntoon. I was not present, but friends were, and the facts are as stated in the paper, and I doubt not the expose will do the cause of truth much good, as we want only the truth in all that pertains to the cause of Spirituallsm.

Truth crushed to earth will rise again, the eternal years of God are here; while Error wounded, writhes in pain and dies amid her worshipers And good comes out of all seeming ill, and darkness always procedes the light.

The glorious cause of Spiritualism is onward, and I have no doubt will stand all tests and hard trials, and come out victorions at last, for the truth and God are one and the same forever, and if God be for us, what can harm us or the cause we love?

J. J. Lodge writes: I like the tone of your paper very much. If Spiritualism cannot be sus-tained by the truth, let it fall. I am satisfied that genuine Spiritualism can be sustained by honest, genuine mediums and phenomens. I wish some good trance lecturer would come and give us a few lectures here (Junction City, Davis Co., Kansas,) and wake the people up... It would not pay them much but they might make expenses.

Spiritualism, the liberator of mankind, has not come too soon. Though not understood by the great mass of mankind, it is winning laurels every day from the looms of truth, by striking at the roots of a system whose only basis is the fluctuating tide of belief. Spiritualism has come to change belief into knowledge. It is the great schoolmaster of the nineteenth century, changing old customs for new ones, discarding old time notions of solving problems, and substituting in their stead more rational methods, giving assur-ance that there is a permanency to education, to thought and to religion--sweeping away the cob-webs of belief, and opening the doors and windows of the mind, letting in the sunlight of knowledge.

Are we to believe that Benjamin Franklin was ignorant touching the merits of Christianity? In his latter to Whitfield, he says: "I am now he my his letter to whitheld, he says: "I am now in my eighty fifth year and very infirm. Here is my creed: I believe in one God, the creator of the universe. That he governs by his providence. That he ought to be worshiped. That the most acceptable service we can render him is by doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life remembring its conduct in the another life respecting its conduct in this. These I take to be the fundamental points in all sound religion."

NOVEMBER 29, 1879

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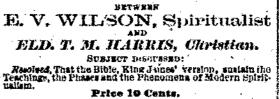
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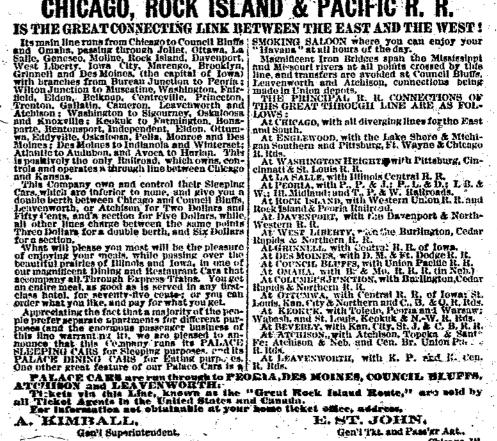
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RELIGIO-PHILOSOPHICAL JOURNAL.

A DEAD MAN'S HAND.

The Noble Ghest that Cought Hold of Lady Beresterd's Wrist.

The London Queen relates the following trange persaion :---

John, Earl of Tyrone, and Nicola Hamilton, after wards wife of Sir Triestram Beres. ford, were born in Ireland in the reign of Charles II. They were almost of the same age and were intrusted to the care of the same person, by whom they were educated in the principles of Deism. Their guardian dying when they were still young, they fell into different hands. The persons on whom the care of them now devolved appear to have used every possible endeavor to eradi cate the erroneous principles which they had imbibed and to persuade them to embrace revealed religion in some form or other. But these endeavors were all in vain. The arguments of their friends were insufficient to convince, though they served to starger their former faith-or rather their former skepticism. But, though they were now separated from each other, their friendthe premained unalterable, and they con-tinued to regard such other with a sincere and fraternal, or rather cousiniy, affection. After some years had elapsed and they were both grown up, they made a solemn promise to each other that whichever should die first would (if permitted) appear to the other, in order to declare to him or her what religion was must acceptable to the Supreme Being. Miss Nicola was shortly after married to Sir Tristram Beresford, but no condition could alter their friendship, and the families frequently visited each other. During a visit to the lady's brother-in-law at Gill Hall, near Dromore, in the year A693, Sir Tristam remarked when his lady came down to breakfast that her complexion was unusually pale and her countenance bore evi dent marks of terror and confusion. He inquired anxiously after her health, but she assured him that she was perfectly well He repeated his inquiries, and begged to know if anything had disordered her. She replied, "No, no; I am as well as usual." "You have hurt your wrist; you have sprained it?" asked he, observing a black ribbon bound round it. She replied that she had not, but added, "Let me conjure you, my dear Tristram, never more to inquire the cause of my wharing this ribbon; you will never see me henceforth without it! If it concerned you as a husband to know the reason I would not for a moment conceal it. I never in my life denied you a request; but of this I must entreat you to forgive my refusal and never more to urge me further on the subject." "Verv well, my lady," said he, smiling; "since you so earnestly desire me I will inquire no further."

