Ernth Gears no Mash, Bows at no Buman Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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LIFE WITH THE SPIRITS.

By Ex-Clericus.

NOTE TO THE PUBLIC. [The writer of these passages of personal experience, has had quite an extended knowledge of modern Spiritualism, which reaches back almost to the time of its advent. But his present purpose is to give only,-in the form of a short series of articles,-such incidents as may be especially fitted to interest the readers of the Jour-NAL. For satisfactory reasons a thin veil of the anonymous has been thrown over the sketches. L'arsonal friends can easily see through it, and to this there is no opjection, yet all should be regarded as a strictly. truthforecord of events in the life of one who was, for many years, an accredited and

active member of the Christian ministry.] PRELIMINARY.

Sixteen years of child and boy life on a ness experience; five of a preparatory and theological course, and teu in the active Christian ministry, in a denomination whose requirements were such as to tax to the utmost my capacities, especially those of a more purely mental character,—had brought me to a period usually regarded as

But within the prime of life.

But with me, the case seemed to be somewhat different. The change from an active business life to that of a close student, at so late an age, taken in connection with my want of a right knowledge and practice of want of a right knowledge and practice of physical laws, and their important bearing upon the mental, and my earnest zeal to do faithfully the work of life as it was then before me, had greatly broken down a con-stitution never of the strongest and most enduring character. . Indeed, my powers of positive and efficient action were so nearly destroyed, that what I was then enabled to do, was only with great and sometimes painful efforts.

My domestic life had also been sadly wrecked by the death-flood that came in upon me, sweeping away to then almost unknown shores, my entire little family consisting of a wife and two young children; and all within the space of less than two years, leaving me sorrowing, weary and weak, and with an earnest longing for that land where the weary should be at

It was while in this condition that the light of modern Spiritualism attracted my attention, and finally the cheerful brightness of its truths obtained lodgment in my inner being; and it was thus, I think, that was saved from becoming permanently disabled from active usefulness. For thus a new and cheerful turn was given to my

thoughts, and a most interesting field for activity laid open before me.

It was early in the year 1852, that I first turned my attention to something like a serious investigation of the new claim. At that time I knew next to nothing of the then very novel and ill-reputed claim of the so-called Spiritualism. Indeed, I had such a contemptuous dislike of the whole affair, that there seemed to be but little probability of my ever engaging in anything like a fair investigation. I remember that it was then, to my mind, something like a proof positive of the falsity of the claim, that spirits should use material means to convey their intelligence. spirits should use material means to convey their intelligence; forgetting all the while, that all matter is but the outgrowth or ex-pression of spirit; and that the two are so intimately related that the one can hardly exist without the other;—implying here that all organizations, whether in the spirit or in the earth-life, must be embodied in

or in the earth-life, must be embodied in matter, more or less sublimated.

Such was my positive antagonism against the new claim that was then rapidly gainsting a favorable hearing with a large eigen of intelligent and fair-minded persons. But I was far from being satisfied with the position I had thus taken. There was within me a sense of justice which seemed to forbid my speaking so decidedly against a subject of which as yet. I knew absolutely nothing in the way of personal investigation. In my capacity as a jublic teacher of apiritual truths, I could not well avoid say-

ing something upon a matter that claimed to have so close a relation to what was the especial work of my life. Nor would the plea of inattention and consequent ignorance upon the subject, long answer as my justification; for was it not my especial duty to "prove all things and hold fast that which is good,"—especially when, as in the present instance, the claim bore closely upon the deepest wants and the most ardent longings of the human heart? Clearly it was my duty-a disagreeable one though it was—to personally look into the matter, if for nothing else, that I might have where-with to answer the troublesome questions which were continually coming up before

I was not sorry, therefore, when, in the regular course of my work, I found it convenient to make an arrangement to preach on Sunday at A.—, Mass.; for I had already heard that there was a good "medium" in the congression. in the congregation there, whose character and capacity were both regarded as good. She was, indeed, a member of the church in good standing, and well respected in the community generally. Here then, I was to make my first essay, at looking into what I was then quite sure would prove to be but a fresh instance of ther of excessive credulity or of gross imposition.

THE INVESTIGATION.

It was by especial invitation that I attended this my first scance at the house of the lady in question, who, with her husband, I found to all appearance to be very honest and worthy people. But the result of the effort was wholly unsatisfactory to me; and with my present understanding of the laws of spirit intercourse, I can fully understand why this was the case. I was in a mental condition wholly unfitted for an conest and earnest investigation-a condition which must have been exceedingly repellant and unfavorable to a successful result. Courtesy to the other interested parties prevented me from showing it, yet something very much like contempt was the ruling state of my mind throughout the entire scance. It will serve as a good illustration of my narrowness and ignorance at the time when I relate that some instances of bad spelling in what was claimed to come from the spirits, were regarded by me as something like proof positive of the falsity and shallowness of the claim. As if the mere fact of having gast off, the fleshy body would change all into perfect spell-

Subsequently, after considerable progress had been made in my investigations, such proofs of ignorance, as also those of a mor-al obliquity coming from those supposed to be spirits, were confirmations of, rather than objections to, the claim. For surely no one, after serious and attentive thought upon the subject, could longer entertain the expectation that what we call death could have the power to transform such specimens of our humanity as are continually passing over to the other side of life, into a state of perfection either as to knowledge or morals. On the contrary, it is the clear dictate of right reason,—when at length free from the pressure of the false ideas of the past,—that if we do receive messages from that life, they must necessarily be of very mixed character, often partaking quite largely of the morally perverted condition of the many who are so constantly passing way from our midst.

After this, which was in reality but little more than a pretense of investigation, tried to satisfy myself that I was relieved of the responsibility that had rested upon me; and responsibility that had rested upon me; and had now something to say, when I was asked for my opinion of the "spirit-rappings." I had looked into the matter, and it was all sham and nonsense! Then I would go over with the account of what I had seen at A——, often with quite a facetious setting out of the transactions of that

Several months passed in this way until at length it fell in my way to preach for several Sundays at B., in Vermont, Here it so happened that the place assigned for my entertainment was in a family with whom I was considerably acquainted. They were, in fact, near relatives of my wife, who had then been nearly three years in the

Very soon after my arrival in this home much to my surprise, and not a little to my annoyance, I found out that the entire family had recently become believers in the piritual theory through the mediumship of their own hired girl, who was still with them, and whose capacity as a medium was now freely tendered to me, that I also might become a partaker in their new and happy

My friends were evidently sincere and earnest in their good wishes and purposes in my behalf, and were more than ready to afford me every possible facility for gaining the supposed good before me. What was now to be done? Here I was again face to face with that which seemed so ateadily to haunt me, not withstanding my wish to keep clear of it. It was plain that I was not to be left wholly without excuse if I did not follow the matter up with some good degree of thoroughness. And to this determination I finally submitted myself, and for the space of about three weeks during which I remained in this family, devoted myself vigorously to the work.

At first, however, but only for a short space of time, my old reluctant and half-contemptuous spirit attended my efforts. My friends were evidently sincere; and

But it was not many days before abundant cause was given me for a genuine and earnest interest in what I was doing; and eventually I became fully satisfied that it really was true that friends from the other side were thus able to make known their presence and thoughts through means cogniz-able by the bodily senses.

