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Grants fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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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 keep 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 commonly 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 superstitious 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 excesses of heat and cold, and clouds and storms, and that they scarcely know what it is to be completely 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 America would, without a moment's hesitation, or the least misgivings, or the faintest conscientious questionings, pour themselves 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 ferrying them over. No one on either continent would ever think of raising the question whether it would be right for the people of America to emigrate to Europe. Every American would take a rational, practical, common sense view of the matter, and go at once, taking wife, children, relatives, and friends with him. If perchance here and there one should be found who opposed the movement and declared that it is not right, that to abandon the country in which God, for a purpose, had placed 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 hearts 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 be affected by them. Nevertheless many who have thus practically banished their God (Father and Mother) from the mundane sphere, have neither annihilated or disowned him 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 both 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 physical life yields us. In striking contrast with that, we are all familiar with the popular conception of the Spirit-world, or, in the enamelled language of the day, "the Summer land," where every thing is rosy, every body beautiful, 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 exceeds 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 permit 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 unanimity, tell us to stay where we are—to remain 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 another, but by husband to wife and wife to husband, father to son and son to father, brother to sister and sister to brother, and even mother to child and child to mother. And furthermore 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, diseases of a mild character—such as are curable by all systems of medicine,—but also those that are of the most obstinate, chronic, and unyielding 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 contradiction—the inconsistency between the prevailing conceptions of the bliss and beauties of the Spirit-world and this determination on the part of its inhabitants to keep us out of its enjoyments as long as possible?

The deeds and works of spirits in healing and curing the sick and diseased, speak louder and plain 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 prevailing conceptions of the nature of spirits and spirit life are too rose colored for the facts, such conceptions must be surrendered. If spirits tell us not to go to the Spirit-world, but to stay here as long as we can; and if, moreover 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 fine 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 appalled 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

on the other side in the sphere of the emotions, which, as we have already shown, must be, in comparison to our condition here, a pandemonium, in which progression is so slow that it is almost imperceptible even after the lapse of centuries, and for which there can be no speedy 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 visitors 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 spirit-intercourse, 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 emotional 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 TRUTH.
Fellowship is a generosity of the soul, a reaching out and gathering of the affections. You cannot have it unless you have reciprocal affections. You cannot have a fellowship of anger; you cannot have a fellowship of injustice; you cannot have a fellowship of tyranny. Fellowship must rest upon 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 structure 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. If 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 consciences somewhere to stand; give it the power and authority to say "ought" and "ought not" fill men with love and brotherhood.

Everywhere 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.

DRIFT—IMMORTALITY.

Everywhere there is some sense of God, some sense of immortality, some sense of worship, something that leads mankind to bow down before the great and the high, and to feel reverence, through 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 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

and truth and fellowship; and in this our fellowship relates us to all that has been, and prophecies 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 humanity and liberty, whether it be caught up by Washington or sung as we "Marched Through Georgia." It is

THE MELODY OF HUMANITY.

And somehow this fellowship is a prophecy 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 liberty 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 life—set in harmony with eternal principles—Oh! no, my friends! Fellowship means immortality! The home on earth means the home in the sky; truth on earth means truth up yonder; life beginning means life continued! 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, taught the education and discipline of all virtue, goodness, and God, shall find themselves in that fellowship of eternity, shall find themselves with God, who is light; and there will be no night there!

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. Edgerton:—No cause can ever succeed, no cause ought to succeed, which has recourse to anything savoring of dishonesty or unfairness; and the cry recently raised by some so-called 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 immoral 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 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 itself liberal, such silly finge calling the Bible as one of the resolutions passed at Cincinnati contained,—a resolution which seemed to place the Bible on the same footing 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 indiscriminately by some "liberal" whose natural proclivities thus found a congenial task, and misnamed the *Bible Abridger*, whose worse obscenity is contained in its name of contents, gotten up by a "liberal" a reformer! I was brought up to be a believer 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 far as obscenity 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 it in scurrilous writings misnamed "liberal." I left it, as every honest and purblind liberal has left it, because of its inconsistencies and incompleteness; because it did not teach me the best that I knew, the highest purposes that life suggests. I did not leave it because of my hatred of the good

there was in it, but because I found some things that were false and dishonest in its teachings. But I hate falsehood, dishonesty, and impurity 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.