The conversation hereended. Lady Beres ford inquired eagerly if the post was come in. She was told it had not arrived. In a few mements she again rang the bell and repeated her inquiries, "Is not the post yet come in ?" She was again answered that it was not. "Do you expect letters?" asked Sir Tristram, "that you are so anxious about the arrival of the post?" "I do," she answered. "I expect to hear Lord Tyrone is dead: he died last Thursday at 4 o'clock." 'I never in my life," said Sir Tristram, "believed you to be superstitious; but you must have had an idle dream which has thus alarmed you." At this moment a servant opened the door and delivered a letter sealed with black wax. "It is as I suspected-he is dead." Sir Tristram opened the letter. It was from Lord Tyrone's steward and contained the melancholy news that his master had died on the preceding Saturday

mained

'For heaven's sake, Lord Tyroke,' said I, 'by what means and for what purpose came you here at this time of night? 'Have you forgotten our promise, then?' said he. 'I died last Saturday at 4 o'clock and am permitted by the Supreme Being to appear to you to assure you that revealed religion is the true and the only one by which you can be saved. I am further permitted to inform

you that you are now with child of a son which is decreed shall grow up and marry my niece. Not many years after the child's birth Sir Tristram will die and you, his widow, will be married again to a man by whose ill-treatment your life will be ren-dered miserable. You will bring him two daughters and afterwards a son; you will die in child bed of that son on completing your forty-seventh year.' Just heavens! exclaimed I, 'and cannot prevent this ?' 'Undoubtedly,' said he, 'you can; you are a free agent, and may prevent it by resisting every temptation to a second marriage. More I am not permitted to say. But if, after these warnings you persist in your infideli ty, you will be miserable indeed.' 'May I ask,' said I, 'if you are happy ?' 'Had I been otherwise, said he, 'I should not have been permitted to appear to you thus,' 'I may, therefore, infer that you are happy.' He smiled. 'But how,' said I, 'when to-morrow morning comes, shall I be convinced that your appearance thus to me has been real, and not the mere phantom of my own imagination " 'Will not the news of my death be sufficient to convince you? said he. "No, said I: 'I might have had such a dream, and that dream accordingly come to pass. I wish to have some strong proof of its real 'You shall,' said he; then he waved his hands, and the bed curtains, which were of crimsom velvet, were instantly drawn up through a large iron hook, by which the tester of the bed, which was of an oval form, was suspended. 'In that,' said he, you cannot be mistaken, for no mortal arm could have performed it.' 'True, said I but as we sleep we are often possessed of greater strength than when awake-asleep I might have done it, and I shall still doubt, He then said:-'You have a pocket-book here, in which I will write; you know my handwriting?' I replied, 'Yes.' He then wrote with a pencil on one side of the leaves. Still,' said 1. I may doubt it; though waking could not imitate your handwriting, asleep I might. 'You are hard of belief,' said he. I must not couch you; it would injure you irreparably. It is not for spirits to touch mortal's flesh.' 'I do not regard,' said I, 'a slight blemish.' 'You are a woman of courage,' said he, 'so hold out your hand.' I did so and he struck my wrist; his hand was as cold as marble. In a moment the sinews shrunk up—every nerve withered! 'Now,' said he, 'while you live let no mortal eye see that wrist! It would be sacrilege.' He stopped; I turned to him again, but he was gone, 1 felt chilled with horror. I endeavored to awake Sir Tristram, but in vain; all my efforts were ineffectual, and in this state of agitation and horror I lay for some time, when a shower of tears coming to my relief. I dropped asleep. In the morning Sir Tristram ross and dressed himself as usual without perceiving, or at all events without noticing the state in which the curtains re-

