

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 equatly familiar with the com-monly conceived ideas of the superlative pur-ity 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 ac-cidental 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, be cause 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 er. ses of heat and cold, and clouds and storms and that they scarcely know what it is to be com pletely free from bodily pain and suffering, while their minds are so constantly burdened with cares and anxietles, 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 perpetually slive 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, of the least misgivings, or the faintpeople of America work, which a mean a mean and a series of the least missivings, or the faint-est conscientious questionings, pour them-selves through every available channel into the continent of Europe, and the people of Europe would do everything to facilitate their passage and to perfect new methods of ferry-ing 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 Ameri-can would take a rational practical, common sense view of the matter, and go at once, tak a ing wife, children, relatives, and friends with him. It perchance here and there one should be found who opposed the movement and do-clared that it is not right thus to abandon the country in which God, for a purpose, had plasted them, es 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-

far when given as it is, not merely by one stranger to another, or by one friend to an other, but by husband to wife and wife to husband, father to son and son to father, brother to elister and stater to brother, and even mother to child and child to mother. And furthermore the people of the Smirit 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 gure 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 R 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 persever ance and a patience which knows no limit They often seem to hold the hopelessly dis eased patient in the body long after the doc-tors, the relatives the friends, and even the patient himself honestly believe that the sooner death comes the better. How can we reconcile this contradiction-

this inconsistency between the prevailing con-ceptions of the bliss and beauties of the Spirit worldtand this determination on the part of

its inhabitants to keep us out of its enjoy-ments allong as possible? The deeds and works of spirits in healing and curing the sick and diseased, speak louder-and plainer than any amount of mere words and plainer than any amount of mere words and theories, even though they come through mediums or from clairvoyants. Such deeds and works are stubborn, unyielding facts; and and works are stubborn, unyielding facts; and if they come in conflict with mere words and theories, the words and theories must give way to the facts. Therefore, since the pre-vailing conceptions of the nature of spirits, and spirit life are too rose colored for the facts, such conceptions must be surrendered. If spirits tell us not to go to the Spirit-world, but to stay here as long as we can; and if morrover they put every obstacle in the way of our g-ing, we may rest assured that it is not because God (Father or Mether) does not want is 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 appointed length of time, but simp-ity because we would be worse off there man 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 ahed our emotional nature, we come up d

ellowship of Lyran 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 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 plank athelsm. Why, my friends, were it possible for the men to succeed who want to banish from the human many 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 undersaine the eternal distinction between right and wrong; were it possible for the men who are trying to break down law, or that on which the whole rests, to succeed, then you would find, instead of that broad / liberty which they expect, that the whole struc-ture would collapse in ruin about them. You cannot,

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

DEITY-IMMORTALITY.

DEITY-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 between man, who, in his low state, worships an idol, and him, who worships in the a grand cathedral, is this same difference, one in degree and not in kind. Thus you will find, my friends, wherever you may go in the wide world, in wratever race or nature, something that will make you feel you are in dompany with a fellow fing, 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 flod

bule-as "a practical proof of this fellowship," as Dr. Thomas fitly shid.

The Alleged "Obscenity" of the Bible. (From the Index)

Mil. EDITOR :- No cause can ever succeed. no cause ought to succeed, which has recourse to anything savoring of dishouesty or unfairness; and the cry recently raised by some 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 im-moral in intention while perhaps not really obscene in words, and to foist such trash upon the public under the cloak of freethought, and are accused of obscenity, should be no reason why so many unthinkingly echo the cry of these mischlef 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 fruths which have made liberalism a power in the land to believe that it will emerge from this its time of trial all the stronger and braver because of its struggle for 'life, and with power to give new hope and courage to a waiting world

Because I thus believe, I am sorry to see in-corporated into what should have been the dignified proceedings of a convention calling itself liberal, such silly fings against the Bible as one of the resplutions passed at Cincinnati contained, a resolution which seem-ed to place the Bible op the same tooting as Cupick'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 The Bible is not an obscene book, in spite of those delectable extracts huddled together indiscriminately by some "liberal" whose nat-ural proclivities thus found a congenial task, and misnamed the Bible Abridged, whose worse obscenity is contained in its table of contents, gotten up by a "liberal," a refermer! I was brought up to be a believer in the Bible, and read is for years; and I can honestly avec 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 set put into the hand sof youth to day a thousand Bibles rather than one, copy of Cupid's Yokes, as far as ob-scenity or morality is concerned. I did not leave the Church because of the obscenity of the Bible, of which I never dresmed until I read of it in scurrilous writings misnamed "liberal." I left it as creary honest and pure-minded liberal has left it, because of its in-consistencies and incompleteness; because is did not teach me the best that I knew, the highest purposes that life suggests. I did not leave it because of my hatted of the good

fingers, proving to the satisfaction of all that there was present with us an intelli-gence and a power entirely distinct from the entranced and held medium. At the same time that Charley, was speaking to those round the table, another spirit was winding up the musical box at a side table, and one of the party was continually being touched by a spirit purporting to be that of a friend, and who also beat a lively tattoo on the rung of her chair. A weight of seven pounds was carried round, also a small hand bell, and the musical box. Towards the end of the scance the onair of Mr. Colomb was withdrawn from under fingers, proving to the satisfaction of all

of Mr. Colomb was withdrawn from under him, passed over the heads of those present, and placed on the table-a fear that would and placed on the table—a fear that would have been difficult for a spirit in the body to have done in /the light, for the chairs were close round the table, and Mr. Colomb's chair was placed between the table and the mantelpiece in such a manner that it could not have been moved without disturbing those at the side. Charley then gave the signal to light up, which was done, and it was then, under a good light, that the most extraordinary manifestation of the evening occurred. occurred.

While all present were examining a piece of paper on which Charley had written, which Miss Falkiner had seen there when she lit the candle after seance. It is a fact she lit the candle after seance. It is a fact to be noticed that the penwiper came from an opposite part of the room to that in which the medium was standing, and through his agency its flight would have been impossi-ble. Thus ended a most satisfactory seance to all present, and Madame Colomb, whe, although a believer in the traths of Spirit-ualism, had never been present at a physi-cal scance, expressed herself convinced of the presence of a power separate and inde-pendent of the medium.

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The following case of reliable dreaming is reported by the Bridgeport (Coon.) Farmer of the date of October 18th: "Horace Wedge, of Long Hill, Bridgeport, went out shooting recently, and returned at night, after a tramp covering several miles. After his return home he put his hand in his pocket for his watch, and found it was missing. He then remembered that at Step-ney Depot, earlier in the day, both he and his companion had pulled out their watches and compared them with the deput clock t but this was worth nothing as an indication for finding the lost property, as they had tramped a weary round since then. That or the following night he dreamed that he are run east of Long Hill, where they had hilfed a couple of birds, and so vivid was the dream id so vivid was the ble of birds, a

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Spiritnalism-Clear the Way.

To-day, October 29th, 1879, a friend re-marked, "Perhaps the editor will stand the test. No barm in trying." I had inferred the contrary-that the editor's unwarrant-able statements meant bluff, so I had given up the JOURNAL as a bad erg. The friend pointed out the following, and remarked. "Take him at his word."

"We believe that Spiritualism. In order to make good its claims, must prove to an absolute certainty by scientific methods that the phenomena are of spirit origin."

that the phenomena are of spirit origin." Agreed on that premise. Seemingly, our editor ignored the sci-entific method in his remarks on a recent article from me. Unless the scientific method is 'mdarstood, there can be no use in at-tempting to apply science to Spiritualism. Professions of science and spiritual log rolling over it, is like crumping a flower, then proclaiming its classification by guess. Will our editor allow the field to be cleared for the proper application of science? Yes or nay, as he pleases. As a class, editors do not stand criticism well-not so well is cor-respondents generally.' Habitual show of deference leads them to claim it, often to an extent incompatible with truth. We an extent incompatible with truth. We shall see.

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

the assumption that science has any sci-entific test whatever for a religion."

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

a religion, if ba chooses to. The editor says, "Spiritualism is not a form of religion, it is simply the science of

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

Our editor, Mr. Bundy, walks the theolog-ical 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 infer-ences, the foundation of sciences? Put the word theology where he puts the word science, and it would have a different look. Just what is known of a thing makes up its science, and what is pot known is not science nor scientific. If we describe sn ox as having but one tail, we are scientific; but if we infer from a story nine more tails, and describe the ox as hay-ing ten tails, we are unscientific, violating, the science of zoology. It would be a curi only if any one could show us a science founded on unprovable truths or mere in-If we could see its foundation hences. that would prove it. If we could by sup plements to sense, or in any way bring its ioundation under observation, that would prove it: but if we could get no observa-tion on it, then what ! How could we know. it was there ! We might inter it from the noon of any thing else, but that would not put it there as foundation for science; and if unprovable, how could we know it was true? A thing that nobody can prove is generally regarded as false. An unprovable truth would be something new. Our editor talks about consciousness going beyoud knowledge; but could consciousness address itself to us beyond our knowing it i It beyond knowledge how could we know it? But it us see if upprovable things lie at the foundation of science. Science does not regin aby where only on its foundation. How shout music? That is one science, tounded on the orderly succession of sounds, and nothing else; and we observe the sounds or hear them, and that proves it; and there fanot an inference por an unprovable thing about music. How about Chemistry founded on the observation of two, things uniting and resulting in a third differing from either of the two? Not a thing shout that is inferential or unprov-able. How shout arithmetic founded on numbers? Not a thing inferred or unprovable in the whole science, and the same is true of every science known to man. I guess Mr. Bundy wanted to beg science into company with Spiritualism and theo-legy. It cannot be done, because Spirit-ualism assumes the spirit to account for the phene mens, and science has to know, and not assume, or there is no science about it. hot assume, or there is no science about he Astronomers, persons, assume a great many things, and so do philosophers, and they have for g and doshtful discussions like oth-er people; but nothing they assume, nothing doubtful enters, to make up the science of awares. "O. Tewnsburg," "O. Tewnsburg, astrone my or any other science. Only what is known makes science.

to but one phenomenon at a time, and what, applies to that applies to all other phenom-ena; and our editor gives a "ochind" and "realities" distinct from the phenomena, so any phenomenon illustrates the absurdity of his remark. Take another illustration, a lighted candle. Now, radically, there are but two things known in the world, materi-als and their phenomena, and a phenomenon is something going on something moving. So I use the word, and the spiritual phe-nomena are all something moving, all physi-cal motions; and physical motions don't hide themselves, nor their daines; so I guess we can get behind them, just as Franklin get behind the lightning. The blaze of the candie is its phenomenon, a compound mo-tion, just like your grandmother's ghost at the wickst. Now, our editor signifies that he was always tanght that aclence never at-timpted to get at the realities behind that blaze (the knows better himself) but addence has gone behind that blaze, it found of the candle; and, instead of finding a God or an angel there making it blaze, it found the degree of heat required to ignite the candle and melt the tallow, and the oxygen but two things known in the world, matericonstituents of the tallow, and the oxygen constituents of the tanow, and the oxyten uniting with them, resulting in the phe-nomenon. The science of Chemistry has done that. Then why tell us science never attempts to get at the realities behind the phenomena? Does Mr. Bundy wish to de-terus from pushing science behind the spirit phenomeus, fearing like the silver smith of Ephesus that we will find something there that will displace his angels? I guess not. Our editor instructs us that "all science rests on axioms." We have seen just what the sciences do rest on-things observed and known, and not on axioms. But, as axioms are often quoted for science by the. unscientific, I wish to clear this point. The

unscientific, I wish to clear this point. The ology rests wholly on axioms, so to receive, them as authority is in accord with common usage. An axiom is a short authoritative rule given out to aid learners. The rules of arithmetic are axioms; but the science is founded on numbers. The multiplication table is a table of axioms. Six times dive is there that is an axiom but it is only the thirty -that is an axiom; but it is only the expression of the count of five six times over, to aid the learner. All axioms, if they are scientific are true, and in no case an inference; but when we come to theological axioms they are fundamental, and are al-ways inferential, and never known to be true. "He that believeth on me though he were dead yet shall be live." That is a the-ological axiom given out to ald learners, as-suming to tell them how it is practicable for us to live again after we are dead-by be-lieving on Jeaus-not known to be true, because no instance of the kind has occurred by observing the axiom. Jesus inferred the sxiom from his mother's Gabriel story, which instructed that on certain conditions, the achild ale would have, would be the son of the highest, the only begotten of the Maker of the universe, with all power given unto him, to fulfill all he saw fit to promise. Mary submitted to the conditions, and Jesus believed he was that child Gabriel promised. So he inferred his right and ability to fuifill the axiom promising everlasting life to all who believed on him, and so he uttered the axiom; precisely such are all theological-axioms-inferred from stories told and be-"All demonstrated conclusions rest on un-

provable convictions.