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 meant as the record of facts,—no more, no less.

Freethinkers who howl 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 truths underlying liberalism which must make it odious the misrepresentations of these, its worst enemies. SARA A. UNDERWOOD. Theodike, Mass.

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

Powerful Spiritual Manifestations.

By B. F. Underwood, in the London Spiritualist.

The following notes of sitting, which took place a short time since with Mr. Rita, may prove interesting to your readers.

The circle consisted of Mrs. and Miss Falkner (at whose house the seance took place), Mrs. and Miss Arundale, Monsieur and Madame Colomb, and their daughter. The medium was held throughout the whole of the seance 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 making sundry jokes in his usual lively 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 intelligence 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 seance 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.

While all present were examining a piece of paper on which Charley had written, something apparently flew past on 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 Falkner had seen there when she lit the candle after seance. It is a fact to be noticed that the pen-wiper 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 seance to all present, and Madame Colomb, who, although a believer in the truths of Spiritualism, had never been present at a physical seance, expressed herself convinced of the presence of a power separate and independent of the medium.

The following case of reliable dreaming is reported by the Bridgeport (Conn.) *Forwarder* 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 Bridgeport, earlier in the day, both he and his companion had pulled out their watches and compared them with the clock at the hotel; but this was worth nothing as an indication for finding the lost property, as they had tramped a weary round since then. On the following night he dreamed that a couple of birds, which he was unable to name, were perched on a tree in his yard, and that he saw them take a look at the watch. He awoke at once, and he now in his watch, and he found it lying near it, just as he dreamed, and he found the missing watch at once."

Spiritualism—Clear the Way.

To-day, October 30th, 1879, a friend remarked, "Perhaps the best way to get the best of the matter is to get the best of the matter..."

The editor remarks, "Here our critic would have us direct our observation to the realties and skip the phenomena..."

"We deem it, as not scientifically proven, the assumption that science has any scientific 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 think that is also correct. And if opportunity is given to trace that science, we shall see exactly what Spiritualism is—just what causes the phenomena..."

Our editor, Mr. Bundy, walks the theological or spiritual rope with great precision. He says: "Primary and unprovable truths are at the foundation of science, and are mere inferences..."

Does that statement commend itself to our understanding as true? Mere inferences, the foundation of sciences? Put the word theology where he puts the word science, and it would have a different look..."

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 people and bluff off every thing to the contrary...

Our editor says—"I was always taught that it is the best of science that it does not attempt to get at the realities behind the phenomena..."

to but one phenomenon of the kind that applying to the mind and other faculties...

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...

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...

"All demonstrated conclusions rest on unprovable convictions." This seeming reckless statement hardly needs notice but for definitions...

Next, our Editor says: "To reject unprovable convictions is to debar us from taking the first step in science..."

Is that so? Suppose I wanted to take the first step in the science of music, or chemistry, or anatomy, what unprovable conviction, if rejected, would debar me from taking that step?

Then our Editor says: "There are no physical assurances that human beings around us are animated with conscious intelligence..."

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...

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...

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..."

young some suffering from consumption, come from dyspepsia, some from scrofula and other diseases, all joining hands, pumping and driving for spirits to come and inhabit them...

"Are All Human Souls Immortal?"

To the Editor of the Religio-Philosophical Journal: A friend directed my attention to an article written by J. Murray Case, and published in your JOURNAL of Oct. 6th 1879...

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...

But, having fixed immortality in his theory, as a result or reward of certain obedience, Mr. Case says: "It is the brain that makes the intellect, and I will further add, it is the intellect that confers immortality..."

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...

Mr. Case informs his readers "that creatures have been born with human parents on the one side, and animals on the other," etc. I am ignorant of any such "fact..."