When I awoke I found Sir Tristram had gone down stairs. I arose and having put on my clothes, went into the gallery adjoining our apartment and took from thence a long broom, with which I pulled down, though not without a great effort, the cur-tains, as I imagined their extraordinary condition would occasion many inquiries, which I wished to avoid. my bureau, locked up my pocket-book and took out a piece of black ribbon, which I bound round my wrist. When I came down the agitation of my mind had left an impression on my countenance too visible not to be remarked by Sir Tristram; he instant-ly observed my counsion and asked the cause. I assured him that I was quite well, but informed him that Lord Tyrone was now no more, for that he had died the preceeding Thursday at the hour of 4; at the same time I entreated him to drop all inquiries concerning the black ribbon. He desisted over after from further questions on the subject. You my son, as had been foretold, I afterwards brought into the world, and a little more than four years after your birth your ever-lamented father expired in my arms. Alas! I have this day heard from indisputable authority that I have lain under a mistake hitherto with regard to my age, and that I am but forty-seven to-day. Of the near approach of my death, therefore, I have not the least doubt, but I do not dread its avrival, arned with the sacred principles of Christianity. I can meet the king of terrors without dismay and without tear to bid adieu to the rigions of mortality forever! When I am dead I wish that you, Lady Riverston, would unbind my wrist and let my son with yourself behold Lady Beresford here ceased for some time. An hour passed and all was silent in her room. In about half an hour more a bell rang violently. They flew to the apartment; but before they reached the door they heard the servants exclaim, "Oh, she is dead; my mistress is dead?" Lady Riverston then desired the servants to quit the room. She approached the bed with Lady Beresford's son. They knelt down by the side of the corpse, and Lady Riverston then lifted up her hand, unbound the ribbon, and found her wrist exactly in the state which Lady Beresford had described-its sinews shrunk up and every nerve withered! Lady Beresford's son, Sif Marcus Beres-ford, as had been predicted, on growing up to manhood married Lord Tyrone's daugh-ter and heiress, Lady Katharine La Poer. In due course of time he was created.Earl of Tyrone, and his son, was afterwards creof Tyrone, and his son was afterwards cre-ated Marquis of Waterford. The pocket-book and ribbon worn by the unhappy Lady Beresford were long in the possession of Lady Betty Cobbe, by whom the above story was constantly related, and who, to-gether with the other members of the Beresford family, now are representatives of the Earls of Tyrone, will be ready ever to attest its facts. Lady Elizabeth Cobbe, it may be added, was the vonpost Jaughter it may be added, was the youngest laughter of Marcus Earl of Tyrone, and sister of the first Marquis; she married in 1751 Thomas Cobbe, Esq., of Newbridge, county Dublin, and died at an advanced age at Bath in There was formerly an oil painting of the beroine of this story in Tyrone House at Dublin representing her with a black rib-bon bound round her wrist, but this was lost in the transmission of the contents of that maniform in Curraghmore, Lord Waters' ford's seat in the south of Ireland. It may be added that the lady was not, as generally stated, a cousin of her husband, but the youngest daughter of Hugh. Lord Glerawey; that she was born in 1666 and married Sir Tristram in 1689. It was at the house of her eister, who had married Sir J. Mac-Gill, now the seat by inheritance of the Earl out and endeavored to awake Sir Tristram. I of Clanwilliam, that the mysterous circum-

stance above related is said to have occurred and the very room in which the appear ance took place is still shown to visitors. Dr. King, the Archbishop of Dublin, who was her most intimate personal friend, had the lady buried in the Sari of Cork's tomb in St. Patrick's Cathedral, Dublin, where she still lies.

Letters from the Tropics.

NUMBER SEVEN.