The exact steps by which I was enabled to reach this conclusion I will not stop to give. I will only say that my investigations soon become extremely interesting and ab-sorbing; and in these I was often joined by the entire family. Generally, however, I chese to make experiments with no one present but the medium and myself, that I might be the more sure of a perfect free-dom from other visible influences than our

The medium herself was evidently an honest and simple-minded person, incapa-ble both morally and mentally of any deep ly laid schemes of deception. She was born and brought up in the neighborhood, and was then about eighteen years of age. She was perfectly willing that I should watch her proceedings in the closest manner, and apply whatever precautionary tests I might think best. Her tendencies were toward nearly all the different phases of mediumship then known to investigators; and to ship then known to investigators; and to the development and testing of these I devoted myself very faithfully from four to six hours of each day. Sometimes, espe-cially in our family circles, our interest and zeal would keep us together until surprised by the late hours of the night, and on one occasion it was fairly daybreak before the

company was wholly dispersed.

During nearly all of the time of my stay. the medium seemed to be more or less in-der the spirit influence and control. It did seem to injure her in the least, nor essentially to interfere with her duties as the hired help of the family. Sometimes she would go about her work in an abnormal condition, her eyes being closed; and yet she would make no mistakes, but move about quietly and efficiently in what was before her to do.

I was particularly impressed, while sit-ting in our family circles, with the extreme naturalness of what seemed to come from the invisible members. Each one of these seemed to take his or her part in the general gatherings, even as if still in the bodily form. This was especially to be seen insmall, incidental, almost trifling matters, as some might regard them.

And all through my subsequent experience, such incidental and seemingly trifling manifestations of individual presence, hav served especially to impress me with the reality of the thing, since, as it would seem nothing but the actual presence of the dear friend, would be at all likely to prompt such familiar and loving utterances. As I pro-ceed it is quite likely that I may give other instances in illustration, although many of the best of them were of a too strictly private nature for such a public ase. The one that I am new to give will probably enable the reader to understand and somewhat feel the force of the kind of evidence I have now in mind.

One evening in G-, Mass., I had been sitting in a circle of harmonious and intelligent persons—several of them teachers,— all the evening, during which plany dear friends had manifested themselves through the very good mediumistic capacity with which we were favored. Among these, my spirit wife had been especially active and

On preparing to bring our circle to a close according to our usual custom, each one of us in turn said "good night" to our invisible company. A prompt affirmative response was given to as until it came to my turn to exchange the good night greeting. But now there was no response, and I was perplexed and even troubled at this strange silence. and even troubled at this strange silence. In a tone of disappointment I asked, "Are you not going to bid me good night as well as the others?" Immediately there was a signal call for the alphabet, and it was spelled out—"I am going with you." This came from my special loved one, and of course when she was thus going with me, it was very natural, though wholly unexpected (to all, I think) that she should decline to bid me good night. cline to bid me good night.

THE NEW LIGHT LEADS ME.

A new era of life had now dawned upon me. What seemed to me a great instru-ment for good had been placed in my hands, and I felt solemnly bound to make a wise and faithful use of it. My old work, as a regular minister of the denomination to which I belonged, must henceforth be sec-ondary to the new and far more important one which now seemed to be before me.

There was, however, as I regarded it, no discrepancy between the old and the new of my life-work; only the last seemed greatly to outweigh the first in point of actual importance to the welfare of those over whom I might be able to exercise an influence for good.

for good to be lost, or even neglected by me? No; I felt most deeply impressed that I must hold on to this whatever might become of the other

NEGATIVE OR MEDIUMISTIC ACTION. This change in my prospective course, happened very opportunely for me in more than one respect. It diverted my mind from its strong tendency toward deep and discouraging depression, opening for it new and more cheerful channe's of thought. My general health had become so reduced that I could not have done much more in the old way of positive thought and labor. But soon after I had become intelligently conversant with the new Spiritualism, I was made to see that there was a negative or medium-istic method of action, of which I myself might become capable; and which, so far from tending still further to break down my health, would in reality do much toward

building it up.
So I resolved to give myself up to this negative or receptive condition, feeling that if I could no longer act with positive energy from my own central mental force, yet that I might so understand and conform to the laws of spirit action, and receptivity on my part, that I might become a useful helpwith those from the higher life who might choose to avail themselves of my ca-

I have reason to believe that from my native constitutional tendency I was better fitted for this receptive or negative action, than for the exercise of independent positive thought; what I now proposed to do,under something like the stress of necessi-ty,—was to fall back into my true position and to live a life of quiet contemplation and aspiration, thus preparing myself for some-thing like an inspirational work; or in other

words, to devote myself to a certain kind of mental mediumship. Hereafter I should have but little use for books or reading of any kind, my sole, or at least my most important work being to keep my mind calm and clear, that it might faith-

fully reflect the light that might thus be made to shine in upon it. I do not mean that this view of my-case came to me all at once, and at so early a-stage of my new experiences. But from time to time it was gradually unfolded to me by my spirit-helpers,—sometimes much to my dislike, for the idea of thus having my own individualism practically ignored. most a passive instrument for the use of others, was not always quite satisfactory to the ego that was in me. But I finally settled down into the conviction that to be simply the means of transmitting the thoughts of others, was no derogation of my personal manhood, so long as I my-self retained the right to receive or reject what was given, according to my own indi-vidual conscience and judgment. And ofthis right I have ever maintained a jealous care in all my dealings with the unseen ones, down to the present time. And I have good reason to believe that such a course meets with the full approval of the highest order of intelligences, although at the same time there is evidently another class who are quite willing wholly to override mortal in-dividuality, and make the medium a merely passive instrument under their exclusive control.

MISTAKES AND TRIALS.

Many mistakes I fell into, especially during the earlier stages of my experience; as do most others doubtless. Among these was the adoption of the idea that to be what is called a medium, was something to be cov-eted for its own sake, that is, for the indi-vidual satisfaction it was fitted to give. . I have since learned that the way of medium? ship—especially that of a mental sensitive like myself—is the way of trial, and often of suffering of a peculiarly severe kind. This is owing mainly to the extreme sensitiveness of condition into which it is necessary for one to be thrown in order that the ded receptivity to spirit thought may be obtained,

In cases like mine, the preparatory action is mainly upon the brain; but this being the centre of the nerve-organism, the sensitiveness thus induced extends throughout the entire nervous system, rendering one extremely open to all kinds of jarring influ-ences, particularly those that come from a contact with discordant individual spheres. Whilst in such a condition, it is often a kind of torture to be brought into direct contact with external life as it ordinarily prevails.

But to offset this in some good degree, when conditions of quiet and harmony are around such a sensitive, and the influence of the thought and affection of the higher spirit life is thus allowed freely to flow into the spirit—then there is a heaven to compen sate in a measure for the hell which is some time the result of a rude contact with the external world. THE MEDIUM HELPERS.

importance to the welfare of those over whom I might be able to exercise an influence for good.