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..."

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 immortal soul..."

In closing his article, Mr. Case presents what he is pleased to term "an unanswerable argument." It seems that there are "wandering, insane and erratic spirits that come to us from the other side..."

What he is pleased to term "an unanswerable argument." It seems that there are "wandering, insane and erratic spirits that come to us from the other side..."

enjoy the thanksgiving of a conscience at rest. Cairo, Ill.

Thanksgiving and Prayer.

Year after year our rulers set apart a day for public thanks and praise, and each time I question the benefit of such a day...

Our little ones are bright and rosy, 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...

Many, many happy homes have been made desolate, and others in our plentiful land, have never known anything but poverty, misfortune and affliction...

This day of praise has a tendency to instill 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...

Are we, then, to understand it has "pleased" the Almighty to victimize His children? That He has been revelling in human torture the last half year, and now expects us to love him for his monstrous deeds?

Love a God who tortures the good and innocent, else in what way have we now "voluntarily" not by righteousness, nor because we are righteous...

Alas, we know too many trusting hearts that appealed for mercy, but found it not; that the virtue of prayer was tried in faith and hope by thousands who tried in vain...

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...

enjoy the thanksgiving of a conscience at rest. Cairo, Ill.

Harmonical Standard.

Once more we are endeavoring to gather together the discordant flock of sheep. For a season or two years they have been estranged and scattered among the barren rocks and rugged crags...

The spirit, I repeat, is the true shepherd. He (or it) speaks only in whispers. Stop and listen! You can hear the voice of intuition only when you are tranquil...

The air is laden with 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...

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...

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...

Do you also hear and heed the voices of the immortal spirit? Do you cheerfully respond to the shepherd's call? Out upon the beautiful fields of truth you behold this horrible war. Brother against brother over the dead and dying god of materialized Spiritualism...

Judge Edmunds, 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..."

Such a mode of reasoning in the olden time, but he will also find an abiding condemnation 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 beauty—their sublimity at times—and the uniformly elevated tone of morals which they teach...

Religio-Philosophical Journal

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

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CHICAGO, ILL., NOVEMBER 29, 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 best intentions to give to the public the report of your "agent" in the case of Mr. D. M. Bennett.

1st. Never having met Mr. Bennett, and knowing nothing of his private character, I have never on any occasion endorsed it, nor have I ever based the demand for his release upon his reputation as a good man or a good citizen.

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.

3d. If Mr. Bennett is guilty of the crimes with which your "agent" has charged him, evidently it is our duty to secure his release from imprisonment on the false charge, that he may have a fair trial on a true one.

4th. I confess I have little confidence 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.

5th. 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.

6th. 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."

gand to the marriage system itself. As it exists 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.

ELIZABETH M. F. DENTON.

Wellesley, Mass., Nov. 5th, 1879.

1. The government has not "threat" any question upon our attention. The facts are these. The United States courts decided that "Cupid's Yokes" was an obscene pamphlet.

Such being the case, it follows that Bennett has no issue with the government. He willfully and defiantly violated the law, and is taking the penalty.

Bennett's course shows a plan of action by which he made use of Comstock and a United States court to work up a case of sham martyrdom, for the purpose of getting money.

We do not want him kept in jail any more than we do any man. Our sympathies are in favor of freedom for all. But if man will commit offenses against society, society has the right to protect itself.

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 justice.

It is said: "When the fountain shall have been cleansed 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.

3. 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.

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."

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 Mrs. Denton, like Horace Seaver, is worried, too, because the work was advertised as done by an "agent" who did not give "his name."

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.

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.

And Mrs. Denton stands by him. But she speaks only for herself, and we remember with satisfaction that her husband, Prof. Wm. Denton, some few years since refused to speak on a platform that welcomed free-lovers.

A Vermont Lady's Criticism.

Mr. Bundy's method of promoting the cause of Spiritualism, so called, has been warmly commended by many individuals in the columns of the JOURNAL, and as people are liable to be misled by the reports of such writers, I feel for me to address some words of caution and friendly remonstrance also.