This seeming reckless statement hardly needs notice but for definitions, All sciences are demonstrated conclusions; and we have seen what they rest on. Not on un-provable convictions surely. A conviction is simply an accession to faith or belief, an item believed, and not known-convinced. Next, our Editor says: "To reject unprov-

able 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 chemis-try, or anatomy, what unprovable convic-tion, if rejected, would debar me from tak-ing that step? Tell it, and Spiritualism is outdone by the meaning of a word. Appar-ently the more unprovable convictions are ently the more unprovable convictions are rejected, the faster and easier we get ahead in science. An unprovable conviction is a prejudice always. If a person believed or was convinced that the moon, was a great cheese, that would be an unprovable conviction; but I guess he would not make much headway in studying the science of the moon as long as he held on to that conviction. Science rejects all unprovable convictions, as fast as they are found out to be such; but if Spiritualiam or theology rejected all unprovable convictions, there would be noth-ing left of them, and I guess that is what our Editor was thinking of when he wrote that axiom. Then our Editor says: "There are no phys ical assurances that human beings around us are animated with conscious intellience ' 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 everything to the contrary sort of assumed authoritative statement to arouse the spirit of marvel, like, "By me God made the world;" but that seems hardly credible. Col. Bundy must have been a medium just then, and somebody beside himself wrote that statement. How ill it with a great, nice house? That is physical in all its parts; and it gives assurance of something. I guess it gives us assurance that the builders were intelligent enough to build it, and that they were con-scious too of what they were doing, for with out that no such house could be built, so the house assures us of that conscious intelli-You know Jesus said, every one born of the spirit was just like the wind, you could hear it roar but could not tell whence it came, nor whither it went. I guess that is so; and my conclusion is, that it is not best to follow the spirits too far. The wind and Spiritualists are just a little uncertain, and they are apt to make people so almost upa wares.

young, some suffering from consumption, some rom dyspepsia, some from scrofula and other diseases, all joining hands, perspiring and waiting for spirits to come and inform them of the most trivial worldly matters. Like at-tracts like Is it strange, then, that obsessions result, and that a subject fraught with the most hely and vital importance is brought intomost holy and vital importance is brought into-contempt? If it were possible for Spiritual-ism to be put down, it would have been con-summated long ere this by the impostors and . barmacles that cling to it . Spirits and spirit-nal mediums are to be tested and tried by our reason and hest judgment. There is a mark-ed distinction to be made between Spiritual-ism and mere Spiritism; the former is uplifi-ing and redemptive; if relates to God, the re-ligion of the New Testament and the proofs of a future existence. The latter, to mere in-tercourse with all kinds of spiritual. tercourse with all kinds of spirits."

"Are All Human Souls Immortal ?!"

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

Mr. Case states: "Immortality is not a precious gift to all mankind, but can only be obtained through obedience to God's laws." He has omitted to indicate the na ture or extent of the obedience required where the laws mentioned are to be found and whether or not the obedience is to be perfect. If the obedience is to be perfect and full in intention, act and life to all God' laws, then who shall obtain immortality If imperfect obedience is meant, then who shall declare the degree of obedience neces sary, and draw the line upon which immor-tality may be obtained 1. Who has the right to speak authoritatively upon this subject ?

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

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

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

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." Where is the proof? Proof, not rumors, gossip or hearsay, is what is required in these days to establish scientific facts But grant the fact for the purpose of the argu-ment, what of it? If "the brain" is there to make "the intellect" that confers immortality, it will fit into his theory nicely. Would be deny that the dog in question with the man's intellect may not be immortal according to his (Mr. Case's) theory ? But it seems, after all, that it is neither obedience, nor intellect that confers or attains immortality, for Mr. Case says: "The human, so-called, that murders his own child, is not better than the animal that will die to protect her offspring. The brute that will beat a faithful horse, is less human or deserving of immortality than the animal that serves him." In these cases the animals are better than the men; that is, I presume, they have more humanity in them, or have obeyed the laws of God more fully. But they are not immortal. They are not re-warded according to their "obedience," with a crown, a palm leaf, and a harp. They have less intellect; though if the intellect onfers in mortality, they are more deserv-ing of it than these brutal men by converse of the passage cited. Hence, it is neither upon obedience nor intellect that immortality depends. Mr. Case argues against the assumption of immortality for all animal life, on the ground of a ridiculous conclusion that must follow, and, hence, is "compelled to draw a dividing line between the mortal and immortal soul." There is logic for you! Grant-ed that the conclusion is irresistibly ridioulous, where is the logical necessity to have a soul of any kind, much less two classes of souls, follow from the premises f Between the proposition be rejects, "That every in-sect, fish, and reptile, which have lived in the remote past, are now of are destined to become Gods in wisdom and knowledge;" and the one he accepts, "That all embodiments, whether members of the human family or belonging to the lower order of animals, which are not harmoniously organized, so as to live in compliance with God's laws, rapidly disintegrate and finally lose their identity" (in the other world) s'and be come again a part of the great ocean of mind, from which other souls will draw nourishment for their spiritual growth,"-1 am unable to say which seems to me the more ridiculous. It excites my risibles quite as much to think of the one as the other. In the first case, the frogs, mosquitoes, etc., develop into higher lives, "become gods," whatever that means; in the second case, they assist others in their spiritual growth to become gods. That is an infunediate development, this a mediate one. To me both views are inexpressibly ridiculous, But the sense of the ridiculous is not the measure of truth. . measure of truth. In closing his article. Mr. Case presents what he is pleased to term "an unauswer-able argument." It seems that there are "wandering, insane and erratic spirits, that come to us from the other aide." They are "persistent and constant violators of law, and since no law can be violated without bringing a punishment, these disobedient spirits' are constantly retrogressing and will so continue until they lose conscious-ness of their entity, when they will be for.

ever lost." They "believe in their ultimate annihilation," according to Davis in his "Di-akks." "In this, if in nothing else," save Mr. Case. "I think they tell the trath." All this does not touch the mestion raised by Mr. Case. Such proof is inserting blue to show that these "spirits" are to be destroyed, un-til it shall be demonstrated that to retro-grees is conjugated to being destroyed; that this shall be demonstrated that to retro-gress is equivalent to being destroyed; that to lose consciousness of their entity is equiv-alent to losing the entity fixelf; that the be-lief of Diakks, or of anything else, makes a thing true; that the thinking of Mr. Case, that "they tell the truth," is demonstration that they do so in fact. In the instance given by Mr. Case of "the poor inebriate who has lost all power of

poor inebriate who has lost all power of will to control his appetite, though fully realizing his doom and destiny, a drunkard's grave," a new element of human activity is grave," a new element of human activity is mentioned as regards his theory: Power of will. The man realizes his doom and des-tiny intellectually, but has not the power of will to control his specifie. "The brain" made "the intellect." What made the will? Is this power of will also a creation of the brain? Or is it something existing in an-other part, or the outgrowth of something ise than the brain ? Is there any way for the unfortunate inchriate, whose appetite is physical, to recover control when the body is cast off? Will the appetite he left yet when the physical nature in which it reofed itself shall have returned to its con-

stituent gases? In his concluding sentence, Mr. Case sava I hope to hear from abler thinkers on this subject." I want it remembered that I do subject." I want it remembers category, but simply give my objections to his views for what they are worth. Yours truly, W. G. SWAN.

Healdsburg, Cal.

Thankspiving and Prayer.

BY MRS. JACOB MARTIN.

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

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

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

This day of praise has a tendency to instil the belief of divine favoritism in the minds of the people. To those who believe them-selves the accursed, it is a bitter reminder of their hopeless condition, and those who consider themselves the blessed of God, can scarcely restrain -- "Who shall say I am not better than my fellow-men ?" Their manifeld blessings are considered proof of their own heavenly merits. I have read in late papers in their resolutions of respect these

"It has pleased Almighty God to number among the yellow fever victime our good Are we, then, to understand it has "p

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enjoy the thanksgiving of a conscience at 1'68 Cairo, Ills. Spiritualism from the Harmonial Standpoint. BY A. J. DAVIS. 10

Once more we are endeavoring to gather together the discontant flock of sheep. For a succession of years they have been estrang-ed and mattered among the barren rocks ed and mattered among the narren rocks and underbrush. They have been feeding on husks, and have been chewing dry leaves. They have walked in mire, and have drank from muddy pools. But their constant

from muldy pools. But their constant thirst is not quenched, neither is their great hunger satisfied. So the silver-voiced trumpet has sounded among the fills once more. Far away over the bleak mountains of sensuous investiga-tion, the voice of the faithful anepherd is heard. He calls aloud to the fleeing lambs of independent progression. They heed not his voice, for they have no spiritual hear-ing. They do not see him, for they have no interior sight. interior sight.

The spirit, inmost, is the true shepherd. He (or it) speaketh only in whispers. Stop and listen! You can hear the voice of Intuithen only when you are tranquil. Let the materiality of the senses depart. Go away from the showman's dark cabinets. Leave the sign-makers to those who want signs. Close your physical eyes for a season. Let fair Reason, beautiful as an immortal goddess; pronounce the oracles of everlasting truth. Let the principles of unchangeable truth sweep the chords of your higher faculties.

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

the air. - Contentions and straying multiply as the hours chase each other into the past. The good of *self*, not the good of truth - not the ruth itself - is the mainepring of all this strife, activity, and jealousy. Let the shep-herd call you to order. Obey the isomortal spirit more; follow the signs of your senses less; for the former of your interior light; while the last cover you with doubt, and with clouds and darkness impenetrable.