My own experience and observation had convinced me that the old routine of church worship had sailly lost its power over the human spirit. Indeed, a large part of what thus takes place from Sanday to Sunday, seems to be but little more than a respectful or reflect respectable conformation to established custom. But in these gatherings, especially the family circles I had thus far been permitted to attend under the new spiritualistic faith—I had noticed a power to to touch and move the inner life, almost evholly unknown under the old, and nearly effete order of worship. Was this new power

ical-in this respect; that for prevailing personal evils to be cured, like agencies from the invisible side seem to be employed, until by such a constant reflection of the individual deformity, from the invisible surroundings, one becomes disgusted with it, and is ready to put forth the needed efforts for its cure.

I have had to submit largely to this medium-helping influence throughout almost my entire experience, of which various illustrations may be given as I proceed with my story. I have also had much to do with two other somewhat distinctly marked classes of spirit influence, which; although perhaps in reality, none the more important and loving than the other, have yet been far and loving than the other, have yet beed far more acceptable and soothing to my inner being. I now adude to what I have called my home or leve-circle, which has often come most delightfully near to my affectional life; and to the circle of a more advanced wisdom which seemed to be near me at times for the outpose of making the highest possible use of my mediumistic and inspirational capacity.

tional capacity.

This classification must, of course, be quite defective, it being a result of our imperfect earthly stand-point, and not a wise and definite statement of things as they are on the spirit side of such activities. It is quite probable that from that point of vision, all is seen working together as one harmonious whole, wisely and beneficiently adapted to ever-varying wants. Indeed this is my own view of the matter at my present writing. But in these sketches it may be well to keep the above classification in view that my experiences may still be presented as they seemed to come to me at the time.

Spirits on the Oater Fringe.

Spiritual Notes, of London, gives the fol; lowing:

Viewing the subject of Spiritualism in reference to the course of current events, we can scarcely fail to ask. What is the effect of those events in the spheres wherein earthbound spirits first find themselves when they pass the bourne from which our great national poet wrongly said no traveler e'er returns? If the Spirit-world act on this world-supposing we must speak to the two as distinct-is it not equally certain that we also react upon it? The doctrine of impression, like all our life, is twofold. We impress the parted as the parted in their turn impress us. We affect the tone of that society as they affect the tone of this. Dowe always recognize that fact as we ought; or, even so, have we ventured to follow it out to what are not only its legitimate, but its inevitable, conclusions?

Take the case of the Zulu War. Picture the fields of Isandula and Ulundi. On the former, how many of our countrymen passed into spirit land with all the hot pas-sions of battle full upon them! On the latter, what a mass of undeveloped spirit nature must have made the solemn transit under the worst possible circumstances its owners setting their foot hastrly over that boundary which the saintliest and most civilized of us ought to cross so wariy! It is a perplexing thought. Shall we cherish the doctrine of fatalism, and hold that the discipline of those spiritual natures was, so to say, with premeditation cut short here so as to be finished there? This is no unpractical thought for us who realize in its most tangible shape that communion and fellowship between the denizens of the two spheres which orthodox churchmen vaguely and indefinitely believe as the Commun-ion of Saints. If these undeveloped spirits, full of what Issac Taylor calls "appetency" for the scenes they have left behind them force themselves into prominence at our scances, how would they be likely to come?
This is a question with which we cannot refuse to deal, prone as many of us are to rush into communication, under no preper safeguards, with the Spirit world. It these undeveloped spirits from the Outer Fringe, so to speak, of the Spirit-world they are just the visitants we may expect to be most accessible. In what frame of smind copid we expect even one of our own people to land in the unseen world if he departed with his face as Mr. Archibad Forbes so graphically puts it, "radiant with the rapure of the fray?"

Then, again, as to Catherine Webster, who passed away by a felon's death. Here is a case to make the sturdiest opponents of capital punishment (to whom we ourselves belong) hesitate for a moment and ask, "What is to be done with such cases?" Is it permissible to relegate them to the domain of higher law, to pass on their inscrutable difficulties to the great Court of Appeal? That we may not know. What we are calculating is the effect of such presences, should the departing fulfil their probable bias and visit us as remasts. It is a thought, not to make us tremble—not certainly to make us refrain from intercourse, for we may help those erring ones there, though we could not do so here—but to make us very cautious that we curselves should be in the best position we can escure by observing the well known conditions of the spirit circle, so that we do the parted spirits good instead of making it possible for them to do us harm. Then, again, as to Catherine Webster, who

The Harmonial Platform.

REPORT OF A LECTURE DELIVERED BY MR. A. J. DAVIR

Opening Exercises - The Naturalist and the Seer on Incubation-Spheres of Matter, Persons and Principles -A Pupil of George Fox-Inspiration and Revelation -The most Reliable Source of Impressions-Revela tions of Science-An Ambilious Mother-Peter and Paul as types of Inspiration and Revelation-The Roman Church founded on St. Peter -Sacred Literature of the Hindoo .- The Hebrew Jebovah -Jesus Reform the Mosaic Ideal-"Love is the Fulfilling of the Law -Anecdote of Rev. Menzes Rayner-Views of Mediumship - Not a Leader of Men but a Follower of Mary -Poking the Patriarch-Spiritual and Harmonial Plat forms-Hard Living on such Food as Pacts-Paul Fruits of the Spirit.

To the Edit or of the Religio-Philosophical Journal.

At the usual hour, on Sunday, Nov. 9th a fair audience had assembled at the Hall in Fourteenth street. After music by the choir, Mrs. Mary F. Davis read an inspired composition by Indiana's gifted young poet, Forceythe Willson, whose brilliant genius—incandescent with spiritual light—flashed, mateur like over the western horizon and meteor like, over the western horizon, and went out of life's morning sky-but only to shine forever in the poet's heaven.
In the beginning of his discourse Mr.

Davis referred to the fact that the late Professor Agassiz lectured six consecutive nights on incubation The great naturalist found enough in the process going on in a aingle egg to occupy the attention of him-self and a large audience for a week. The speaker hardly thought his audience would care to brood so long over one incipient chicken. Indulging this facetious vein for a moment, he left his hearers to infer that the truths in process of incubation in his mind would all be hatched in due time.

The speaker observed in transitu, that there are many intellectual men who are not rational. The ratiocinative faculty is feeble and falls far short of the measure of their attainments. The grand equipoise of the faculties does not exist and the harmony of life is wenting. Many follow faith instead of reason, and believe in destiny rather than will. The elements which enter into the composition of human nature are few and simple, but the individual combina-tions present unlimited variety.

After a brief reference to a former lecture, the subject being the Divine person-ality, (on this question the speaker was un-derstood to have occupied a negative posi-tion.) Mr. Davis spoke briefly of the several spheres of matter, of persons and of princi ples, as three principal sources from which our impressions are derived. It was observed—in respect to outward things, or the elements, objects and phenomena foreign to our personality—that one can only perceive so much as may exist in his individual consciousness. There must be some corresponding principle, within that is response. sponding principle within that is respons-ive, or the things presented for external observation will pass without our cognition. He illustrated the subject by specific references to sensorial impressions made on the organs of sight, smelling and hearing, and observed that no man's senses were ever touched by matter.