Mr. Bundy proposes to put five hundred dollars into the hands of a person named to pay expenses at Terre Haute, if certain specified phenomena occur, and Mr. Francis Goodard offers to give one hundred dollars to Mr. Pickering if she will materialize within his cabinet, or if a materialized spirit appears there.

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 the ex-church member to the other extreme,

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.

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!

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?

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?

Our correspondent's criticism on the proposed test-séances at Terre Haute and Mr. Goodard's proposal to Mrs. Pickering, have no force, and her comparison is not pertinent; when, however, she says: "The exponents of a good cause ought to have clean hands and pure methods to command respect," we say Amen!

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.

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.

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.

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.

Read his confession in his own words as copied from his Truth Seeker:

..... In taking a retrospect of the last 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.

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 Jehovah 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:

..... "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."

In another interview Col. Ingersoll 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 he seeks to give a special interpretation to certain damaging phrases, but he does not make his case better. His defense, except to those who think no defense is needed for such conduct, will not be acceptable, and his explanation is without point or force.

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.

With reference to an article published by the "Rev. 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.

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Angel of Light.

BY G. W. BARNARD.

An angel stood on a fleecy cloud. That slept in heaven's blue— With a voice of sweetest love endowed, And words like pearls of dew. His face shone bright as the noonday sun, His raiment pure and white— A radiance of his features ran, Of pure angelic light. His thoughts like glittering diamonds sped, To earth's enshrouded zone— The darkness grim like a phantom fled, And light supernal shone. 'Twas a light divine, whose ray is truth, To bless man's dark estate— From a light of love for age and youth, From Heaven's shining gate. He left his home so far from earth and bright, Far from earth's dark sphere— He came on the wings of love's delight, Man's drooping heart to cheer. Until now the world was draped in gloom, While hope from man had fled, And the shade of superstition's doom O'er all the nations spread. But now the beautiful light of truth Streams round the darkened earth, Like the joy of ever blooming youth— On this day had their birth. To look upward now man soon began To gaze in awe and joy— Who was like a new setting sun, That shone to make man free. A glory came from the land of the sun— The summer cloud passed by— But soon came back for the shining one— Left waiting in the sky. Recatch the sweet anthems 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 realm of the blest, To the land of the bright and true— From a world long by sorrow oppressed— Now so joyous and bright! When he had reached the radiant shore, Angels welcomed him with joy— With songs of rapture, they all sang o'er That rose to heaven's dome. He left his home of light for awhile— Sat 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, I intend to pass the winter North. I came here a month ago, to place my boys at school, and I am glad to say that I find this school all I had hoped, and what it is fully called, "A home school." Your readers are all familiar with the name of Belle Bush, heading as it has done, in our spiritual literature, so many ennobling sentiments of loving purity, and her life bears testimony to every line she has written. Those in the school, each boy and girl, seem to have an object in life, and Miss Belle is the central sun of the system, absolutely idolized by her pupils, and making the most arduous labor a pleasure. She receives a large number of letters, 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 years. Miss E. Bush is superintendent of all domestic arrangements, and I am certain that if our spiritual friends could place their children and grandchildren in the hands of this woman, they would be well cared for. I will mention in the hope of benefiting children of good parents, the fact 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, give to the whole range that circles Bellevue, the appearance of a mountain work on a grand scale, and well does it deserve the name it bears, indicating "Beautiful to see." The dwelling of Robert Morris, of revolutionary fame, stands here still; nor does it look very ancient, save 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 everywhere I got a petition before the convention in Louisiana, and the appearance of the same in Mrs. Harriet Keating, M. D., a niece of Mrs. Clemence Loyler of New York; the other Mrs. Caroline Merriett, wife of a prominent Judge in New Orleans. We gained the insertion in the new constitution of the following clause: "All women over twenty-one years of age, are eligible to any school office in the State." This certainly shows the temper of the convention. I propose to remain a year North, and watch with close attention the active work of Northern women, and see if they 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 Spiritualism. Long since, the earnest spiritual aspirant men and women who looked to Spiritualism as an advance upon Christianity, and held to better things, began to shrink back in fear before the ghouls and vampires that seemed to infect 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 falling, 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 on clean and unclean alike. Truly it needs some fearless exponent of truth, to lay on the lash, and separate the foul from the pure, or show up the "God-speed," but ever to temper justice with mercy. I am inclined to think that we will at last discover 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 Spiritualists 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 knew that they were frauds, open and plain. God forbid I ever again see so sad a sight as the painfully expressed dismay of that good, gentle, trusting man, when the pictures were placed in his hands, and the fraud was too plain to doubt