Spiritualism of the spirit, not this wand-ering in the wilderness of materialism, is the shepherd's lesson to all. The words of this teacher I have heard; and I gratefully, gladiy basten to his side. And as I listen I hear a multitude of volces repeating his "Come out of the darkness!" they shout from the tops of far away mountains.

"Search for truth in the light!" is heralded from lips which speak the truth. The way is straight, the gate is narrow; but weary feet can find it, and the true-hearted can enter through.

A sobbing sound is heard in the chamber of death; and weeping seems about to over-whelm eyes once so radiant with joy and whem eyes once so radiant with joy and hope. Because the sheep will not be gath-ered together. They spring over all ob-stacles. Each would be a leader of all the others. Vainly they struggle to the front. Over cliffs and crags they jump in the am-bitious zeal of youthful independents. They do not behold the fair form of truth. Prin-ciples in the spirit not the volce of persons ciples in the spirit, not the voice, of persons should guide them. Heeding the counsel of invisible persons (some of whom are wise and some foolish) they go astray on every side.

Responding to the call I am once more in the ministry. Through the shadows I be-hold the real substances which all should eat and drink. Through the surrounding gloom I behold the faintest tints of early

We have unall wind and an

'O. TEWESBURY. and only

ed" the Almighty to victimize His children ? That He has been reveling in human torture the last half year, and now expects us to love him for his monstrous deeds? Did I believe in such a Being, I would lostbe him! Nothing human has ever exhibited such wicked qualities; no earthly father ever indulged in such vicious delight. Had he done so, had any man caused one frac-tion of the misery which we are told God inflicts, we would denounce him as a fiend. We would spend our last mo cents in trying to exterminate him from the face of the earth. Could I think God capable of "pleasing" or amusing himself, by creating such plagues and sufferings as we have just passed through I would be in favor of ex-terminating him. If it be his delight to create misery, then, what indeed have we to thank him for t Can we love the hand that showers blessings on us, and at the same time pours fires of torment on others' Love a God who tortures the good and innocent, else in what way have we now fa-voritiam? Not by righteousness, for be takes the righteous to himself; nor because we are sinners, for the sinner is cat down in his wickedness. All classes have been taken, and all remain. In what, then, does exemption from poverty or death consist. In my own opinion all conditions of life can be traced to natural causes, and should we fail in this, we need neither blame or fear a Providence. God has no favorites; and the best way to receive blessings, is for us to make them ourselves. Should all inus to make them ourselves. Should all in-dividual, effort stop, we would find that blessings would become a scarolty immung all-classes. If public, prayer is practical and means snything, why do we not apply it before our trials are over? Why do we not petition God to stay his work during the time of his flerclest wrath? If he pay any attention to supplications, we should have besieged the very lieavens during the time of his great slaughter. If he do not answer our prayers, then we are only cateranswer our prayers, then we are only cater ing to our own vanity in assuming so:

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, who died with unanswered pleadings upon their line. their lips,

If God be all-wise and powerful, he can at his own good pleasure control all things. If good himself, he would rejotce in doing If good himself, he would rejoice in doing good, and in promoting universal happiness He would do none of the hideous deeds at-tributed to him. If he be finite, then he cannot and does not control the affairs of life, and abould not he praised or consured for our conditions. Let us not in ascribing too much to him, finite our own responsi-bilities. Let us not consider our work done, if we praise and exait the Greator. We have no reason to believe flattery acceptable to him. Let us pray only in the estnest effort to do good ourselves, feeling sure we will realize the efficacy of such prayer. Mot in petitions for personal favors, but in frying to serve humanity, let us serve God, and

morning light, My heart is full of gladness. A grand joy swells my soul. Spirit is des-tined to transcend Spiritualism. The manifestations of truth and love and justice and wisdom will outshine all superficial signs from darkened closets A harmonious brotherhood will hush into silence this external war of egotism. Minds will come in out of the darkness. Beautiful natures blinded with pain, whose hearts are longing for a testimony from their darlings departed, will sit down beneath the sheltering arms of the Infinite. And down into their true affections the fair angels will drop healing dews from the trees of everlasting life. Invisible hands will wave to and fro, with the gentleness of pure love; and the hot brow of the sufferer shall be soothed by the breath of celestial physicians. Internal evidence will thus supplant the evidence of the always uncertain senses. But it is written that unto those who live in the kingdom of harmony, all the good and all the truth of righteousness shall be added, even also outward signs.

Do you also hear and heed the voices of the immortal spirit? Do you cheerfully respond to the sheperd's call? Out upon the beautiful fields of truth you behold this horrible war. Brother against brother over the dead and dying god of materialized Spiritualiam, Contentions over the tricks of unbalanced minds! Away up the moun-tains you hear sounds of an approaching army. Souls of strong ones, filled with power of principles will very soon enter your habitations. Sweep out your follies, and put your bousel order and put your house-in order.

Judge Edmands, for many years Judge of the Supreme Court of New York, once re-marked: "Sad is the mistake of him who, from a superficial examination ventures to pronounce it all evil. As well, when finding r-naticism, ignorance and bigotry amongst pronounce it all evil. As well, when finding renaticism, ignorance and bigotry amongst the churches, may be condemn all profes-sors alike as wanting in charity and in knowledge; or observing, as he cannot fail to have done, how many absord creeds have fouriahed, and have faded in the Ohristian world, he may as well insist—as, alasi too many have done—that the sure religion of Christ is a farce. He will find precedents for such a mode of reasoning in the olden time, but he will also find an abiding ben-demnation of it in the after ages. It is true have sometimes heard, and sometimes heard of, vague, trivial, and absurd com-munications, but never any positively mis-chievous. On the other hand, their general character has been such as to warrant me in saying that they are eminently practical in their character, and the leasons they tare addressed to the calm, deliberate reason of man, asking from him so bild faith, but a careful inquiry and a deliberate julig-ment.

NOVEMBER 29, 1879:

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

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

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

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

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

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

GENERAL NOTES.

Ella Farman, editor of the Wide Awake and Babyland, two charming juvenile mag-

of those to whom much is given.

Lift a Little.

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

"Lift a'little, brother, lift! Heavy is the load, Weary are the toiling ones, Rugged is the road."

Well, I can do but little, yet such strength as I have, I freely, gladly give to the cause of truth, purity and progression in spirit-

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

For those mediums whose cupidity, Sove of notoriety (or whatever it is) has led them astray from honor, rectitude, righteousness, I entertain the most unbounded sympathy, in their shame, and I realize that they need, if they do not deserve, the loving and wise if they do not deserve, the loving and wise efforts of many strong "tolling ones," to lighten their "heavy load" and to smooth their "rugged road." But I can only say to them, "Go and sin no morel". Though oth-ers suffer for your errors and short comings, as they do for mine, yet nothing is surer than that effect will follow cause through all the universe; no "blood" of this or that "Savior" can prevent it; not all the "scape-goats" noy" vicarious" schemes of all time can avail for wrong doing. The only outlet from the hell into which this plunges a human being is, "Cease to do evil and learn human being is, "Cease to do evil and learn to do good." High is the mountain top of truth and righteonsness above the pit of deceit and sin into which evil practice has forced ye, but climb! oh, climb the steep ascent! Weary, rugged and toilsomé it will be, torn and bleeding will often be your feet, and woefully woundsd your heart, but with an eye ever upon the divine light at the top, climb! Here and there, along the way, will be one to "lift a little," to bind up the bleeding wounds and the replacing the way, will be one to "lift a little," to bind up the bleeding wounds, and to replenish your fainting soul with the oil of sympathy and hope. Angels are these, whether in the body or out. May you find many. Be thou one thyself to some mortal lower than thee and the act shall lift thyself higher than ought else. And at the top! Oh, at the top is the sunlight of peace! the air of truth, and the presence of God beheld in all things through the clear vision of a redeemed, a through the clear vision of a redeemed, a purified soul.

The editor of this JOURNAL, with those other tollers who have labored and are laboring in the interests of the pure principrotection.]

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

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

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

Magazines for November not before Mentioned.

The Psychological Review. (Edward W. Allen, 11 Ave. Maria Lane, London, E. C. England.) Contents: Lectures by Dr. Peebles; A Psychological Study of Shelley; The Spiritual Manifestations of Two Hundred Years Ago; Joseph Barker's Testimony; A Letter of Mrs. L. M. Child; A Ghost Story; What is Spiritualism?; Popular E7-rors and Objections to Spiritualism Ex-plained and Answered; Notes and Glean-ings, Spiritual Lyrics. ings; Spiritual Lyrics.

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

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

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

The Journal of Speculative Philosophy, for October, contains an able article on "Time and Space Considered as Negations," by Dr. Payton Spence. He treats this abstruse subject not in the usual metaphysical manner of creating a fog of words in which to conceal himself, but straightforward, clearly, and with an incisive style readily com-prehended. He makes Time and Space the residua remaining in consciousness after Matter and Mind are supposed to be anni-hilated. His argument is welf drawn, and he has succeeded in making what is usually a dry discussion very readable and leaves the reader convinced that, his conclusions are correct. The Song Clarion, by W. T. Giffe, Geo. D. Newhall & Co., publishens, Cincinnati, Ohio. —This work is designed for earnest, energ-etic teachers and progressive singing schools. Mr. Giffe is a very successful conductor of conventions, and eminent as a teacher. The books that have already been arranged by Mr. Giffe, are satisfactory evidence of his ability, and the great demand for them is positive evidence that the books are popu-lar. The Song Clarion contains brief, but plain statements of elementary principles; easy exercises and pleasing bleces in all the keys; a chapter on phrasing, with rules, an entirely new but valuable feature; rounds; diagrams illustrating the keys and scales. diagrams illustrating the keys and scales; modulating exercises; canons; charming glees; brilliant choruses; solid hymn tunes, and glorious anthems. Price.50 cents per copy. The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence: Editorial Notes; Notes and Queries; Examination Department; College Department; Publishers Depart ment.



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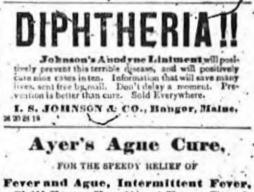
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The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'riock at the Tuird Unitarian Church, corner Moaros and Ladin streets. All see Invited.



azines, is the author of that interesting book " How two Girls tried Farming."

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

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

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

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

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

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

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

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

ples and the soul inspiring, the life-enno-bling teachings of the Philosophy of Life, must have often felt his brain weary and his heart sad in his efforts to cleanse the Augean stables of fith which have been thrus into the fair domain of Spiritualism. But many a brother and sister, the true and tried in our ranks have from time to time sent him cheer, and so lifted a little "from his weary load." Go on! Brother, wield valiantly the Herculean club of a just though valiantly the Herculean chib of a just though charitable press to slay this hydra-headed evil which would fain "bask and batten" in the sunlight of our truth. Strip the white robes of Spiritualism from the depraved practices which seek to cover their devil-ishness thereby, that the world may con-trust the purity, the grandeur, the glory, the divinity of Spiritualism itself with the damning darkness of vice and injouity; and the divinity of Spiritualism itself with the damning darkness of vice and iniquity; and that those poor, deluded, pitlable, and to be pitied unfortunates who are vainly trying to "steal the livery of heaven to serve the Devil in," may be induced to make a practi-cal, personal application of this most glori-ous, because most natural, religion, the Harmonial Philosophy, to ennovie, purify and redeem their own souls. To these ends may all lovers of humanity, whether in or may all lovers of humanity, whether in or out of our ranks, put their hands and their hearts to the work and lift a little! G. W. COOK.