To illustrate the influence of our individ-

uality, in determining the impressions made upon the organs of special sensation, he in stanced the case of a Mr. Chase, a gentleman educated in the school of George Fox. This man could never have been "fit for treason, stratagems and spoils;" he was too good a man; still he had no soul for music. For him there was nothing but noise in a "concord of sweet sounds." His daughters had not inherited the paternal insensibility, but had some taste for the divine harmonies. Taking rather naturally to the ways of the world they had become somewhat prosciept in music. But the stern old ten to a cart running over the pavements as to hear his daughters perform on the pi-

Here Mr. Davis proceeded to forecast the shadow of his theme. Of the three general sources of our impressions, or spheres from which we derive our inspiration, he regard ed the sphere of principles as the highest and most reliable. He defined Inspiration in its physiological and psychological phases, and observed that the truth, inflowing through the faculties by the inspirationa process, was neither always nor generally comprehended by the person thus inspired One may be so influenced and yet scarcely be aware of the fact. He can only realize it in the consciousness of a power that expands his faculties and enlarges all his conceptions. Revelation was represented to something altogether superior to the inspirational gift. A revelation must be compre hended. If the truth is not understood it certainly is not revealed. Inspiration, in some form, is the gift of many, while Revelation-the comprehension of great principles-comes to comparatively few. The seer of principles walks by the light within, and far as his way is illuminated becomes acquainted with the universal Good. In the light of these principles he sees God.

The power which comprehends must be

superior to the thing comprehended. The man who finds the solution to a difficult question is deeper than the subject he fathoma, and Euclid was greater than all the problems in his book. We are in the babit problems in his book. We are in the babi of thinking that revelation must relate ex clusively to religion. This is a mistaken idea. It may relate to the laws of mechanics or any other subject. Archimedes and Sir Isasc Newton were revelators. The man who gathers into himself and arranges the principles of the subjects of his observa-tion has his mind illuminated; new com-binations and higher possibilities are reyealed to him; while the man who has no comprehension of principles, either waits for others or walks in darkness.

The speaker referred to the woman in the New Testament, who having been conthe New Testament, who having been converted, took an early opportunity to call on Jesus in the interest of her two sons. Her singular application was the first of the kind to be put on file. She requested Jesus to permit one of her sons to sit on his right and the other his left hand in the new kingdom. Like other ambitious mothers she was interested by an interest desire to have was inspired by an intense desire to have her boys advanced to commanding positions; but she neither comprehended the nature of the kingdom nor the laws of human deof the kingdom nor the laws of human development. As it was not according to divine order to make appointments to office before the coronation, the anxious "mother of Zebedee's children" was disappointed. When inspiration fosters a selfish ambition it is not likely to promote the interests of mankind; and when revelation stops short of a complete comprehension of the subject it may operate on the individual as an incentive to go astray. In the further illustration of his subject Mr. Davis spoke of St. Peter as a type of a

much inspired man to whom little was revealed. The Catholic Church is built on Peter. His inspiration, which neither deepened his reflection nor enlightened his judgment, may have added unnecessary stimuli to a lively imagination and an impetuous temper. Revelation comes to the man who takes the vital principles and living spirit of his inspirational and other gifts and experiences into the reason, the judgment and the affections. With this assimilation of the essential elements of truth there comes a consciousness that we are nearer to God. The consecrated persons and sacred books on which other systems of religion were founded were referred to, and it was ob-served that while the Bible is a book of books, we still have nothing in the Jewish and Christian Scriptures superior to the an-cient sacred literature of heathen nations, the Shaster and Vedas of the Hindoos being noticed with special favor, The inspiration of the Old Testament emanated from the sphere of persons, and it assumed the general shape and particular aspects of the minds so inspired. He illustrated his view by the vessels at the fountain. Water takes the shape of each vessel, and the measure is always determined by the capacity of the receptacle. Inspiration from inferior sources serves a purpose. We recognize the foot-falls along the border-land; we listen to mysterious voices in the air; but the inspirations mainly come from the sphere of persons. The man in whose name, and on whose teachings, the Christian religion was founded had this personal inspiration. It may have emanated from some Jewish prophet who was anxious to shield his peoe. Jesus compared himself to a hen. desired to spread his wings over Jerusalem, "ever as a hen gathereth her chickens under her wings.

The Hebrew Jehovah was not the Creator of the Universe, but the tutelary divinity of the "chosen people" and supreme head of the Jewish, theocracy. Magnify a man sufficiently, with all his imperfections, and you will have the God of the Jews. Reduce Jebovah about fifty thousand times and there will remain a Jew. The people of those times had many gods, and the Jewish religion made up in ceremony what it lacked in soul. Peter was disposed to hang on to aff ceremonies of the Jewish ritual; but Paul had a revelation that gave him a more rational view of the new dispensation. The pupil of Gamaliel had a clearer insight and a deeper comprehension of principles. In the midst of all conflicting opinions Jesus reformed the Jewish conception of God by ascribing to him the character of a Father; and, in respect to human relations, taught the higher and more spiritual doc: rine that "Love is the fulfilling of the law." Man must come at last to obey this law, said the speaker; and here he briefly illustrated the ease and naturalness of obeying the divine law as revealed in the natural world. He in-stanced the fact that both the fool and the philosopher lean forward in ascending a hill, and backward in going down. Labor and consequent fatigue are diminished by conforming our movements to the existing law. The inference was that compliance with the requirements of the law of love would lighten the burdens of life and sweet en all its toils.

Mr. Davis referred to the revelation made to Pythagoras and Copernicus, respecting our solar system, and declared that science had inspired the world to ride over the mountains of ignorance, and through the clouds of darkness, to the emancipation of the human mind in the light of to-day.

The inspiration of Moses was observed to be personal and local; it did not emanate from the Infinite Mind; it had relation to the Jews-alone, and must have proceeded from an intelligence that was quite indifferent to the interests of the rest of mankind. In the disposition of the speaker to now and then drop the thread of his discourse, for the purpose of returning to the God of Moses, he reminded us of the late Rev. Menzes Rayner, who having passed through several phases of the orthodox theology and religion, was finally converted to Universalism. He used to say that it made no dif-ference what his subject was, he was bound to find an opportunity, here and there, to "give orthodoxy a dig." It must be admitted, however, that in giving an occasional poke at the Jewish leader's divine ideal, Mr. Davis does it so good naturedly that even the Mosaic God will probably forgive When we meet in spirit we receive a revelation. We discover individual attributes and qualities we never saw before. We may have wondered at the personal attractions of others; may have been at a loss to account for mutual friendships, and the intensity and depth of the passional and spiritual loves of human beings; but we discover the secret cause by the interior light that reveals the laws of personal and spiritual gravitation. Mediumship is chiefly an inspiration from the sphere of persons, which may be interesting and profitable; but, in the judgment of the speaker, a rev-elation of principles is something of far greater consequence. We have whole libraries of books designed to reveal man to man. We have a literature of the eye and the ear, and treatises on the anatomy and physiology of all the organs. But toe do not get at the real man through books. We must look into the depths of his nature; and the speaker was understood to say, that we are on the eve of the grander revelation of what

is in Man. The lecturer continued by observing that the cause of the attraction of gravitation is still a mystery; that we have not yet determined what light is; that we have only discovered some of its effects. He referred to his original work, "Nature's Divine Revelations," on which the Christian world had frowned. It was an inspiration which it did not understand. It had required all these years to advance the speaker from the inspirational phase of his experience to the comprehension of the truth. What he did know he thought might possibly make one hundred volumes, but was sure that if all he did not know were written the world would not contain the books.