it longer. Fortunately his faith rested on far better evidence, and his faith was firmer foundation on which to stand. No unclean beast that prowls amid the shadows of tombs, and unearths 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 spiritualist who does this, is a fraud. Of such I can feel afraid, 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 taken any step without being sure of your ground; yet he is the last man I could have believed guilty of this course, under any circumstances he might be placed. As my beloved cousin says, "With me all roads lead to Rome." I shall, I know, be cold in death and the grave dust lie on my face long ere my hopes and desires are realized. "Freedom to woman in everything." 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 the world a new and a better man, be educated to higher planes of thought, and life become a task time for preparation for eternity, instead of a carnal plane to indulge low desires and wallow like beasts, in kennels of sin that ruin both body and spirit. There we consider we are the fathers of our thoughts, where angels tread, whilst we lie slumbering 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 fervor of a friend, "Mercy and truth shall prevail, and believing you will ever strive for both I remain truly, E. L. SAXON. Bellevue, N. J., Nov. 10th, 1879.

Child Labor.

BY MRS. JULIA H. 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 (for ways suffering and have a good deal of money) endeavor to show the cause and causes for the existing evils, but none have seemed to come to the real cause, they are so engrossed with their own share of suffering that they have not (to my mind) touched the key-note. I have thought and written for years, but have not been able to express qualified that 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 almost of anything better, I must speak "dear the stones should cry out." I feel that the time has come when we must, especially the mothers, must place themselves on record, on one side or the other of the labor question; it is time we deal 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 in 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 combined; has led to not propose to go to foreign lands for examples or illustrations, or even to other parts of our own country. Chicago alone furnishes evidence enough to awaken all hearts to the necessity for immediate action. In this city alone there are over 8,000 boys and girls under the age of 16, in mills, shops, factories, stores and offices, from 8 to 14 hours a day, and that, too, in the face of a law on the statute book of Illinois, which says distinctly that every child is entitled to an education at the expense of the State, and shall have it. Children are working long hours for a pittance, 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 "such is the kingdom of Heaven," yet in this city, in tobacco factories and shops labor a over 100,000 children, in a gloomy atmosphere, 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 to the school, as a 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 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 impeded by the Great Master Mechanic, as an economizer of time, brain and muscle, has been used upon by the capitalist to employ generally, and as a crusher to send us further down the steep of degradation and ignorance—sending with every new invention or improvement, hundreds of men out to tramp, and urging the introduction of the same with the potent reason, "Why, a child can run 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 11 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 upward, do all the small work, working 25 to 35 per cent less than the men, their employer giving as his reason, that the work is faster and cheaper, is 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, and the cities are packed with a mass of pauper population. The houses are filled with children who live and work in a room so densely filled with smoke and steam, that one can not see ten feet before him. Little girls seven and eight years old carry from early morning till late at night, heavy cans of packed meat, till as one looks at their faces, they seem to want to sleep over her shoulder, being too tired to eat, and the father of the child, a shoemaker, a sober industrious man was discharged with sixty-four others, last fall by a manufacturer, to make room for convict labor, another ornament to civilized society, kept in existence by the State, and dependent voters of this free land; and the whole civilized world is in the same condition. Chicago is no worse than any other city. We need not howl about the cheap Chinese labor, while honest men must compete with the work of convicts, and the State 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. You have thought, talked and written on religion, temperance, dress reform, every political "every thing" but the children. You need not ask in a helpless way, "What can we do?" We can agitate! 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 festival, picnic or reception of any kind, that women were not foremost in the work. It does not require the wisdom of a Solomon, to show us what the wise men and law givers have so sedulously 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 a 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 cattle-slaves, more than twice as many as all the rest of New England put together. (I think the school Ma'am must have said 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 and ten years, to become a voter. Wives and mothers, dare you think of the terrible effect of child labor on the coming generations. Are the little girls with tired spirits, dwarfed bodies, and stunted intellects, fit to become mothers? Are the boys, who are used to nothing but the mill of the constant labor, fit to become fathers capable of no higher enjoyment than the saloon? Are they fit to become fathers and law givers?