To the Editor of the Religio-Philosophical Journal: If the optimist sees reason to hope for grand things in the far fature of the trop-ics, the fact must be admitted that the ics, the fact must be admitted that the present is in many respects less the colored. Many causes have contributed to heavily handicap the Spanish American States in the great race of civilization. With supe-rior advantages at the start, the Spaniard has miserably failed to keep pace with the Angle Samen Mathing is more sorrawful Anglo-Sexon. Nothing is more sorrowful than that failure, and no study more pain-fully interesting than the more for the reasons thereof. It furnishes an illustra-tion upon the grandest scale, of the axiom that it is the first stop that counts, the be-ginning that furnished one the count, the be-ginning that furnished one the count of we contrast the hading of the Puritan Pil-grims upon Flymonth rule, and their sub-sequent encour of steadfast affort and en-durance, with the contamporary carser of conquest and accupation by the brave sub-jects of their most Catholic Majesties of Spain, the results of no two great avents in the world-history could be more willely dif-ferent. On the one side we are inspired than that failure, and no study more painferent. On the one side we are inspired with respect and loving veneration for the homely virtues of independent steadfast-ness, of love of freedom and of equal just-ies on the other we are dazzled by the splendor of brave achievements, only to shudder at later atrooffies of unbridled lust and ungovernable ferocity.

Let us for a monast compare Miles Stand-ish with Hernando Cortez, or Francisco Piish with Hernando Cortez, or Francisco Pi-zarro with Hendrick Hudson, and trace the wide divergence of their influence. All, in their different ward, were brave men, an ointed with the sacred chrism of the eld undausted betoism, but while at the north the foundations were being laid for the present unrivated greatness and power, at the south the such were sown which have ripened into a plantiful harvest of anarchy and misrule. Of the one hand the elements of political and religious freedom, resulting in abundant prosperity and peace, on the other the dread despotism of sword and gown, sure progenitors of misery and darkgown, sure progenitors of misery and darkness. Think of what might have been, if the same spirit had been in the ascendant here as there. Reflect upon the rapacity that stains the record of early Spanish discovery, the dark hus of crime and cruelty and horror that runs through the otherwise brilliant historic web, and imagine how changed all might now appear, had the hu-mane virtues tempered that haughty lust of riches and power and glory, which burned in the breasts of the conquerors. It would seem as though a species of madness possessed those men, so daring and endur-ing, and so worthy the tribute of undying admiration for all save their unspeakable cruelties. Who can read of the conquest of Aztec Mexico, or of the no less wonderful invasion and overthrow of the Peruvian Incas, without being thrilled by such evidences of almost super-human courage, albeit the same glowing page is darkened by those black horrors and stupendous crimes, which bestowed an inheritance of long years of sickening physical, mental and moral blight?

But nothing endures forever : and it is the province of an enlightened faith in man's capacity for growth and development, to console us and cast the cheering radiance of hope over all. If the past has been wretched, the present is most assuredly ours, in which to help build a newer and better circulation, while the future is al-ways before us, with its glowing morning horizon, to lure us forward towards the final day of harmonial elevation and triumph. Benighted as these sunny lands are, their time will come. Although Spanish soldiers and priests may have alike failed to advance humanity's mission, yes, may have aided immensely to retard and obstruct the same, there is yet room for a splendid hope. The school and college will aid to develop and guide the ever aspiring quest for knowledge, and with knowledge will come liberty in its true sense. Eres men will subdue the free earth under the free light of the sun, free thought will seek free utterance, free couls will rejoice in free inspiration, and the glorious era of universal emancipation from will come. T. R. sal emancipation from the dire effects of

Developing of Mediumship.

To the Billion of the Solicie-Philon Mrs. S. J. Monti has a private boarding house on O street. She has been a speaking medium for twenty years. About one month ago, Mrs. Monti, Mr. P. Remick and my-solf thought we would "sall up the spirite." At the first sitting. Headsk entered into a semi-trance, and at plane sittings he would talk. There were no more sittings a would talk. There were no more sittings until last Tuesday evening, when Jay Graver sat at the table, and immediately, without any muscular movements (except increased res-piration) entered into a transmission and busit muscular movements (except increased re-piration) entered into a traces, and breath-ing ceased. He was noticed satisfing. At-ter he had been in this state three or four minutes, with little or no respiration. Mrs. Monti made a few passes over him, and he returned to consciousness and described a beautiful scene, apparently on this earth, where he wished he might always remain.