Ottawa, Ill. 1.0 Book Notices.

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

In this work, Dr. Miller, while aiming to give the public the benefit of his many years' practical experience in the homeopathic treatment of disease, displays a great deal of vigor in attacking the "follies and fol-bles of fashionable medicine," which have been folsted upon humanity by the arbitra-ry dictum of those who have attempted to gain the entire control of the practice of medicine as the "Heroics of the Art." The continued use of caustics, hive mass and the knife in the treatment of female diseases, so largely and recklessly recommended by some of the Old School Faculty, done in for a full share of denunciation. The evil re-suits of this barbarous treatment are faith-fully presented, and it is clearly shown they are condemned by their own statements. The following which he quotes from the writings of one of the prominent professors in a medical college in this city in refer-ence to this kind of treatment illustrates the point: In tims work, Dr. Miller, while aiming to

the point: "The pervons excitement sometimes be-comes so great that it is very alarming. A patient upon whom I attended but a few months since, was rendered intirely sleep-less, and almost insans, by the exciting in-fluence arthoge applications, and it was

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

New Music Received.

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

Under the Willow Walts, by E. Leslie; Bismarok March Militaire, by Dr. H. Pera-beau; Lullaby, Song by J. H. Wilson; Thee Will I Love, Song. Published by Arthur P. Schmidt, Boston, Mass.

LECTURES

"GHOSTS," " HELL."

FURT ALLADO ANT OF

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THE PART PLATE

&c., and indeed all the affections which arise from malarious, marsh, or missmatic polsons,

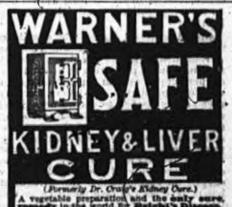
> Has been widely used during the last twentyfye years, in the treatment of these dis-ressing diseases, and with such unvarying uccess that it has gained the reputation of being infallible. The shakes, or shills once broken by it, do not return, until the dispase

entracted again. This has made it an accepted remedy, and trusted specific, for the Fever and Ague of the West, and the Chills and Fever of the South . Ayer's Ague' Cure eradicates the noktoba poston from the

system, and leaves the patient as well as byfore the attack. system, and leaves the patient as well as before the attack. It thoroughly expels the disease, so that no free Complaints, Rhematiam, Neuralgia, Dysentery or Dability follow the care. Indeed, where Disorders of the Liver and Bowyls have co-curred from Missingatic Poison, it removes the cause of them and they disappear. Not only is it an effectual cure, but, if taken occasionally by patients exposed to malaria, it will ex-define poison and protect them from attack. Travelers and temporary residents in Fever and Agus localities are thus en-able to derive the disease. The General Debility which is no apt to ensue from continued exposure to Malaria and Missin, has no speedier restedy.

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RELIGIO-PHILOSOPHICAL JOURNAL.

- NOVEMBER 29, 1879

Keligio-Philosophical Journal

Editor JOHN C. BUNDY, -J. R. FRANCIS, -, - - Associate Editor.

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CHICAGO, ILL., NOVEMBER 19, 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. But I regret exceedingly that you should have thought it advisable; and, since you call upon me, with others, to "fell the world where you (we) stand." I trust you will publish the following statement:

1st. Never having met Mr. Bennett, and knowing nothing of his private character. I have pover on any occasion endorsed it, nor have ever based the demand for his release upon his reputation as a good man or a good citizen On the contrary, I have maintained from the beginning. in his case, 'as I did in that of Mrs Woodhull when arrested, a few years ago on a similar charge.) that the charcter of the person accused, has nothing whatever to do with the question thrust upon our attention by this action of the government through the courts. And that to introduce it, as a consideration that should influence our action either for or against his release, is todivert attention from the real, by the introduction of a false issue.

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

Our courts are supposed to exist, that justice may be secured to the most degraded and vicious, no less than to the most deserving. By what right, then, do they send men and women to prisen upon false charges, sustained by judicial rulings that are a perversion of all justice? The demoralization of the public sense of justice, through the covert exercise of usurped judicial authority, in order to ecure the conviction and imprisonment of even a bad man, is infinitely more to be feared than is all the disgusting fifth that ever flowed from the pen or the press. These are indeed but channels, and, when the fountain shall have been cleansed, the streams will, become pure. A government of the people cannot offord to be unjust. And, though Mr Bennett were the veriest wretch that ever disgraced the human name, you and I should make it our business to demand that he receive, at least even handed justice from a government supported by your vote, and my tax-money. Failing in the effort to secure this, we owe it to ourselves, that we do all in our power to redress the wrongs for which we are in a measure responsible by virtue of our relation to the government. 8rd. 10 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 be may have a fair trial on a true one. If found guilty, fined, and impris. ned, in accordance with the demands of moral justice, will any one, think you, complain? But to grant that the charge on which he was arrested, was a false one,-to aver that "his trial was, to a great extent, a judicial farce," and then to deny him a fair trial, on a true charge, and continue his imprisonment, because, forsooth, he is *believed* to have been guilty of enormi-ties equal to that for which he was unjustly condemned is, to say the least, a novel metho for securing "justice!" and "the blessings of iberty"! 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 "sgent" charges, even by giving publicity to the letters, I could have been among the first to accord her's generous sympathy, and to render her any amisiance in my power. But the date of their publication, and the mercenary motives disclosed by the price she is reported to have received for them, forfeit her our sympathy, greatly weak-en the lestimony of your "agent," and, even suggest the suspicion that these fragments of letters have been so manipulated, --so wre-ted from their proper connection,-and are so interwoven with charges of base intention and criminal design, that it is simply impresible to get at the real facts until Mr. Bennett can be at liberty to give his testimony as to their significance. (Testimony, by the way, in which the public is likely to have quite as much con-fidence as in any as yet presented / Add to this /the fact that your "agent" withholds his name from the public, -that he plays the tri-plo past of presenting state plays and name from the public, --that he plays the tri-ple part of prosecuting attorneys jury, and judge, --and also that other fact that the victim of his attack was known to be where he could not meet the charges against him for months to came, and I, for one, should heartily despise myself if I could, under such circumstances, be influenced by these charges, by your earn-estness, or by the fear of public scorn, or of detriment to private interests, to join in con-demning him, unheard, were he the vilest wretch in the land. th in the land.

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

therefore, most seriously protest ELIZABETH M. F. DENTON. Wellesley, Mass., Nov. 5th, 1879.

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

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

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

We do not want him kept in jail any more than we do 'any man. Our sympathies are are in favor of freedom for all. Butif man will commit offenses against society, society. has the right to protect itself. And this is all that is being done in Bennett's case. If the law is wrong then it should be changed. But not for one minute can we admit that there is any issue involved in the matter in which any of our rights as citizens or members of decept society are endangered; or that there is any issue between Bennett and the government. Bennett made an issue when he knowingly violated a protective law. The issue disappeared when government stepped forward and restrained the social pirate for the protection of society. 2. In all that has been said upon the Bennett affair from first to last, there has been nothing said in the JOURNAL that would indicate that we did not wish to see him get 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. The people are at all times the fount tain from which the laws are drawn' If the fountain becomes foul, the laws will become bad. Now, behind the people are the people's teachers. These and these alone have it in their power to pollute or purify the mental and moral fountain from which the republic must draw life! D. M. Bennett set himself up as one of these teachers. He undertook to 'tear to pieces the very masonry of the fountain itself, that he might spread himself like a thin flood over the whole land and fill society with his crude, vulgar, indecent and sometimes obscene literature. As a teacher, as a keeper of the "fountain" of public purity, Bennett was ruinous! His exposure takes him from the place into which he had forced himself by his pretense of "reformer," and in doing that society has been protected against a bad man. Let him go, and open his prison at once! Give him back his paper. But he will only be the champion of the free-love and obscenity party. Society will-know him and avoid the danger it ran before.

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

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

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

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

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

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

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

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

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

Our correspondent's criticism on the proposed test seances at Terre Haute and Mr. Goward's proposal to Mrs. Pickering, have no force, and her comparison is not pertinent; when, however, she says: "The exponents

BENNETT CONFESSES.

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

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

Read his confession in his own words as 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 gense of which I never had an over supply. I feel as though I had passed a protracted malarial fever, and that in the height of it I had a species of delirium, and that while that was upon me said and wrote that which by no means I would have done in my saper moments. Many a pure-minded person, when out of his regular mind, has talked wildly, extravagantly, and even coarsely. I think I have added my name to the large list of men who have made fools of themselves on account of some woman who was either designing or undesigning, and as a letter writer have thrown Simon Cameron and Bishop McCloskey far in the shade. I think bought to be awarded the first premium as e champion letter writer - 500 letters in 500 hours for \$500. It is doubtless to be regretted that men will be so weak, but it is nevertheless a fact. Somebody has said that "every man, once in the source of his life, has a right tonske a fool of himself." I fear I have wailed myself of that privilege. I have taken my "turo," and shall not claim another chance. If I had to play the role of fool, I am only sorry that I deferred it so late in life. If I had played the fool a quarter of a century ago it would not have seemed so much out of place. Perhaps the old saying, "No fool like an old fool" applies to me. Yes, my dear friends, I wrote those indiscreet letters which Bundy and Abbot have spread before the public. . . then it was I commenced the series of letters that must, forever establish my reputation, if not of "a complete letter writer," at least of a profuse and indiscreet letter writer, and which must throw Simon Cameron and Bishop McCloskey effectually in the shade. There is no excuse for them. I will attempt none.....

Col. Ingersoll, the most brilliant materialist orator of the century,"a man who is looked up to by thousands of materialists with, apparently, about the same reverence and love that is bestowed upon Jebovah by the devout Jew, and who has been prominently engaged in the effort to secure Bennett's pardon, lately expressed himself on the case as follows:

..... "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."

One word in closing as to my position in re-

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 Being on guard against him, he can do little harm, and we would not wish to see him punished aby further.

4. Mrs. Denfon has "little confidence in the integrity of any woman who could make merchandise of letters like those." She declares that "the mercenary motives disclosed by the price she is reported to have received for them, forfeit her own sympathy." Well, well! Woman like is this! Here is good Mrs. Denton indignant all over because letters, which she dare not deny were written by Bennett, were published to put an end to his career of fraud, and ready to stand up and defend him, even if he is the "vileat wretch in the land," but the moment

A Vermont Lady's Criticism.