How long, at this rate, will it require for our nation to degenerate into a worse than barbarous one? Our temperance advocates, here in 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, unless we first defeat 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 Babylon, 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 wages fettered stands; Men starve their Christ and bind their Savior'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 in misery in your factories, like old King Herod, you again condemn to death the Infant Lord of Bethlehem. We are rapidly approaching that deplorable condition, a morbid aristocracy, and an abject serfdom, and the many charitable hearts who exist, and who are fast becoming unendowed, 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 inevitable fruits—tramps, drunkards and prostitutes, saloons, insane asylums and reform schools, prisons, orphan asylums and penny soup houses.

Annual Convention at Binghamton, N. Y.

This the third Annual Convention of the Susquehanna Valley Association, has been the best convention ever held in this city. We were fortunate in the selection of speakers. The topics discussed were: "Bible Spiritualism," "Prayer," "Capital Punishment," "Facts and Fancies," and "The Facts and Philosophy of Spiritualism." The first of these topics was evoked that will be food for reflection for the coming year. Miss Washburn made many telling points, among which were that the pet theory of damnation should not be discarded, that we should be diligent in our efforts to show the privilege that the hereafter and the hereafter 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, and proselyte with statistics and production of the "signs which follow," and let them be damned. She cited Abraham, Daniel, Jesus, Voltaire and Paine as noted infidels! They were held to the dogmas that damn, and they lead the world toward the light of truth. She called out and proselyte with statistics and production of the "signs which follow," and let them be damned. She cited Abraham, Daniel, Jesus, Voltaire and Paine as noted infidels! They were held to the dogmas that damn, and they lead the world toward the light of truth. She called out and proselyte with statistics and production of the "signs which follow," and let them be damned. She cited Abraham, Daniel, Jesus, Voltaire and Paine as noted infidels! They were held to the dogmas that damn, and they lead the world toward the light of truth. She called out and proselyte with statistics and production of the "signs which follow," and let them be damned. She cited Abraham, Daniel, Jesus, Voltaire and Paine as noted infidels! They were held to the dogmas that damn, and they lead the world toward the light of truth. 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A DEAD MAN'S HAND.

The Noble Ghost that Caught Hold of Lady Beresford's Wrist.

The London Queen relates the following strange narration:—

John, Earl of Tyrone, and Nicola Hamilton, afterwards wife of Sir Tristram Beresford, 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 eradicate 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 stagger their former faith—or rather their former skepticism. But, though they were now separated from each other, their friendship remained unalterable, and they continued to regard each other with a sincere and fraternal, or rather cousinly, 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 most 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 1693, Sir Tristram remarked when his lady came down to breakfast that her complexion was unusually pale and her countenance bore evident 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; am as well as usual."

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

After a period of some months Lady Beresford had a son, and 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 Kibrew) 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 towards her was the most abominable and libertine, utterly destitute of every principle of virtue and humanity. To this her second husband Lady Beresford 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; "I have 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 Beresford she sent to put off her company and at the same time to request Lady Betty Cobbe and her son, of whom Sir Tristram was the father, to come to her apartment immediately. Upon their arrival she desired her attendants to quit the room. "I have something of importance to communicate to you both," she said, "before I die, for my end is not far distant. Lady Betty Cobbe, are you strange to the friendship that always subsisted between Lord Tyrone and myself. We were educated under the same roof in the principles of Deism, when the friends into whose hands we afterwards fell endeavored to persuade us to embrace revealed religion; their arguments, though they failed to convince 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 whichever should die first would, if permitted by the Almighty, appear to the other to declare what religion was most acceptable to Him. Accordingly one night when Sir Tristram and I were in bed I waked and discovered Lord Tyrone sitting by my bedside. I screamed out and endeavored to awake Sir Tristram.