Mr. Davis here entered an emphatic disclaimer of any idea or wish to be recognized as a leader. He was sure he did not know that he had a single follower on earth, except Mary, "and," he added—"she generally goes-before me." [Laughter]. He had no desire to suppress mediumship, but mildly ani-madverted on the pretenders who deceive the public. Passing from the questionable examples of mediumship he quietly punched the patriarchs. The ignoble conduct of 'Abraham in turning Hagar and their child out of doors, to wander and die of starys. Abraham in turning Hagar and their child out of doors, to wander and die of starvation in the wilderness, was reprehensible; but Abraham had to do whathe could to confirm the statements of the prophets. If you will all go to work, said the speaker, as hard as Abraham did, you will be surprised to see what developments will follow in the fulfillment of your prophecies!

The lecturer thought that the difference between the Spiritual and Harmonial Platforms was and is the difference between Inspiration and Revelation. Too many are

disposed to run after external phenomenaslate writing, materializations, psychometry, etc.—instead of the Spiritualium of the spirit. They make a mistake in following Peter instead of Paul—in the rush after objective facts rather than subjective spirit-uality and practical reforms. Our Inspira-tion, to be useful in any high sense, must bring a revelation to the understanding. We want Paul's fruits of the Spirit. How can one live forever on the repetition of a fact for which he pays fifty cents or five dollars? Reference was made to one poor rich man who had been to a certain medium one hun-dred times and had paid five dollars each time-five hundred dollars in all—and for which he received no substantial benefit

A few general remarks were followed by the recitation of a poem. The discourse was one of unusual length, for which the speaker apologized; but the interest in his theme was such that he held the fixed at-tention of the assembly from the beginning to the close. S. B. B. New York, Nov., 1879.

*) "But the fruit of the Spirit is love, joy, prace, long suffering, centlenges, goodness, faith, meckness, temperance." ing, rentimess, goodness, Galatians, Chap. v. 22, 23.

CRITICAL

Spiritualist Papers-Test Conditions, etc.

To the Editor of the Religio-Philosophical Journal: A few days since I attended to the matter of remitting for certain periodical aubscriptions, and not remembering, just then, when my time would be up for the JOURNAL, I bough a P. O order to cover its annual cost, which is herewith enclosed. Upon reflection it occurred to me that there was no necessity for such haste; and an inspection of the paper, on reaching home, confirmed this afterthought I am paid up to February next, but no matter, you can credit accordingly; for though I may not express myself as ecstatically as some of your subscribers do, I can rankly say I like the Journal better than any spiritual paper published, with which I am at all acquainted and I have no fear that between this time and February coming, you will say or do any thing to change my preference, therefore I propose to keep good my subscription.

If, in this connection, some reason is de-

nanded for this preference, I might instance for one the characteristic of your paper, so objectionable, "Jesuitical" perchance, in the estimation of some dear, tender hearted souls to wit, that while it speaks in unequivocal and unstinted approval of honest, as well as genuine mediums, it is equally earnest and earless in exposure and condemnation of trickery and imposture, whenever they crop out no matter how extraordinary may be the demonstrated mediumistic gifts of the party detected in practicing deception. It does no fail, on every proper occasion, to bring out in bold relief the line of demarcation between sincerity and truthfulness on the one hand and prevarication and chicapery on the other. And, pray tell, why not? How has it come to pass that there be some who seemingly hold that Spiritualism is to be best served by shut

ting the eyes to quackery, if that may be, or by profound silence if compelled to behold it? If a banker who generally pays out genuine coin or paper, provides himself with bogus coin and forged bills, (the most skilful specimens possible if you please) and when short of true currency, puts off upon his customers these well wrought counterfeits; shall be be patronized, or shall be be exposed and punished? Shall not the press denounce both imposition and impostor? Above all, would not that editor make a pitiable exhibition of himself who should say of such a fraud, "Let us be charitable; certainly he generally pays out real money; if he offers spurious now and then, we have only to be on the watch, each one for himself, and silently decline what is surely bad; while if we come down upon him with hot words, he may take in his sign and shut shop for good! Bankers, we know, are so keenly sensitive to their honor; and even others, having the means may be deterred by heir example from engagin g in the business!

Charity! Yes, indeed it is a heaven born virtue! Let it be bestowed without stint in aid and as a cloak for those who temporarily become victims of some almost resistless be hest of natural passion or appetite, for in such instances,

"What's done, we partly may ompute, But know not, what's resisted."

But while wilful, premeditated fraud comes to the surface, he who apologizes, or even by silence acquiesces, comes but small way short of being accessory to the crime. When such acts are perpetrated society may fightfully demand to be notified for its protection. Truth may insist upon an exposure, to the end that Lying be not accounted her equal; while the utmost the offender can ask is, not charly,

Need it be added, that as compared with the vending of false coins, the vending of talse messages, purporting perchance, to be words of cheer and hope from loved ones, "not lost, but gone before," is immeasurably the greater wickedness; while the crowning falsehood of all the ages, as it seems to me, is the heresy that in the peculiar sensitiveness of medium is to found apology or excuse for the crook edness of those whose ways are not straight! By so much as they are more sensitive than ordinary mortals, should the vision of conscience be clearer and quicker to detect and heed the minutest lines dividing right from wrong. If there is another conception that may chal lenge the right of this to bear the palm for infamy, is it not that which makes some unfortunate spirit responsible for all the mischief, whenever a pretended or real medium is ought, well equipped with masks, wigs, false hair, mustaches, whiskers and all sorts of raiment? To my mind, contrasted with this, the scape goat law of the Hebrew chieftain, assumes proportions of practical decency and sisdom! But I am getting out to sea without intending it, and may well tack ship here and

The foregoing considered, it may sound paradoxical to say, that I regularly read and like the *Banner* also. But this is no more than the exact truth. Indeed I am so much attached to it that to be compelled to part company, would be like yielding the compan-

ionship of a dear old friend. Nor is my apology necessary even leaving out of account the long, varied experience of its veteran editor, so long as it numbers among its contributors such trenchant yet prudent hand-lers of the sword of Truth as Brittan, Wetherbee, Ditson and many others who might be nam-Many of the lectures published by it-indeed most of them, if not painfully deep and ab struse in their logic, are certainly pure and elevating, to a degree far in excess of the creedal pabulum, usually dealt out in sermons from orthodox pulpits. Even those purport-ing to be the wisdom of spirits through the lips of Mrs Richmond are, to my mind, for the most part, worthy of their assumed origin. It is when some pretended ghost proclaims himself as Theodore Parker, but shows only small resemblance, in style and manner to that great teacher, or when a Ballou mounts the judgment seat; and kindly informs you and your fellows, that your hands would have

been bloody, if you had lived then witch-hanging was a Puritanical amplement, that one is more or less staggered by her utteran-