Mr. Bundy's method of promoting the cause of Spiritualism, so called, has been warmly com-mended by many individuals in the columns of the JOURNAL, and as people are liable to be mis-led by the applause of their friends, it seems best for me to address some words of caution and friendly remonstrance also. Spiritualists are not organized like the Presbyterians and Mothodists, burned to address some words of the they are not organized like the Presbyterians and Mothodists, agreeing to abide by specified rules, but they are independent as individuals or local societies, each Independent as individuals or local societies, each doing what seems right, only responsible to the laws of their country, consequently no individual exponent of the cause, however prominent he may be, can enforce discipline or control methods; therefore the idea of searching out all dishonest or fraudulent mediums in this country is prepas-tered. terous and Quizotic. All mediums who receiv, pay for their services are commercial; only those who adulterate what they give are reprehensible. Mr. Bundy admits there is ten per cent of genuine materialization at Terre Haute, and there are many who are sure they have witnessed genuine materializations at the Holmes's and Pickering's scances. Now, since there is no way of summon lug the spirits who materialize through fraudu lug the spirits who materialize through fraudu-lent mediums, to give a statement of their reasons for so dolog, we had better leave the suspected medium in the hands of a wise Providence, who in due time will enforce the law of retribution. Jesus in his parable concerning the wheat and the tares in the book of Matthew, chap. 13th, verse 28th to 30th inclusive, represents the Lord as re-fusing to allow his servants to gather up the tares least they root up the wheat with them. lest they root up the wheat with them.

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

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

The tendency of Spiritualists and Liberalists, is toward a too great development of individualiam. The reaction from the authority of church and creed is apt to carry she touches her sister woman, the victim the ex-church member to the other extreme, I mit of the Mount of Spiritual Knowledge.

and pure methods to command respect," we say Amen! with all our heart, for that is a demand the JOURNAL is constantly and vigorously insisting upon.

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

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

In another interview Col. Ingersoll said : . "If it turns out that Bennett wrote the had 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 Bennstt's reply, says:

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

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

With reference to an article published by the "Rev. Mr. Briggs" and the questions he proposes, we believe that his age and precarlous health, and perhaps another cause, unfit him to deal candidly or intelligently with the matter. The statement in Kayner's report that the purported "White Fawn went down under the floor," should have been in quotation marks, as it was the statement given by "Minnie" from the cabinet, in answer to a question by one of the committee asking " Where has White Fawn gone t" Dr. Kayner, while holding the hand of Ell Conner, in the pretended dematerialization, was an arm's length or more away

NOVEMBER 29, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL ...

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

Mr. Tewksbury, of Chelsea.

4

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

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

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

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

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

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

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

"Primary and unprovable truths are at the foundation of science, and are mere inferencès."

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

Laborers in the Spiritualistic-Vinyard, and Other Items of Interest.

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

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

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

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

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

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

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

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

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

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

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

Mrs. Julia H. Bishop, one of the best test mediums in the city, has an article on 'our sixth page entitled, "Child Labor." In addition to her professional duties and the care of a goodly family of children, she finds time to aid in the great work of amellorating the condition of the laboring classes, and though- sometimes rather too radical in her expressions when warmed up with

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

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

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

Business Aotices.

VALUABLE TESTIMONT PROM ABROAD.-Vincent Lundberg of Stockholm, Paysician-in-thief to the King of Swiden, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and for the

A GREAT DISCOVENT BY A GREAT MAN -This, primarily, is what Warner's Safe Nervine is They great man is one of the most famous living physi-clans. He found a harmless remedy for all kinds of pain, others improved it, and the final result is the Safe Nervine now manufactured only by H. H. 27-13-14 Warner & Co.

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

AN IMPORTANT GR LOGICAL FACT .-- Geology has shown us that nature accomplishes her greatest revolutions in the earth's surface conformation slowly Every year the river makes its channel deeper, the glacter wears a deeper gorge in the Alpice rock, and the ocean Aide deposits the said it has crumbled from the rocks upon which it breaks We note the earthquake and the devastman seldom observes them until the channel has become overhanging cliff, or a mountain has disbecome overhanging cliff, or a mountain has dis-appeared before the ley stream, or the ocean has given us a Fiorida Thus it is in disease. Our attention is attracted by acute diseases, as fevers, cholera, etc., while chronic diseases (often the most dangerous in result), being slow in their de velopment, are seldom noticed until they have made an almost ineffaceable impression upon the velopment belies therealed therealed thereal system Persons believing themselves compara tively healthful are offlimes the victims of these discases and only become aware of their presence when relief is almost impossible. Diseases of the liver and stomach, are the commonest of these chronic aff ctions. Dr. Pierce's G den M dical Discovery and Pleasant Purgative Pellets are nev-er failing remodies for these diseases. They produce a healthful secretion of the bile, prevent in-digestion by-regulating the bowels, and impart a vigorous tone to the whole system.

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

Quarterly Meeting.

Culturterity meeting. The Virst Quarterity Meeting of the Michigan State Association of Bpiritualists and Liberalists will be held at Fenton Hall. Fint. Genesee Co., Mich., commencing Priday Nov. dith and closing Sonday evening. Nov. 80th. The following speakers are expected to be present and as many others as can or may desire to come. Hey. J. H Burbam, Baginaw i ity; Charles A. Abdras, Mush-log; Olies B. biebhins, and Dr. A. B. Spinney, of Detroit; Mrs. If Morse, Wayland. Bome of the best mediums in the State are invited abd expected to be present viz.; Mrs. S. D. Clark, of Port Huron; Mrs. A. A. Whitney, of Battle Criek; Mr. L. J. Moliere, Mrs. Sarah Catwright, and Mrs. P. O. Hindson, of Detroit. Others are cordially invited. Scances will be held every afternoon as the close of the speaking. Mrs. Other Child, the inspirational singer, will also be present and endren the occasion with her soul- tirring music and enorgs. Conference e ch morning. A full meeting of the Executive Board is estrueting the site. Mrs. L. E. Battert, Mrs. L. E. Battert, Mrs. L. E. Battert, Directore.

MRS. L. B. BAILET, L. N. BURDICK, JENJ. F. STANN,

Quarterly Meeting.

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

Meeting of Libera s and Spiritualists.

The first meeting, pithe Northwastern Conference of Liberals and Spiritualists, will be held in Kirksville, No. on Friday, daturday and Sunday, Nov. 8th 19th and 20th, "104," 1879 Mr Fishback, of St. Louis, and and 20th, "104," 1879 Mr Fishback, of St. Louis, and other prominent speakers will be pr sent. A large i endance is desired Win liant, bec'y.

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THE MODERN BETHES **Or, THE GIFT OF HEALING RESTORE**

Being some a count of the L fn and Lahors of Dr. J.) ton, He ler, with observations on the Nature and S of the Healing Puwer and the Consultors and its Class No es of valuable Auxiliary Remedies. Heal Maxima, etc. Edited by A. E. NEWTON.

ing in harmony with the claims of science, since:

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

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

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

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

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

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

The Voice of Angels is now published semi-monthly, at North Weymouth, Mass. and still continues under the able and care-ful supervision of Mr. D.A. Densmore. It is devoted exclusively to spirit messages. given through the mediumship of different mediums in various parts of the country, and it certainly occupies an important nich in spiritual literature. It should be well sustained)/ Price one dollar and sixty-five as they asserted, had never released him for cents persycar.

This, as we showed, is very far from be-ther subject, yet in a general way her views are clear and reasonable.

> The Leavenworth Times says: "Prof. W. E. Coleman, who has been so long stationed at Fort Leavenworth, left yesterday afternoon for Fort Sill, to take a position in the Quartermaster's Department at that post. The removal of Mr. Coleman will be a serious loss to literary and scientific circles in Leavenworth; he is an active thinker an able and fluent writer, and a man of broad and varied information. His absence will be a serious loss to the Academy of Science."

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

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

> It appears from the Medium and Daybreak of London, that after a very excellent se ance, James C. Husk, medium, the circle was requested by the shirit to be sure and not loose hands upon any account. Obeying orders scrupulously, they waited for but a few moments. A slight scuffling noise was heard, and sundry uneasy groans from the fully entranced medium, when "Irresistible," the controlling influence, told them to "light up;" they did so to find the medium seated astride his chair, the back of which formed to the table, faced him, and his hands passed through the open oval back of the chair thus fronting him, were still holding the hands of the two ladies next him, who,

SUDDEN CHANGES OF THE WEATHER often cause Primmary, Bronchial and Asthmatic troubles, "Brown's Bronchial Troches" will allay irritation, which isomer coughing, oftentimes giving immediate rellef.

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25-20tf



RELIGIO-PHILOSOPHICAL JOURNAL.

NOVEMBER 29 1879.

Boices from the Deople. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HABMONIAL FHILOSOPHY.

The Augel of Light.

BY O. W. BARNARD.

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

His face shore bright as the noonday sun, His raiment post and while— A radiance o'er his features ran, Of pure angelic light.

His thoughts like glittering diamonds sped, To earth's enshrouded zonehe darkhess grim like a phantom fied, And light supernal shope. The

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

He left his home so joyous and bright, Far, far from earth's dark aphere-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 fied, And the shade of superstition's doom O'er all the nations spread.

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

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

A zephyr 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.

To catch 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 realms of the blest, He passed with the speed of light, From a world long by sorrow oppressed-Now so joyous and bright!

When he had reached the radiant shore; Angels welcomed bim home, With songs of chufe, they all sang o'er) That rose to heaven's dome.

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

SEASTERN ITEMS.

Communication from Mrs. E. L. Saxon.

To the Editor of the Religio Philosophical Journal:

A letter dated at this place, does not look familiar to you, but here I am, and if the weather permits it. I intend to pass the winter North. I came here a month ago, to place my two boys at school; and I am glad to say that I flod this school all I had hoped, and what it is truly called. "A home school." Your readers are all familiar with the name of Belle Bush, heading as it has done, in our soliting literature an many empolling sentl. our spiritual literature, so many ennobling scull-ments of loving purity, and her life bears testi-mony 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 pu-plis, and making the most arduous labor a pleas-ure. She practices a loving justice in all things, that carries in it a sense of something divine. No work is pleasant without their teacher; every task is likely and the processors and rended by her processors. is lightened by hor 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 type lives, is worth a journey to see. type lives, is worth a journey to see. "This school bas been in existence for many years. Miss E. Bush is superinterdent of all do-mestic arrangements, and I am certain that if our spiritual friends could know how truly and con-scientiously these two good women, carried out their agreements in educating those given to their abares in a truly non-sectarian manner, the their charge, in a truly non-sectarian manner, the child of many a good man and woman would be here, instead of crowding schools and seminaries, e the opinions and beliefs of their parents are where the opinions and beliefs of their parents are openly denounced as "false, groundless, of the devil," and all else that is vituperative and cruel. I will mention in the hops of benefiting chil-dren of such 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. save music and the languages. I am charmed with this lovely climate and scenery. The mountains are, many of them, culti-vated to; their tops, and the intervening woods that exist between, gives to the whole range that circles Belvidere, the appearance of Mosaic work on a grand scate, 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 in the low gable windows and broad old brick chimneys. old brick chimneys. Before leaving home, I received many letters asking me in regard to the work and condition of asking me in regard to the work and condition of women in the South. I now say I tried bard for my sex, but organization was difficult. Almost unalded we got a petition before the convention in Lousiana, two ladies going before it with me, one Mrs. Harriet Kesting, M. B., a niece of Mrs. Clemence Loyrer of New York; the other, Mrs. Caroline Merriet, wife of a prominent Judge in New Orleans. We gained the insertion in the new constitution of the following clause: "All women over twenty 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, so that we may organize our work in future on the same plan. I sometimes wonder, if you are raised up to be a avenger, a cleaner out of the Augean stable of Spiritualism. Long since, the earnest spiritual aspiring men and women who looked to Spirit-ualism as an advance upon Christianity, and help to better things, began to shrink back in fear be ore the ghouls and vampires that seemed to The second state of the second who stole the livery of heaven to serve the devil is and who used freedom for license, and cast a shadow of dilabour of clean and unclean allke. Truly it needs some fearless exponent of truth, to lay on the lash, and separate the foul from such some, and bid you "God speed," but ever to temper instite with mercy. T am fhelined to think that we will at last dis-over that the spirit or double of the medium, plays a very active part in materializations, often the medium so used. This will, I think, explain mechanism importance to medium and spirit-malian alike. This solution, however, will not cover the diabouesty of the "pictures business" mentioned in connection with our dear Bro. Anset dwards. I as those pictures is the South, and they well knew that they were frauds, open and plan. Tool forbid I ever again see so and a sight as the pinfully expressed diamay of that good, gen-ter businfully expressed diamay of that good, gen-ter the dishonest of the set of the set of the south of the weel knew that they were frauds, open and plan.