"For heaven's sake, Lord Tyrone," 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 rendered 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 infidelity, 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 a 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 reality." "You shall," said he; then he waved his hands, and the bed curtains, which were of crimson 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—awake 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 I, "I may doubt it; though waking I could not imitate your handwriting, asleep I might." "You are hard of belief," said he. "I must not touch you; it would injure you irreparably. It is not for spirits to touch mortal 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 shews shrunk up—every nerve withered! "Now," said he, "while you live let no mortal eye see that wrist! It would be sacrilege." She stopped; I turned to him again, but he was gone. I 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 rose and dressed himself as usual without perceiving, or at all events without noticing the state in which the curtains remained.

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 curtains, as I imagined their extraordinary condition would occasion many inquiries, which I wished to avoid. I then went to 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 instantly observed my confusion 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 preceding Thursday at the hour of 4; at the same time I entreated him to drop all inquiries concerning the black ribbon. He delighted ever 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 arrival, armed with the sacred principles of Christianity. I can meet the king of terrors without dismay and without a tear to bid adieu to the regions of mortality forever! When I died I wish that you, Lady Riverston, would unbind my wrist and let my son with yourself behold it."

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, Sir Marcus Beresford, as had been predicted, on growing up to manhood married Lord Tyrone's daughter and heiress, Lady Katharine La Poer. In due course of time he was created Earl of Tyrone, and his son was afterwards created 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, together 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 youngest daughter 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 1826. There was formerly an oil-painting of the heroine of this story in Tyrone House at Dublin representing her with a black ribbon bound round her wrist, but this was lost in the transmission of the contents of that mansion in Curraghmore, Lord Waterford'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 Glawley; that she was born in 1693 and married Sir Tristram in 1692. It was at the house of her sister, who had married Sir J. MacGill, now the seat by inheritance of the Earl of Clanwilliam, that the mysterious circum-

stances above related is said to have occurred, and the very room in which the appearance 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 Earl 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 future of the tropics, the fact must be admitted that the present is in many respects less re-colored. Many causes have contributed to heavily handicap the Spanish American States in the great race of civilization. With superior advantages at the start, the Spaniard has miserably failed to keep pace with the Anglo-Saxon. Nothing is more sorrowful than that failure, and no study more painfully interesting than the search for the reasons thereof. It furnishes an illustration upon the general mode, of the action that it is the first step towards the beginning of a new era. It was the conquest of the Spaniards of the Far East, upon the Spanish coast, and their subsequent career of steadfast effort and endurance, with the contemporary career of conquest and occupation by the brave subjects of their most Catholic Majesty of Spain, the results of no two great events in the world-history could be more widely different. On the one side we are inspired with respect and loving veneration for the homely virtues of independent steadfastness, of love of freedom and of equal justice; on the other we are dazzled by the splendor of brave achievements, only to shudder at later atrocities of unbridled lust and unscrupulous ferocity.

Let us for a moment compare Miles Standish with Hernando Cortez, or Francisco Pizarro with Hendrick Hudson, and trace the wide divergence of their influence. All, in their different ways, were brave men, united with the sacred chivalry of the old undaunted heroism, but while at the start the foundations were being laid for the present unrivaled greatness and power, at the south the seeds were sown which have ripened into a plentiful harvest of anarchy and misrule. On 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 darkness. Think of what might have been, if the same spirit had been in the ascendancy here as there. Reflect upon the rapacity that stains the record of early Spanish discovery, the dark hue of crime and cruelty and horror that runs through the otherwise brilliant historic web, and imagine how changed all might now appear, had the humane 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 enduring, and so worthy the tribute of undying admiration for all save their unscrupulous 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 heinous 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 civilization, while the future is always before us, with its glowing morning horizon, to lure us forward towards the final day of harmonious 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 alike miserably to retreat 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. Even men will subdue the free earth under the free light of the sun, free thought will seek free utterance, free souls will rejoice in free inspiration, and the glorious era of universal emancipation from the dire effects of former errors and crimes will come.