At a sitting the next evening, Graver laughed boisterously, and when saked what he saw, he "wished that we were all there." His muscles then became rigid; healid from his chair, and in a pitiful pleading tone, he cried, Mamma! Mamma! Mamma! He was then returned to consciousness by Mrs. Monti. He says that he firstsaw fifteen or twenty men sitting on the ground, making music by patting the same with their hands, which caused him to laugh. The men wanted him to go with them and they started up a steep, rocky hill. He told them he could not climb up there. They said that they had been there longer than he, and would help him. They had got two-thirds of the way, when he heard his mother's voice calling him, and looking up, saw her at the top, looking downward, and extending her hands toward him. He then commenced calling her, when the men said, "If that is your mother you cannot see her now," and took him down the hill again. Here his memory ceases.

Mr. Graver is twenty four years old and is clerking in a large wholesale drug store here. Before sitting the first time, he ask-ed Mrs. Monti if she really thought there was anything in Spiritualism, and wished to God if there was, it would manifest itself to them. He now says that he knows Spiritualism is not a fraud, and he does not care whether his spirit returns to his body or not. He wants to see his mother again. Is there any danger of his spirit leaving his body never to return?

Mrs. Brown sat one evening, and the influence was so strong, that it ended in a fit of apoplexy. Was it because the conditions were not right for mediumistic development? Would you advise us to continue our sittings? Mrs. Monti will probably lose several boarders if the sittings are continued there. B. W. H.

Lincoln, Neb.

To the earnest questions of our correspondent we reply, that really and truly of such scances, honestly and earnestly conducted, is the kingdom of heaven and the knowledge of Spiritualism. By all means, now you have the promise of so much, continue your sittings. Do not become excited at the results, nor repeat to outsiders the marvels you witness, but remain calm and undisturbed. Admit no new members into your circle unless so ordered by the spirit agency. Hold your circles regularly, at appointed times, and do not protract the sitting longer than two hours at most. We doubt if it was really apoplexy, as the deepest or strongest induence very much bles this disease at times. Undoubtedly the influence had some opposition to contend against, and was compelled to use greater force than was easily manageable. There is no danger of Mr. Graver being separated from his body while in the clairvoyant state but he should be cautious in yielding to such a strong influence, else he will become so exceedingly sensitive that selfish spirits may enter in to his harm. To avoid this we again recommend you to sit in a well ordered circle, and thus constantly by your influence protect your mediums in their sensitive growth. We are impressed to add for your especial welfare, that at least for the present you erclude all questions relating to personal or temporal matters. Their asking opens the door for the entrance of a class of intelligences which it should be the care of every partially developed medium and new circle to avoid. 2. 10 11 1

tomers all left him, and that his business was broken up. Witnesses tastified that be-fore the priest's injunction they had em-ployed Parker, and that afterward they gave up doing so. His daughter testified gaye up doing so. His daughter testined that the priest refused to baptize her infant because it was brought to the church in. Partor's hack, and the plaintiff himself swore his business fall off one-half in con-boundance of the priest's hostility. Father Duframe spatified that he had authority as a priest to forbid his people to have deal-ings with a memority and the bad authority as

churce. The sharge to the jury was ex-licit as defining the extent to which eccle-sistical authority can go, in threats and subjects when such intimidation, upon subjects when such threats and intimidation undermine another person's business. He charged that the eract words of intimidation alleged in the complaint must be proven and if these words were uttered only as threats they were to be considered as malicious in law, and if uttered infact as malicious in fact, and they entitled the plaintiff in either once to a verdict. The law of this country, said he, does. not allow ecclesiastical interference with a man's business, after he had been excommunicated from the church, which is the extent of the punishment which ecclesiastical authority can inflict; nor is ecclesiastical authority allowed to interfere with any one to deter him from giving his patronage to that business. If the defendant only forbid the customers of the plaintiff from heing brought to the church on the plaintiff's hacks he did not exceed his ecclesiastical authority; but if, after the excommunica-tion of Parker, he prevented the employment of his backs for other than church purposes, then the plaintiff is entitled to a verdict, and the damage was not to be limited to the mere loss of custom entailed, but to all losses which have occurred therefrom. The Judge stated emphatically that no ecclesiastical authority ought to be in exist-ence that attempted the injury of any man's business

Before the charge counsel for the defend-ant offered exceptions to Judge Bacon's anticipated rulings to the jury, but they were not dwelt upon nor allowed, because con-flicting with the Judge's ideas of the case. The charge is considered as being decidedly favorable to the plaintiff. The jury, after two hours of deliberation, returned a verdict for Parker of \$3 438.