It longer. Fortunately his faith rested on far bet-ter evidence, and his knowledge had firmer foun-dation 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 pitiful pay that compensates for the fraud, Of such I can teel afraid, far more afraid, 4han o the prowling beast in the darkness. I deplore the unf-irtunate condition of Bennett.

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

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

Belvidere, N. J., Nov. 10th, 1579.

Child Labor.

BT 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 lotanse. All sorts of people are suggesting all kinds of remedies for all the existing evils. A few who are more thought-ful (or have suffered more) have gone deeper and endeavored to show the cause or 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 waired for years, hoping that some one better qualified than I am for writing or speaking, would come to it, but the labor agitators have either come to it, but the labor agitators have either Jgnored I, or made it of secondary consideration, till in dispair almost of anything better, I must speak "Test the stones should cry out" I feel that the time has come when everybody, espe-cially the mothese, must place themselves on rec-ord, on one side or the other of the labor ques-tion; it is time we dealt with causes instead of effects. "Child labor," with its attendant evils (whose name is legion), is the subject which has. I ald hear my heart, and it is "from the fullness of the heart the mouth speaketh." Child labor has been the cause of more drunk-

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

The law expressly says that places of education shall be provided, yet in one district alone (that which my own children belong to) 255 children ap-plied in vain for admission into the school, and in consequence of there not being room therein, many were put into the shops to work, and that, too, in cases where men were discharged to make room cases where men were discharged to make foom 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 paduct of the working man's brain, and born of his necessities, and intended by the Great Master

Mechanic, as an economizer of time, brain and muscle, has been seized upon by the capitalist and employers generally, and used as a crusher to send us further down the steep of degradation and irnorance-sending with every new invention or improvement, hundreds of men out to tramp, and urging the introduction of the same with the po-tent reason, "Wby, a child can run it! A mere boy can manage it!" There are places in this city where valuable property and precious human lives are risked daily; stationary engines are placed in the hands of inexperienced boys, because they can be made to work cheaper. In some places they can be made to work cheaper. In some places in this city, children are kept at work until 9 o'clock at night, and in one case a father was threatened with discharge because the mother asked to let the little one have a lunch at supper asked to let the little one have a lunch at supper time. In the lin shops, little girls from S years of age up ward, do all the small work, working 25 to 35 per cent less than the men, their employer giv-ing as his reason, that they work faster and cheaper, are easier controlled, and don't ask ad-ditional pay if required to work over time. The rolling mills and packing houses are filled with children, and that, too, while the country is swarming with tramps. The <u>cooked meat</u> packing houses are filled with children who live and work in a room so denaiv filled with amoke and aleam. in a room so densly filled with smoke and steam that one can not see ten feet before him. Little girls seven and eight years old carry from carly morning till late at sight, heavy cans of packed meat, till as one mother told me, her little one went to sleep over her supper, being too tired to est and the dather of the child, a shoemaker, ober industrious man was discharged with sixty four others, last fall by a manufacturer, to make room for convict labor, another ornament to civi lized society, kept in existence by the free and in dependent voters of this free land; and the whole civilized world is in the same condition. Chicage is no worse than any other city. We need, not how about the cheap Chinese labor, while honest man must compete with the work of convicts, and the faihers and mothers must compete with their own babes. Ohl 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, even politica-every thing but the chlidren. You need not ask in a heipless way, "What can we do?" We can agi-tate! It is true we are not voters, but if women made no better use of suffrage than the men do, it 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 requiré the wisdom of a Selon, to show us what the wise men and law givers have so sed-ulously 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 unation on the face of the globe. It is a lamentable fact that ignorance is or the in-crease. Why, in the State of Massachusetts, "the very hub of the universe," statistics show that there are ten percent more who can not read and write than there were ten years are. Remember, there are ten percent more who can not read and write than there were ten years ago. Remember, this is the record of the State which sent down. Bouth in chattle-alavery times more school tesch-are than all the rest of New England put together (Think the school Ma'ams must have stald 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 woman. sid only a short time for the little girl of eight and ten years, to become a woman. Wives and mothers, dare you think of the ter-rible effect of child inhor on the coming genera-tions. Are the little girls with tired spirits, dwarf-ed bodies, and stanted intellects, fit to become mothers? Are the boys, educated to nothing but the treadmill of constant labor, intellectually capable of no higher sujoyment than the saloon? Are they fit to become fathers and law givers?

How long, at this rate, will it require for our na-tion to degenerate into a state worke than barbar-ism? Ob! ye temperance advocates, here is a field where you may not only distinguish your-selves, but may accomplish the end for which you have been striving so long-believe me, it is of no use to fight the rumseller who makes his money on the poison he sells, while we fail to affect the husbands, fathers and sons, who by the love they bear us and the duty they owe us, ought to let it alone. Emancipate and educate the children and you will surely elevate the next generation above the saloons, and when there is no longer a call for them, they will cease to exist, and, oh! ye sub-missive teachers of religion, remember that,

"So long as man to wages fettered stands; Men starve their Christ and bind their Savlor's, hands."

'So long as human life remains unfed, Men starve their Christ for lack of coarsest brend."

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

Annual Convention at Binghamton, N. Y.

This the third Annual Convention of the Susquebanna Valley Association, has been the best convention ever held in this city. We were for-tunate in the selection of speakers. The topics discussed were: "Bible Spiritualism," "Prayer." "Capital Punishment," "Facts and Phenomena," "Tendelity and Truth;" and a variety and wealth of thought were evolved that will be food for re-flection for the coming year. Miss' Washburn made many telling points, among which were that the pet theory of dampation should not be disthe pet theory of damoation should not be dis-turbed. Those who want to be damned should have the privilege. But the that believeth and is baptized shall be saved.¹⁵ Spiritualists believe, and show the signs that should follow. Those who do not believe and cannot "cast out devils, speak with new tongues, lay hands on the sick and heal them," shall be danned." They spurn our facts and ridicule the "signs which follow," and let them be damned. She cited Abraham, Daniel, Jeaus, Voltaire and Paine as noted infidelal They were infidel to the dogmas that damn, and they lead the world together that is that of them. the world toward the light of truth. She called for any witress that had ever heard any new sci-ence or great discovery first announced from the pulpit or by the clergy in their profession as teachers. The conundrum was given up. Her manner is mild, pleasing, spiritual, modest and impressive. She bears the stamp of a pure, noble, sensitive woman, and inspires confidence and good will.

Bro Greenhow, editor of the Hornellsville Triband, was forty years a Methodist lergyman in England. He commenced preaching in a trance, with his eyes closed, and they called it the Holy Ghost! He was foally distellowshiped for preaching the Gospel and claiming the signs that were promised to believers. His strong defense is the Rible. He showed conclusively from the Bible that the Church must go down, for it has abused the Spirit and betrayed the Word. He is brimming with goodness, and lets his light shin

Mrs. Sanbord of Scranton, Pa., spoke on "Truth." She is new in the lecture field, healing being her specialty, and if she devotes her talent to speak. loubtful if she continues successful ing, it is d healer. She is said to be an excellent healer, and

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

Beyond question, the Biblical term prayer, whilst it has ever been a most familiar household word, affords at this day the most abstruse matter for discussion to orthodox teachers, and also is one of the most incomprehensible of all subjects to their followers; and to say that this great instru-ment beautient distingt by that this great instrument, bosstingly wielded by the Church, in the guidance of its destiny, hangs like a mighty pall over it, explains at once its absence of apirituality over it, explains at once its absence of spirituality and thereby its tardy growth. The ever constant desire of God to asiast man, and his easy acces-ability through prayer, is patent to the enlight-ened spiritualists. All of our spiritual periodicals claim, that the real mission of Spiritualism is to prove the immortality of the soul, and in the prove the immortality to establish our faith on proof, we are educated to establish our faith on knowledge. Yes, we can say, that even before the birth of the soul into the other world, positive evidence of the fact is revealed to us, that God in evidence of the fact is revealed to us, that you in his works, exists not only in our midst, but that he is hexorable, except through the agency of his law; that, by the recognition of that unchabg-able law, we change ourselves, not him. How and where to implore divine assistance is plainly taught by Jesus, and how farcical it appears, to hear neithions offered up to his Maleity aking taught by Jesus, and how farcteal it appears, to hear petitions offered up to his Mejesty, asking his immediate personal interposition to avert war, pestilence, famine, to caim the storma and even to change the heart of man mirachiguisly against his own will. The manner of prayer is significant of the supplicant's purpose We know without the spiritual eye, that the prompting of the Pharisaical heart is all display. How differ-ent the motive that impelies us to seek shelter un-der the wing of our Saylor, when we retire to our der the wing of our Savior, when we retire to our closet, in secret. Christ lived and died, as I conceive, for the one purpose, of revealing to man God's kicgdom. That it exists in the heart, we need not be told, if we accept him as our great axemplar. He was the life, the truth, the way, and still more the law itself. Every sublime at-tribute that adorns character and sheds lustre upon life, was manifestion him, and whilst being truth personified, the way to the mercy seat of God was made wide open. That God helps those God was made wide open. That God helps those who help themselves, was also beautifully exem-plified in the life of Jacus. The Christ spirit, the Divine afflatus, was so instilled into his whole being, blending in harmony with a life triumphant in sin, that he was exalted to God. And law, the inseparable with God, a synonym of all that's wise and merci(u), was the magnet that directed

Prayer.

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

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

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

is still the recognized Delty of the Protestant Church, and such a being, only the creature of man's perverse nature, is the great stumbling block to religious progression. The sinful heart trembling in agopizing fear, may be subdued by the upbraidings of a guilty conscience, but there is a natural repugnance to supplicate aid from such a being. God is love, he is all love, and to fully realize this as his true nathre, is heaven it.

It is very apparent to me, that the term prayer is capable of a philosophical analysis. Take the mind, the very essence of map, his immaterial constituent being that element that elevates him above all other animals, we can't but admit that it is the great motor in the physical world; for, by means of reason we conceive every idea for human advancement, that is, every project is crystallized in the brain before it is materialized. And, by the will, the great executive instrument or principle of the mind, all emanations of the intellect are moulded into tangible forms. For instance, to conceive an earnest and sincere de size to benefit a fellow being, there is no such thing as failure where there is a display of the will power, and by this very conception, we have already entreated help and in the execution, aid has been extended to us in the exercise of the will. Thus, we can't but admit that prayer itself moves the world; in the language of the post:

Notes and Extracts.