True, we occasionally come upon some mat-ter slightly provocative of disgust, as for ex-ample, when some veteran globers of hypocrisy and Jesuitism, because a less experience ed investigator, not yet ready to surrender all doubts, complains when his request for "reasonable test conditions" is refused; or, when in the reports of the Free Circle Room, we find question, or answer, or both more in accord with the superstitions of past centuries than with the knowledge of our own age. Unless I utterly fail to comprehend it, an instance of this latter sort may be cited from the last number of the Banner (Nov. 15th), where a questioner propounds the following:

"What influence will the plaqetary disturbances have on the mental condition of the people, and will they cause an increase of crime and insanity?" Heaven help! What is with the planets! Is it choice, or flatuleacy, or worms! But I mistake, it is disturbances, not any one disturbance that is spoken of. And who knows therefore, but what our dear sister planets, or some one of them, may have all these aliments together. Horrible! And who can doubt, if this is so, that the influence upon the mental condition of earth-people will be to drive one-half of them into insanity, and the balance into the penitentiary. Or, can it be that some of these same planets (perhaps Mars, Saturn and Jupiter, whose mighty exhibitions are just now, seemingly, so charm-ingly lovely) have got on a spree, and con-sequently have staggered but of place, or, are behind schedule time 'n their orbis? If this is what is meant by "disturbances," who can doubt that we shall all have fits, go crazy, or steal something! Venus cannot be implicated, for she never looked brighter. Seriously, does not such a question remind us of those days of darkness, when it was solemnly taught that turnips must be sowed, potatoes planted, and cabbages transplanted, in the right sign of the moon ?

And what shall be thought of a spirit who cems to accept without question the theory of disturbances overhead, and who does not at once respond to the querist, "Here, dear sir there are no disturbances among the planets, nor will there be. Depend upon it, all our sister orbs are just now exactly where they have been, times without number, so far as we can know, in the past,—exactly at the points where they have ever arrived, at regular in tervals, during all the millions of years, since the morning stars first sang together for Joy' exactly where they will be again and again ever moving with unvarying step, in the same changeless paths-ever obedient to the law imposed, when first their march began." it down in your hearts for aye, that if earth is not cursed with crime and madness until engendered by planetary disturbances, you will surely find a heaven below! Alas for the spirit who thus fails, on occasion, to correct the superstitions of ignorance!

While picking flaws let me submit further, that, now and then, the veteran editor of the Banner seems to be inconsistent with himself, For illustration, in the number mentioned (Nov 15) appears a brief editorial justly exposing the plagiarism of Dr. Hammond, who it appears has been cabbaging Prof. Charcot's crayons and photographs of rare cases of epilepsy, etc., closing with the remark, "It is sad indeed to think that science does not entail Yet, when Mrs Stewart and her honesty!" 'pals" are detected in imposing upon the venerable and confiding Bro. Edwards a whole group or counterfeit pictures, as being genuine spirit "photos" of his relatives and friends, not only does he utter no sound of sadness. but the very editorial just cited is followed by another in which, in the words of a correspondent, this same Mrs. Stewart is indorsed as a "genuine medium" for "wonderful maul-festations," with not a hint, that when real coin is not at hand, she can palm off spurious paper, and glory in her shame.

But enough It still remains, that in general the Banner serves to its readers a feast of fat things; that it is our oldest organ, that its editor is scar-covered with blows received battling for our cause water many, now zealous Spiritualists, were ranting scoffers; and that, for the past he is entitled to our hearty support and unmeasured gratitude. Long may be live to do battle in his own way. Long may you live, and generous be your support as you continue to strike, without fear, favor, or affection, against trickery and hypocrisy wherever their deformed teatures appear. Bure ly all good men, good women and good angels

bid you God speed. When I took my pen in hand, it was my full purpose to write you upon another matter: but my thoughts took the direction you see, and, what it was in my mind to say, must be postponed to another writing, or perhaps indefinitely. CHAS. CASE. Washington, D. C.

Animals Sensitive to Ridicule.

Mr. Sidney Buxton, in one of his amusing

papers on animals in the Animal World for February, says that dogs and horses are, as far as he knows, the only animals sensitive to ridicule, while cats and birds are wholly unaware that they are being laughed at. He tells of a pony of his own which gets very cross when disparaging remarks are made upon him, and "becomes furious, and stamps about his stall, putting back his ears, and attempting to bite," if he is openly laughed at, while praise greatly pleases him. The truth is, that it is only those creatures which can feel sympathy with men which can also appreciate ridicule. The horse sympathizes evidently with many of his rider's feelings and amusements, while the dog can enter into no small proportion of his feelings. But birds and cats, though often exceedingly affectionate, and fulf of attachment to individuals, hardly ever attempt o enter into human feelings, —as Cowper's dog "Beau," for instance, entered into the poet's desire to possess himself of the water-lily. The hatred of ridicule always accompanies a capacity for sympathy. Certainly dogs, and probably horses, know the difference between being laughed at in derision, as we laugh at a fool, and being laughed at in admiration, as we laugh at a good comic actor, and enjoy the latter as much as they resent the former. It is questionable, however, whether some parrots do not understand and enjoy the

I do not shrink from the avowal of more than of mere faith—of a firm conviction, induced by positive evidence derived from this examination of the mechanism of man at rest and in sction—that soul is a part of that mechanism—that man is in fact a soul clothed with a body—that for this soul there is a future, and in this future, God.— B. W. Cox, Sergeant-at Late.

practice of making fun of their human ac

quaintances,—do not appreciate the art of duping, and take pleasure in it.—Spectator.

The Children's Progressive Lyceum Not] "A Failure."

BY AUJ. DAYIS.

Recently I have been shown some remarks made by Mr. W. C. Bowen, at the Brooklyn Spiritual Conference, on Saturday evening, Nov. 8th, and reported in both the Banner of Light and the Religio Philosophical Journal by the esteemed Chairman, Mr. S. B. Nichols. The subject was:
"How to Interest the Young in Spiritualism," and inastruch as the question turned naturally upon the pivot of Education, the subject of Sunday and other schools for children was inevitably discussed. The re-port makes Mr. Bowen say that "He had understood that Andrew Jackson Davis had pronounced it a failure, and when appealed to by those who are interested in the work, had said that they would sooner or later

come to the same conclusion."