On Thursday evening of last week, Jesse Shepard, the musical medium, was stopping at the Fitch House, Aurora, Ill., and .in the presence of the proprietor and his wife, un. expected demonstrations of spirit power occurred. There was a Chickering grand piano in the room where Mr. Shepard and the above parties were sitting, and though locked, tunes were played on the keys and the music of the harp, drum, and other instruments, correctly imitated. Such a manifestation could not fail to convince the skeptic, that a power outside of Mr. Shepard, was instrumental in producing the result.

WHAT THEY SAY .- Rev. J. E. Rankin, D. D., of Washington, D C., certifies of Warner's Sife Kidney and Liver Cure: "I do not doubt that it has great virtue." Rev. C. A. Harvey, D. D., Secretary great virtue." Rev. C. A. Harvey, D. D., Secretary of Howard University, certifies that for Bright's Disease, "no other remedy can be held for one moment in comparison with this." E. W. Neff, of

(October 14th, 1693), at the hour which Lady Beresford had specified.

After a period of some months Lady Beres-ford had a son, whose birth Sir Tristram survived little more than seven years, dying in 1701, and after his death his lady seldom went from home; in fact, she visited no family but that of a gentleman in the neighborhood, named Gorges. With them she frequently passed a few hours. The rest of her time was entirely devoted to solitude, and she appeared determined forever to banish all other society. The family consisted of himself, his wife, and one son, who was about her own age. To this son (who became Lieutenant-General Gorges, of Kilbrew) after a few years she was married, notwithstanding the disparity of a connection so unequal in most respects. The event justified the expectation of every one. Lady Beresford was treated by her husband with contempt, and even with cruelty; while at the same time his whole conduct showed him to be the most abandoned libertine, uterly destitute of every principle of vir-tue and humanity. To this her second hus-hand Lady Boundard band Lady Bereaford brought two daughters, after which, in consequence of the profligacy of his conduct, she insisted on a separation. They parted for several years, when so great was the contrition which he expressed for his former behavior that, overcome by his persuasions and promises, she was induced to pardon and once more reside with him, and some time after she became the mother of another son. The very day month after the birth of her child being the anniversary of her own birthday. she sent for her daughter, Lady Riverston, and a few other friends, to request them to spend the day with her. "For," said she, "I am forty eight, to day." "No," answered the clergyman, "you are mistaken, your mother and I have had many disputes concerning your age. So, happening to go into the parish church where you were baptized. I was resolved to put an end to my doubts by searching the register, and I find that you are but forty-seven this day." "You have signed my death warrant." replied she; "Lhave not much longer to live; I must therefore entreat you to leave me immediately, as I have something of importance to settle before I die!" When the clergyman had left Lady Berestord she sent to put off her company and at the same time to request Lady Betty Cobbe and her son, of shom Sir Tristram was the father, to come to her apartment immediately. Upon their arrival she desired her attendants to guit the room. "I have something of importance the road. "I have something of importance to communicate to you both," she said, "be-fore I die, for my end is not far distant. You, Lady Betty Cobbe, are no stranger to the friendship that always subsisted be-tween Lord Tyrone and myself. We were educated under the same roof in the principles of Delam, when the friends into whose hands we afterwards fell endeavored whose hands we afterwards fell endeavored to persuade us to embrace revealed religion; their arguments, though they failed to con-vince us, were powerful enough to stagger our faith and to leave us wavering between two opinions. In this perplexing state of doubt and uncertainty we made a solemn promise to each other that which ever should die first would, if permitted by the Al-michty appear to the other to declars what mighty, appear to the other to declare what religion was most acceptable to Him. Accordingly one night when Bir Tristram and I were in bed I waked and discovered Lord Fyrone sitting by my bedside. I screamed

Colon, (Aspinwall.)