Every soul needs to be purified, to be spirit, Isliz-d

The atonement is one of the many monstroallies charged upon Deity.

Paine declared the world to be his country and his religion to do good.

Spiritualists penicate doctrines which clear.

breams are often only a part of the varied and remarkably things of spirit life.

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

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

ence they exert. Socrates in the dungeon cell; Jesus crucified on Mount Calvary; Galileo, Copernicus, Colum-buis, were regarded as preseased with the devil, be-cause they revealed a nuw aspect of truth.

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

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

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

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

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

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

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

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

The Marcou.-When a woman bears to her husband seven male children consecutively, the seventh is a Marcou. But the series must not be broken by the birth of any female child. The Marcou has a natural fleur-de-lys imprinted on some part of his body; for which reason he has the power of curing scrofula, exactly the same as the the kings of France. Marcous are found in all parts of France, but particularly in the Oriennais. Every village of Gatinais has its Marcou. It is ent for the cure of the sick that the Marcou should breathe upon their wounds, or let them touch his fleur-de-lys. The night of Good Friday is particularly favorable to these ceremonies. Ten years ago there lived at Ormes, in Gatinais, one of these creatures, who was nicknamed the Beau Marcou, and consulted by all the country of Beauce. He was a cooper, named Foulon, who kept a horse and shield To mark a store to be was been and vehicle. To put a stop to his miracles, it was found necessary to call in the aid of the gensdarmes. His fleur de-lys was on the left breast; other Marcous bave it in different parts .- Victor Hugo. The following is related by Mr. William, How-lit, as an experience of his in 1853: "Some weeks age, while at sea, I had a dream of being at my brother's at Melbourne, and found his house on a hill at the further end of the town, hext to the open forest. His garden sloped a little way down the hill to some brick buildings below: the hill to some brick buildings below; and there were greenhouses on the right hand, by the wall, as you looked down the hill from the house. As I as you looked down the nill from the mount, 1.85w a wood of dusky-foliaged trees, having a some-what segregated appearance in their heads; that is, their heads did not make that dense mass like our woods. 'There,' I said, addressing some one in my dream, 'I see your hative forest of Eucalyp-tus!' This dream I told to my sons, and to two tus!' This dream I told to my sons, and to two of my fellow passengers at the time; and, on landing, as we walked over the meadows, long be-fore we reached the town, I saw this very wood. 'There,' I said, 'is the very wood of my dream. We shall see my brother's house there!' And so we did. It stands exactly as I saw it, only look-ing newer; but there, over the wall of the garden, is the wood, precisely as I saw it, and now see it as I sit at the dining-room window writing. When I look on this scene, I seem to look into my dream." Here we have a remarkable case of abe-Here we have a remarkable case of seedream." ing in dream, not a picture of revived memory, but that which had never been seen by Mr. Howitt in his wakeful hours, and never seen described to him by any one. Sorcerers In Guernsey .--- Victor Hugo thus describes the doings of the wise people of Guernsey in the last and present decade: "Nothing is commoner than sorcerers in Guernsey. They exercise their profession in .certain parishes, in , profound indifference to the enlightenment of the ninetcenth century. Some of their practices are downright criminal. They set gold boiling, they gather herbs at midnight, they cast sinister looks upon the people's cattle. When the people consult them, they send for bottles containing 'water of the sick,' and they are heard to mutter mysterlously, 'the water has a sad look.' In March, 1857, one of them discovered, in water of this kind, seven demons. They are universally feared. Another only lately bewitched a baker, 'as well as oven!' Another had the diabolical wickedness to wafer and seal up_envelopes 'containing nothing inside!" Another went so far as to have on a shelf inside!" Another went so far as to have on a shelf three bottles labelled 'B.'. These monatrons facts are well anthentickted. Some of these sorcerer's are obliging, and for two or three guineas will take on themselves the complaint from which you are suffering. Then they are seen to roll upon their beds, and to groan with pain and while the are in these agonies the believer exclaims. "There I am well again." Others cure all kinds of diseases by marely tying a handkerdhief round their patient.'. Joins a remedy so simple that it is astonishing that no out ball yet thought bdt. In the last century, the Cour Boyats of Guerksey bound such folks upon a heap of faryots, and to eight works' imprisonment, four weeks on bread and water, and the remainder of the term in soli-tary confinement." The last consignment of a sprearer to the fames in Guernsey was in 1747. Between 1503 and 1700, eleven sorcerers were byrnt altve in the Carrefour du Bordage, the aguare devoted by the city authorities to the ex-tirpation of sorcery and hereay. inside!" Another went so far as to have on a shelf

LYMAN C. HOWE. Windham, Pa., Nov. 13, 1879.

Jesse H. Soule writes: One by one my "Dagons" are falling upon their faces before your "Ark of the Lord." One by one my cherished idols are being stolen from me. In the long ago I swore by Charles H. Reed the "Mysterious man," whom the Jouwnat. landed to the skies. For years it was the fielght of my ambition to see him. I saw him at last, and was satisfied—satisfied that he was not only a fraud, but one of the vilest men that was ever tolerated in decent society. When we complained to the JOURNAL of his nastiness, we were told by a lecturer that we had no business with the morals of Reed; that the "Spirits" were with the morals of Reed; that the "Spirits" were naing him for a purpose, and that was snough for us to know. For a long time Bastian and Taylor were the image I "bowed down to." For, years the Jourskal, was uncessing in their praise. Now they are turned out of the "Synarogue" as impos-tors. Then comes the Bilsses, Pickerings, Holmrese and a host of others, that have been proved frauda, and lastly that "Meeca of marvels," at Terre Haute, has been weighed in the "balance" and found wanting," and although its mediums are shown to be illiterate, low bred, flithy persons, it seems, that they have succeeded in deceiving the very elect." Now, then, in view of all these frauds and exposures, may I hot ask, are there any genuine full form materializations?

Prayer is not heard on earth alone, the holy spirit

leaus on the eternal throne for sinners intercedes."

Remembering that the principle of affinity perrades all nature and that like attracts like, a once realize the fact, that overy aspiration finds, an echogen the heart of some congenial spirit in the other world.

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

John F. Arnold writes: I have read the John F. Arneld writes: I have read the Joursal with much interest, and hope you will do all in your power to expose frauds in the name of our holy cause. I send a paper containing an expose of Mary Eddy Huntoon. I was not present, but friends were, and the facts are as stated in the paper, and I doubt not the expose will do the cause of truth much good, as we want only the truth in all that pertains to the cause of Spiritual-ism. 8m.

Truth crushed to earth will rise again, the sternal years of God are hers: while Error wound-ed, writhes in pain and dies amid her worshipers. And good comes out of all seeming ill, and dark-

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

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

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

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

NOVEMBER 29, 1879

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Depot corner Wells and Kinzie streets.

.

 10:30 a m*
 Pacific Express.
 Arrive.

 30:0 a m*
 Bioux City and Yankton Express.
 3:50°p m

 9:15 p m*
 Bioux City and Yankton Express.
 5:50 a m

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 Express.
 10:50 a m

 9:00 a m
 Pulman Hotel Cars are run through, between Chicago and Omats, on the train leaving Chicago at 10:30 a. m.
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 FREEPORT-LINE

 7:30 a m*/N
 FREEPORT-LINE

	FREEPORT LINK.	
	7:30 a m* Maywood Passenger	*7:45 A I
	7:30 a m* Maywood Passenger	"1:15 m II
	\$115 a m* Freeport, Ro kford & Dubuque	*8:10 p t
	10:15 p m Friepurt, Hockford & Duhugue	*4:30 A D
	12:0 in Kimhurst Passenger.	1:45 p H
	4:00 p m* Rickford and Fox Hiver	*10:45 . 0
	4:00 p m* Lake Geneva Express	*10:45 a t
	5:15 p m BL Charles and high Passenger	*8:45 & 0
	5:30 p m* Lombard Pas enger	*6:45 # 1
		1 *7:00 p m
1	\$:15 p m* Junction Passenger	1.*8:15 a m

KOTE -On the Onlean Division a Sunday passenger train will leave Eigin at 7.5° a.m., arriving in Chicago at 10:15 a.m. Beturning, will leave Chicago at 1:15 p.m.

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8:00 a'm" Milwaukee 7 8:30 a m Milwaukee 5 10:50 a m" Milwaukee 5



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The Philosophy of Existence, by E. G. Kelley, M. D., 5,00 2	MILWAUKER DIV'N L
Descendents and Miscellanicords Willings of Lines. Pailot d. of di	11:30 a m ⁺ Lake Forest Pass 4:10 p m ⁺ Kenosha Passen 5:50 p m ⁺ Winnetka Passe 5:50 p m ⁺ Wankggan Passe 4:15 p m ⁺ Lake Forest Pas 11:00 p m ⁺ Highland Park F
Tobacco and its Effects, by H. Gibbons, M. D	5:00 p m. Winnetka Pame
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RELIGIO-PHILOSOPHICAL JOURNAL.

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 Triestram Beres ford, were born in Ireland in the reign of Charles II. They were almost of the same age and were intrusted to the care of the same person, by whom they were educated in the principles of Delsm. Their guardian dying when they were still young, they fell into different hands. The persons on whom the care of them now devolved appear to have used every possible endeavor to eradi had imbibed and to persuade them to em-brace 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 friendd 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 as 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 Gil Hall, near Dromore, in the year 1693, Sir Tristam remarked when his lady came down to breakfast that her complexion was un usually pale and her countenance bore evi dent marks of terror and confusion. He inquired anxiously after her health, but she assured him that she was perfectly well. He repeated his inquiries, and begged to know if anything had disordered her. She replied. "No, no; I am as well as usual." "You have hurt your wrist; you have sprained it?" asked he, observing a black ribbon bound round it. She replied that she had not, but added, "Let me conjure you, my dear Tristram, never more to inquire the cause of my wearing this ribbon; you will never see me henceforth without it! If it concerned you as a husband to know the reason I would not for a moment conceal it. I never in my life denied you a request; but of this I must entreat you to forgive my refusal and sever more to urge mo further on the surject." "Verv well, my lady," said he, smiling; "since you so earn estly desire me I will inquire no further." The conversation here ended. Lady Beres ford inquired eagerly if the post was come in. She was told it had not arrived. In a fow moments she again rang the bell and repeated her inquiries, "Is not the post yet come in ?" She was again answered that it "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, "be-lieved you to be superstitioue; 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 bad specified.