The "it" in this report refers to the system known as the Children's Progressive Lyceum. Mr. Bowen succeeded in giving this mistaken impression to the large audience. The next speaker, a clear headed and public-spirited woman, for many years an efficient teacher and Conductor in the Lyceum, Mrs. A. E. Creley, M. D., said: "I do not wholly agree with Bro. Davis that the Lyceum is a

Now, good friends, the truth is just the reverse; and I immediately make this statement, so that you may all know it. Lyceum plan, as embodied in the little Manual, is an imperfect copy (yet as perfect as was possible under the circumstances) of a most heavenly system of groups, which any seer may observe, as many have fre-quently seen, in that section of the Summerland where little ones from earth go for home nurture, loving instruction, guidance and harmonious development. The spirit of the Lyceum is celestial. And the body, with its inevitable imperfections, is terrestrial. And yet the spirit and its practical embodiment are sufficiently coherent and understandable to be actualized on earth. When my bodily health was firm, and especially, when circumstances were propitious in the city of New York, we had no difficulty in giving the entire system a most beneficial and delightful manifestation. But when health departed, and when with the requisite strength also departed the favorrequisite strength also departed the lavoring circumstances, we reluctantly went away into retirement. Very soon, there after, several talented and coubless well-meaning persons commenced to "reform" and 'n "improve" the original spirit, and more especially to change the style and conduct of the Lyceum. We could only hope that these changes would prove to be real imthat these changes would prove to be real improvements. But time demonstrated the practical effect to be a loss among Lyceum friends of the primitive inspiration. New arrangements of colors were introduced in Philadelphia; differently shaped targets and badges; new arrangements of groups with new names, etc.; and in Providence, R. I., the national colors (flags) were hauled down and discarded as "emblems of war," and in-stead the white insignia of "peace" were in-troduced and carried by the groups in their marchings and evolutions; and additional books and songs and catechismal exercises followed each other-many of which were and are of the most desirable and effective character-among the best will ever shing Bro. A. E. Newton's "Questions to Children about Themselves," which I have invariably urged upon all Lyceums to adopt in the

But the original features of the system became more and more indistinct; hence, also, the original inspiration was less and It is rare that any one now can find anything resembling the practical grouped Lyceum that was visible during the first four years. Every where, with pos-sibly three exceptions, the Spiritualistic Sunday School has been substituted. And how to "interest our young in Spiritualism," instead of how to develop them into aevelop good thinkers and wholesome and harmonious citizens, is the paramount question. The Lyceum system contemplates only the best physical development and the highest spiritual culture of the young or adult. But to turn the groups into circles for spirit "manifestations," and to exert the teaching power of the assembly towards converting the children to Spiritualism, is to degrade the primal intentions of the Progressive Lyceum not only, but it is turning a once sublime instrumentality into a sectarian machine-making believers in Spiritualism, instead of making healthy bodies and har-

monious souls.

1 protest! I object, and I think every sustaining the objection, I can not express the disappointment, the deep and sorrowladen pain, which the failure of Spiritualists, not of the Lyceum; has occasioned in hearts profoundly interested in the welfare of our children. On every occasion, when my views have been asked for, my reply has been unfavorable to the Spiritualists, not a word calculated to give the impression that regard the Lyceum itself as having failed. Far be it from me to say a word against what I know to be founded in truth. My observation for years has satisfied my mind that the spirit and the purpose of the Lyceum are unknown, if not "unknowable," the great majority of parents and liberalists who should be its intelligent expounders and supporters. But I do not give up the good fight, and I do not mean under any provocation to fight in anger, nor with "carnal weapons," but only with the two edged aword of the spirit. If my health continues firm, and if circumstances and supernal influences are favorable, my efforts may yet do something towards establishing a work in which every spiritually-minded lover of the children of men feels a deathless inter-

Give Him a Lift.

Give him a lift! do'nt kneel in prayer, Nor moralize with his despair; The man is down, and his great need Is ready help, not prayer nor creed.

'Tis time when the wounds are washed and That the inward motives be revealed; But now, whate'er the spirit be, Mere words are but a mockery.

One grain of aid just now is more To him than tomes of saintly lore: Pray, if you must in your heart; But give him a lift-give him a start.

The world is full of good advice Of prayer, and praise, and preaching nice. But the generous souls who aid mankind Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds; A nobje life's the best of creeds; And he shill wear a royal crown Who gives them a lift when they are down!

Woman and the Household,

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

"Holy Spirit! quenching all, On thy boundless love we call; Send thy messengers of light To unseal our inward sight; ift us from our low estate. Make us truly wise and great, That our lives, through love, may be Full of peace and rest in thee.
[Lizzig Dotes.

I cannot refrain making some extracts from the golden words of Mrs. Anna Garlin They are from a lecture delivered in Providence, R. I., before the Free Religious Association several months since, and were published soon after in the Index. The entire essay deserves to be issued as a tract and scattered over the land, and it is earnestly desired that some reformer be moved to do this good thing in the present juncture. Few articles contain so logical a sum-mary of vital truths nobly presented: "To the true reformer the whole life is a

consecration; means are as much bound by the moral law of truth and purity, as ends; method must be as clean and wholesome as alms. . . If he be of those who have drank deep at the founts of Nature and history, the lesson of patience, if he be of those who have the rare wisdom of proportion, and can see how their little field of moral effort stands related to the great garden of truth, he will plant his seed-thought with serene faith, watch it with diligent but not too anxious care, and be more solicitous to keep hs whole work and life consistent with the gospel he professes, than to gain merely external converts by tricks of the politician. . . Is this reform the logical sequence of any thing that has been, and that you can tell us good things about? Is it the natural outgrowth of some great tendency which by its universallty is proved to be the work of 'whatsoever forces that draw the ages on! If the questioned reform can clearly prove to the mind open to conviction, that, first, its motive principle is obedience to a governing ideal of goodness, rather than a desire to gratify willful impulses; and secondly, that it is a logical link in that growing ideal, then we may safely pledge to it our supreme devotion. If, on the contrary, the movement bearing the sacred name of Progress! be found to be at heart the fust of unbridled license of self-expression at the expense of social order, or if it is found to be an abnormal or ephemeral disease of reaction from abuses of the past, then he must oppose it with equal devotion. . . True reform in marriage is to intensify the feeling of responsibility to the future concerning it; it is to purge the decisions leading to it more and more of sensuality; it is to call wisdom, as well as love, into the high council chamber that determines the happiness or unhappiness of two human beings, and fatefully predicts the inheritance of others... True reform in marriage is to deepen the unselfish devotion to family interests, and to restrain more and more that passion, which, governed, is crowned with creative power; which, ungoverned, works the ruin of all life.

to the sense of duty, not to the power of the personal wish. They who lead the race to higher revelations of truth and nobler devotions to right, do so always by the one road of upselfish consecrations to the law of truth and right. It is good and helpful to talk about 'truth as we see it,' but religion is a blasphemy on the lips which do nothing but talk; which do not seek to exemplify itself, and make manifest in the world its latest born thought. . . Within our own ranks must go on the conflict begun outside—the conflict which will try our own souls to prove whether we are devout and earnest followers of that sacred purpose of the universe to bind all in one holy order of obedience, which is revealed more and more

The appeal of the true reformer is always

clearly year by year."

Two out of the four liberal platforms in New York city, are honored and graced by the presence of noble women. Mrs. Nellie Brigham is acceptably filling a position as speaker, during her third year, at Trenor Hall; and at Music Hall, the Society of Harmonialists are ministered unto by A. J. Davis, assisted by his wife, dary F. There is an influence which uplifts, inspires and strengthens; which makes us realize the "beauty of holiness," upon entering these places from the turbulent, mixed atmosphere of the outside world. To hear the elevating and poetic invocations, and the tender, ringing tones in reading some of the world's grand scriptures, makes us wonder why woman was ever banished from her place as teacher of ethics. Thanks to the spiritual liberty of the present century, she is now taking her place beside man, from which she can never recede.

FOREIGN NOTES.