Mr. Shepard, the Musical Medium.

Mr. Shepard announced that part of the Egyptians had arrived, who would play the "Grand Egyptian March." "The "controls," the company was informed, were very ancient, and the music would represent the march and approach of two hostile armies, a the storming of the walls of a city, and thun-derstorm. This was without doubt the chefd'oeupre of the evening; the music was majestic and grand, just what might be exdeeds of glory, going forth to conquer or to die. One could hear the notes of the flute, the drum, cymbals, and three-stringed violin, also some brass instruments, which now and then the loud clang of the gong, with its hoarse, discordant din, the roar of battle and clash of arms, meeting in deadly bon-flict; whilst the battle was raging, came the distant sound of thunder, which became pearer and clearer, until the war of elements frowned by their deafening roar the strife of mortals engaged in the work of death and destruction, led on and inspired by the music of their day and nation. Even after the music ceased, one could hear the thunderpeal dying away in the distance, fainter and fainter, with now and then aslightly louder roll, until all was hushed and still.

Whilst this magnificent piece of music was being played, the guitar floated round the circle, rested for a time on one of the sitters, and finally hooked itself on to my finger; the tambourine jumped and rattled on the table in a most lively style, and on the table beside it there was the sound of free dancing in time to the music. As the music died away, the table was thrown ov-er on to the president of the association, and the tambourine laid on a gentleman's head, the speaking trumpet at the same time resting on a lady's 1.p.-Report of the Hul-larat Psychological Association, Australia.

The Biography of Satan by K. Graves has had a large sale for years and the demand still continues good. We have just published the twelfth edition and are now filling orders that were on file and shall be pleased to receive new ones. Price 85 cents; Dostage free.

COSTLY ANATHEMAS.

A Catholic Priest Mulcted by a Massachusett's Court for Forbidding His Parish-Ioners to Patronize an Excommunicated Livery-Stable Keeper.

We commend the following, from the New York Herald, to those who are very fearful of the supremacy of the Catholic church over the American civil power, While it is well to be watchful against any encroachments of ecclesiastical power, Catholic or Protestant, upon our just liberty under law, it is well also to bear in mind the slow and sure increase of liberal and enlightened sentiment, in the churches as well as out, which tends to limit such encroachments and secure the just rights of all in their religious belief, and their freedom from persecution for opinion's sake. The Herald item is a telegraph dispatch from Holyoke, Mass., a manufacturing city of some twenty thousand people on the Connecticut river in the heart of the Old Bay State. Read it, and let all say: "A righteous judge, and a righteous verdict!" and take heart in an abiding faith that the world 10 V08 :---

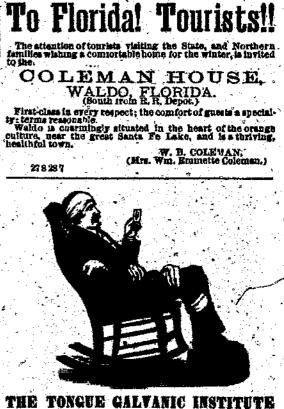
SPRINGFIELD, Mass., Nov. 10th.

The suit of Joseph Parker, a Holyoke livery-stable keeper, against Andre B. Du-freane, a French Catholic priest, for \$10,000 damages, because the latter told the people of his parish not to hire hacks of the former, as he had disobeyed the commands of the church, resulted to-day in a verdict for Parker in the Superior Court. It appears that Dufresne warned his parishioners against Dufresne warned his parishioners against having anything to do with an out-of-town French Protestant preacher, who visited Holyoke and called upon those who had al-ready heard him to acknowledge their re-pentance. Everybody did so except Parker, and for disobedience Dufresne except Parker, and for disobedience Dufresne except ber cated him and ordered the people to keep clear of him. Parker claimed that his cus-

Detroit, Mich., certifies that it completely cured him of a very serious chronic hver complaint. J. H. Sherlock, of Rochester, N Y., cartifles that i cured him of Bright's disease of several years' standing, and that he believes it to be the most valuable remedy over discovered. The samples of hundreds of other festimenials These are 97 18-14.



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