After a period of some months Lady Béres ford had a sou, whose birth Sir Tristram survived little more than seven years, dying in 1701, and after his death his lady seldom went from home; in fact, she visited no family but that of a gentleman in the neighborhood, named Gorges. With them she frequently passed a few hours. The rest of her time was entirely devoted to solitude, and she appeared determined forever to banish all other society. The family con-sisted of himself, his wife, and one son, who was about her own age. To this son (whe became Lieutenant-General Gorges, of Kilbrew) after a few years she was married notwithstanding the disparity of a connec tion so unequal in most respects. The event justified the expectation of every one. Lady Beresford was treated by her husband with contempt, and even with cruelty; while at the same time his whole conduct showed fim to be the most abandoned libertine, atterly destitute of every principle of vir-tue and humanity. To this her second hus-band Lady Beresford brought two daughters, after which; in consequence of the profigacy 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 con-cerning your are So hanpening to go into cerning your age. So, happening to go into the parish church where you were baptized, 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 settle before I dis!" When the clergyman had left Lady Bereaford ahe sent to put off her company and at the same time to re-quest 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 qu's the room. "I have something of importance to communicate to you both," she said. "be-fore I die, for my end is not far distant. You, Lady Betty Cobbe, are no stranger to the friendship that always subsisted be-tween Lord Tyrone and myself. We were educated under the same roof in the prin-diples of "Delsm, when the friends into whose hands we afterwards fell endeavored to persuade us to embrace revealed religion; their arguments, though they failed to con-vince us, were powerful enough to stagger ur 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 Al-mighty, appear to the other to declare what religion was most acceptable to Him. Ac-cordingly 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. had left Lady Beresford she sent to put off

'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 Hi-treatment your life will be ren-dered miserable. You will bring him two daughters and afterwards a son; you will die in child bed of that son on completing your forty-seventh year.' 'Just heavens!' exclaimed I, 'and cannot prevent this ?' 'Undoubtedly,' said he, 'von can; you are a free agent, and may prevent it by resisting ev-I am not permitted to say. But if, after these warnings you persist in your infideli ty, you will be miserable indeed. 'May I ask,' said I, 'if you are happy ?' 'Had I been otherwise,' said he, 'I should not have been permitted to appear to you thus.' 'I may therefore, infer that you are happy.' He smiled. 'But how,' said I, 'when to morrow morning comes, shall I be convinced that your appearance thus to me has been real and not the mere phantom of my own im-agination " 'Will not the news of my death be sufficient to convince you " said he. "No, said I: 'I might have had such a dream, and that dream accordingly come to pass. I wish to have some strong proof of its real-ity.⁴ 'You shaif,' said he; then he waved his hands, and the bed curtains, which were of erimsom velvet, were instantly drawn up through a large iron hook, by which the tester of the bed, which was of an oval form, was suspended. 'In that,' said he, 'you cannot be mistaken, for no mortal arm could have performed it.' 'True, said I but as we sleep we are often possessed of greater strength than when awake-asleep 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 couch you; it would injure you irreparably. If is not for spirits to touch mortal's flesh.' 'I do not regard,' said I, 'a slight blemish.' 'You are a woman of courage,' said he, 'so hold out your hand.' I did so and he struck my wrist; his hand was as cold as marble. In a moment the sinews shrunk up-every nerve withered! 'Now, said he, 'while you live let no mortal eve see that wrist! It would be sacrilege.' He said he. He stopped; I turned to him again, but he was gone. 1 felt chilled with horror. I endeav-ored to awake Sir Tristram, but in vain; all my efforts were ineffectual, and in this state of agitation and horror Liay for some time. yben a shower of tears coming to my relief. I dropped asleep. In the morning Sir Tris tram rose and dressed himself as usual with out 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 adjoin-ing our apartment and took from thence a ong broom, with which I pulled down, though not without a great effort, the cur-tains, as I imagined their extraordinary condition would occasion many inquiries, which I wished to avoid. 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 im-pression on my countenance too visible not to be remarked by Sir Tristram; he instant-ly observed my confusion and select 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 preceedin ursday at the hour of 4: at the same time I entreated him to drop all inquiries concerning the black ribbon. He de-sisted 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 rigions of mortality forever! When I am dead I wish that you, Lady Riverston, would unbind my wrist and let my son with yourself behold

stance above related is said to have occurred and the very room in which the appear ance took place is still shown to visitors. Dr. King, the Archbishop of Dublin, who was her most intimate personal friend, had the lady buried in the 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 rise colored fany causes have contributed to heavily handicap the Spanish American States in the great race of civilization. With supe-rior advantages at the start, the Spaniard has miserably failed to keep pace with the Anglo-Saxon. Nothing is more sorrowful than that failure, and no study more pain-fully interesting than the search for the reasons thereof. It furnishes an illustration upon the grandest scale, of the axiom that it is the first step that counts, the be-ginning that foreshadows the end. If we contrast the landing of the Puritan Pilgrims upon Plymouth rock, and their sub grims upon Plymouth rock, and their su-sequent career of steadfast effort and en-durance, with the contemporary career of conquest and occupation by the brave sub-jects of their most Catholic Majesties of Spain, the results of no two great events in the world-history could be more widely dif-ferent. On the one side we are inspired with respect and loying veneration for the homely virtues of independent steadfast-ness, of love of freedom and of equal just-i e. on the other we are dazzled by the splendor of brave achievements, only to shudder at later atrocities of unbridled lust and ungovernable ferocity.

Let us for a moment compare Miles Standish with Hernando Cortez, or Francisco Pi-zarro with Hendrick Hudson, and trace the wide divergence of their influence. All, in wide divergence of their influence. All, in their different ways, were brave men, an-ointed with the sacred chrism of the old, undaunted heroism, but while at the north the foundations were being laid for the present unrivaled greatness and power, at the south the sects 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 presentity and peace, on the in abundant prosperity and peace, on the other the dread despotism of sword and gown, sure progenitors of misery and dark-ness. Think of what might have been, if the same spirit had been in the ascendant here as there. Reflect upon the rapacity that stains the record of early Spanish dis covery, 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 endur-ing, and so worthy the tribute of undying admiration for all save their unspeakable crueitles. 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 evi dences of almost super-human courage, albeit the same glowing page is darkened by those black horrors and stupendous crimes, which bestowed an inheritance of long years of sickening physical, mental and moral blight

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

Developing of Medlugiship. .

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 nouse on O street. She has been a speaking medium for twenty years. About one month ago, Mrs. Montl, Mr. F. Remick and my-self thought we would "call up the spirits." At the first sitting, Remick entered into a semi-trance, and at other sittings he would There were no more sittings until last Tuesday evening, when Jay Graver sai at the table, and immediately, without any muscular movements (except increased res piration) entered into a trance, and breathing ceased. He was noticed smiling. At ter he had been in this state three or four minutes, with little or no respiration, Mrs Monti made a few passes over him, and be 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 of twenty men sitting on the ground, making music by patting the same with their hands ich caused him to laugh. The men want ed 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 the had been there longer than he, and would help him. They had not two-thirds of the way, when he heard his mother's voice call ing him, and looking up, saw her at the top, looking downward, and extending her hands toward him. He then commenced calling her, when the men said, "If that is your mother you cannot see her now," and took him down the hill again. Here his memory ceases.

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

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

To the earnest questions of our correspondent we reply, that really and truly of such séances, 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, con-Raue 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 recembles 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 separatedfrom his body while in the clairvoyant state but he should be cautious in yielding to such a strong influence, else he will become

tomers all left him, and that his business was broken up. Witnesses testified that be-fore 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 infantbecause 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 deal-ings with a recalcitrant member of the church. church.

Judge Bacob's charge to the jury was ex-plicit as defining the extent to which eccle-siastical 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 proven, and if these words were uttered only as threats they were to be considered as malicious in law, and if nttered 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 forbid the customers of the plaintiff from heing brought to the church on the plaintiff's backs he did not exceed his ecclesiastical authority; but if, after the excommunication of Parker, he prevented the employ-ment of his backs for other than church purposes, then the plaintiff is entitled to a verdict, and the damage was not to be limited to the mere loss of custom entailed, but to all losses which have occurred therefrom. The Judge stated emphatically that no ecclesiastical authority ought to be in exist-ence that attempted the injury of any man's business

Before the charge counsel for the defendant offered exceptions to Judge Bacon's anticipated rulings to the jury, but they were not dwelt upon nor allowed, because confifcting 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 ver-dict for Parker of \$3 433.

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 plano 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 Kid-ney and Liver Cure: "I do not doubt that it has great virtue." Rov. C. A. Harvey, D. D., Secretary of Howard University, certifies that for Bright's great virtue." 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 beroit, mich., certifies that it completely cured him of a very serious chronic liver completely cured H. Sherlock, of Ruchester, 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. 12 Mar 97 13-14.

A BENSON'S CAPCINE

NOVEMBER 29, 1879.

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 Rivers-ton then desired the servants to quit the room. She approached the bed with Lady Bereaford'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 Beres ford, as had been predicted, on growing up to manhood married Lord Tyrone's daugh-ter and heiress, Lady Katharine La Poer. In due course of time he was created Earl of Tyrone, and his son was afterwards cre-ated Marquis of Waterford. The pocketbook and ribbon worn by the unhappy Lady Bereaford were long in the 'possession of Lady Betty Cobbe, by whom the above story was constantly related, and who, to-gether with the 'other members' of the Baresford 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 Mazquis; she married in 1751 Thomas Cobbe, Esq., of Newbridge, county Dublin, and died at an advanced age at Bath in 1806

There was formerly an oll-painting of the There was formerly an oil-painting of the heroine of this story in Tyrone House at Bublin representing her with a black rib-bon bound round her wrist, but this was lost in the transmission of the contents of that mansion in Curraghmore, Lord Water-ford's seat in the south of Ireland. It may be added that the lady was not, as generally stated, a cousin of her husband, but the youngest daughter of Hugh. Lord Gleraw-ley; that she was born in 1666 and married Sir Tristram in 1682. It was at the house of her sister, who had married Sir J. Mac-Gill, now the seat by inheritance of the Earl of Clanwilliam, that the mysterous circumColon, (Aspinwall.).

Mr. Shepard, the Musical Medium.

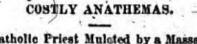
Mr. Shepard announced that part of the Egyptians had arrived, who would play the "Grand Egyptian March." The "controls," the company was informed, were very an-cient, and the music would represent the march and approach of two hostile armies, a the storming of the walls of a city and thun-derstorm. This was without doubt the chefd'ocuvre of the evening; the musiciwas ma-jestic and grand, just what might be ex-pected 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 bon-flict; whilst the battle was raging, came the distant sound of thunder, which became nearer and clearer, until the war of elements drowned 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-peal dying away in the distance, fainter and fainter, with now and then a slightly louder roll, until all, was hushed and still.

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

The Biography of Satan by K. Graves has had a large sale for years and the demand still continues good. We have just published the twelfth edition and are now filling orders that were on file and shall be pleased to receive new ones. Price 35 cents; postage free.

so exceedingly sepsitive that selfish spirits may enter in to his harm. To avoid this we again recommend you to sit in a well ordered circle, and thus constantly by your influence protect your mediums in their sensitive growth.

We are impressed to add for your especial welfare, that at least for the present you exclude all questions relating to personal or temporal matters. Their asking opens the door for the entrance of a class of intelligences which it should be the care of every partially developed medium and new circle to avoid.



A Catholic Priest Mulated by a Massachusett's Court for. Forbidding His Parishleners 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 magafacturing city of some twenty thousand people on the Connecticut fiver 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.

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

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 Reval and Tonaura, Agonic and Manger of Patani, 276-18