T. R.

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 "contrabass" the company was informed, were very ancient, and the music would represent the march and approach of two hostile armies, the storming of the walls of a city, and the defeat of the evening; the music was majestic and grand, just what might be expected from a proud barbaric race, bent on deeds 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 conflict; whilst the battle was raging, came the distant sound of thunder, which became clearer and clearer, until the war of elements brewed 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 thunder-dying away in the distance, fainter and fainter, with now and then a slightly 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 over 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 lap.—Report of the Hurler 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; postage free.

Developing of Mediumship.

To the Editor of the Religio-Philosophical Journal:

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. Bessie, and myself thought we would "pull up the curtain" at the first sitting. Bessie called into a coal-train, and at other sittings he 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 respiration) entered into a trance, and breathing ceased. He was noticed smiling. After 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 asked what he saw, he "wished that we were all there." His muscles then became rigid; he slid 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 first saw 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 hands toward him. He then commented 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 ceased.

Mr. Graver is twenty-four years old and is clerking in a large wholesale drug store here. Before sitting the first time, he asked 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 borders if the sittings are continued here. B. W. H.

Lincoln, Neb. To the earnest questions of our correspondent we reply, that really and truly of such sittings, 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 influence very much resembles 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.

COSTLY ANATHEMAS.

A Catholic Priest Muted by a Massachusetts Court for Forbidding His Parishioners 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 moves:—

SPRINGFIELD, Mass., Nov. 10th. The suit of Joseph Parker, a Holyoke livery-stable keeper, against Andre B. Dufresne, a French Catholic priest, for \$10,000 damages, because the latter told the people of his parish not to hire horses 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 having anything to do with an out-of-town French Protestant preacher, who visited Holyoke and called upon those who had already heard him to acknowledge their repentance. Everybody did so except Parker, and for disobedience Dufresne excommunicated him and ordered the people to keep clear of him. Parker claimed that his cus-

tomers all left him, and that his business was broken up. Witnesses testified that before the priest's injunction they had employed Parker, and that afterward they gave up doing so. His daughter testified that the priest refused to baptize her infant because it was brought to the church in Parker's hack, and the plaintiff himself swore his business fell off one-half in consequence of the priest's hostility. Father Dufresne testified that he had authority as a priest to forbid his people to have dealings with any excommunicated member of the church.

Judge Bacon's charge to the jury was explicit as defining the extent to which ecclesiastical authority can go, in threats and intimidation, upon subjects when such threats and intimidation undermine another person's business. He charged that the exact words of intimidation alleged in the complaint must be proved, and if these words were uttered only as threats they were to be considered as malicious in law, and if uttered in fact as malicious in fact, and they entitled the plaintiff in either case 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 forbade the customers of the plaintiff from being brought to the church on the plaintiff's hacks he did not exceed his ecclesiastical authority; but if, after the excommunication of Parker, he prevented the employment of his hacks 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 existence that attempted the injury of any man's business.

Before the charge counsel for the defendant offered exceptions to Judge Bacon's anticipated rulings to the jury, but they were not dwelt upon nor allowed, because conflicting 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 \$3,432.

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, unexpected 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 is great virtue." Rev. G. 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 Detroit, Mich., certifies that it completely cured him of a very serious chronic liver complaint. J. H. Sherlock, of Rochester, N. Y., certifies that it cured him of Bright's Disease of several years' standing, and that he believes it to be the most valuable remedy ever discovered. These are samples of hundreds of other testimonials. 97-13-14.

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