Twenty-two young women are attending lectures in the university course in Oxford. Miss Colenso, daughter of the liberal bish-op of that name, is writing a history of the Zulu war.

The future Queen Christina, of Spain, has begged her betrothed, as far as possible, to economize in the expenses of their wedding festivities, and to give the money, instead to the sufferers by the late floods in Spain

A curious guild of the stage and the church has been established in England, in order to raise the standard of the former, by elevating the tone of plays to be presented to the public. Emily Faithful, editor of the Woman's Magazine, and well known as a philanthropist, is the leading spirit of the

Alice Le Geyt, of Bristol, England, some years since founded a care in that city, at the sign of the Golden Coffee Pot, in the in-terest of temperance. —It has been successterest of temperance. It has been successfull in substituting coffee for beer among the poor, and upon Miss Le Geyt's recent departure from the place, many leading citizens presented her with a silver inkstand, in token of her efforts among them.

The woman's prize list for next year, just completed by the Cambridge examiners, shows an unusually high standard among them. Ten young women took scholarships, several being distinguished in nearly every subject of their particular courses of study. They were very modest about it, and most of them were surprised by their own suc-

Miss Frances Power Cobbe, the appear of "Broken Lights," and other works, and the friend of Theodore Parker, is to give a course of lestures this winter in London, on ethical topics. They are to deal with moral questions as applied to women in England, as an individual, head of a family, member of society, or engaged in a profession. Miss Cobbe is always profound, liberal and accomplished.

Emily Tomlinson, who entered Girton college in 1875, has just been given the scholarship offered by the Birmingham Association for the medical examination of women, in the face of much rivalry. She has for-merly taken honors in natural science, chem-istry and mathematics. Evidently we shall yet hear more of her.

A national school of wood carving has been established in England, which offers several scholarships to young men and wo-A taste for that art has been fostered in this country, and schools established in St. Louis, Cincinnati and Boston. Work from some of the pupils was exhibited at the Exposition, which justly attracted much attention and praise.

London has also a National Training School of Cookery, where Prof. Church gives a series of lectures on the chemistry of food, so that an insight is gained by the pupils in to chemistry and physiology, as well as cook-ing. It will finally be discovered that to be a good cook, presupposes great intelligence.

Dedication of Merrick Hall at Quincy, Ul., to the Cause of Spiritualism, by A. J. Fishback.

To the Editor of the Religio Philosophical Journal: Be it known to the friends of Spiritualism everywhere that a most worthy and philan-threpic lady of this city, Mrs. Minerva Mer-rick, has erected, unaided by others, a sub-stantial and beautiful Hall, which was formally dedicated to the services of humanity, by Bro. A. J. Fishback, Nov. 23rd, 1879. large audience was present and gave their undivided attention to the imposing exercises. Mr. Fishback's dedicatory sermon, entitled, "Spiritoalisto, the Hope of the World," was able and eloquent and listened to throughout with marked attention; after which the audience rising to their feet, he pronounced the following declamation, clos-

ing the exercises: Friends, this magnificent and beautiful Hall having been conceived and erected wholly by the unaided efforts of our worthy and philanthropic sister, Mrs. Minerva Merrick, as a belitting memorial to her belowed departed husband, Marcus Merrick, M. D., and also as a generous heritage bequeathed to the high and noble cause of Modern Spiritualism and Humanitarian Religion, we deem it, therefore, eminently proper and right to dedicate this temple to divine fellowship and communion with the spiritual world, to all the holy uses of divine love and divine wisdom among men, especially to the sacred cause of liberty, truth and justice, and to the physical, moral and spiritual improvement of the race. For such ded! cation we are now assembled; and with gratitude to God, the Father and Mother of all, who, with ministering spirits, has sig-nally blessed our devoted sister in the accompitatment of this noble undertaking, we consecrate this edifice to philanthropy to patriotism, to truth and liberty, and to communion with God and the angel-world. We dedicate it for lectures and sermons on science, art, literature, philosophy and re-ligion. We dedicate to the sublime truths of the fatherhood of man; to the eternal progression of all souls; to the destruction of vice, crime and death; to overcoming of evil with good, hate with love; and ignorance with knowledge; to a better understanding of the philosophy of life and har-monial laws that govern the universe; and to peace on earth and good will to men; and as the dedication of this structure will prove Entile without personal consecration and self-sacrifices, we call upon you all to dedi-cate yourselves anew to self-culture, self-discipline and self-improvement and to the service of truth and humanity, which is the true service of God. Remember that immortality is our birth-right, the universe,

our heritage, all souls our brethren, and that our religion is—'Do Good.' "Then let us consecrate ourselves to righteousness, temperance, and the better time to come, and as the beautiful colors of the rainbow glorify the falling rain-drops, so may the cardinal virtues of industry and hope, purity and fidelity, faith and charity glorify us, one and all. Amen."

MERRICK HALL.

Merrick Hall is Drick building, 30 feet wide by 100 feet deep, with shingle roof and galvanized iron trimmings. The basement is of stone, divided into one large room 25 feet by 56 feet and two small ones about 12 feet by 18 feet each, designed for circle rooms, etc.; there is also a kitchen and pantry to be used in case of social entertain-ments. The main entrance to basement is 6 feet by 11 feet high, opening into a large vestibule, and from there to the large room and kitchen; there is also a small entrance to the kitchen. This basement stands 34 feet above the sidewalk, making the light and ventilation good; the walls and ceilings are finished white, the wood work is plain and painted a light drab, the windows of basement and also of main hall are glazed with a neat uncolored small figured glass. The main hall is 26 feet wide by 72 feet long and 25 feet high. The walls and ceiling are sand finished; the ceiling is arched and tinted a light blue; the arched part a darker blue; the side walls a bluish drab. The wood work is plain, and painted the same color as the basement. The front entrance to the hall is 7‡ feet wide by 15 feet high, entering into a vestibule and from there to the auditorum. There is also a small side entrance the twide. The stage is 13 feet wide by 20 feet deep. It is finished with white plaster celumns, capitals and molded arch and stand about 2‡ feet above the floor. There are also four small rooms in the buildand 25 feet high. The walls and ceiling are There are also four small rooms in the building, one at each side of the front vestibule and one at each side of the stage. The entrance to the stage is from the rooms at either side. The entire structure is a plain, neat and substantial one, entirely suitable for the purpose for which it was erected. Suffice it to say that our dedication meet-

Suffice it to say that our dedication meeting was a grand success, creating within us all a new zeal and bright hopes for the future. We all feel that great honor and praise are due to Mrs. Merrick for her work's sake, and most earnestly do we inyoke the blessings of God and angels upon her.

Quincy, Ill.

Letter from Ontario.

To the Editor of the Religio-Philosophical Journal To the Editor of the Religio-Philosophical Johrnal:

I feel much obliged to you for your labors in the unpleasent duty in exposing the vile impostors who infest Spiritualism. The case of those who, though possessed of mediumistic gifts to some extent, supplement the sction of spirits by trickery, is the most painful, if they are impelled to such wickedness by the demands of dire want. But for a fellow like Bennett, no deletacy in treatment is called for. It does one good to read the crushing punjahment inflicted on the miscreant in your late issues.

The cressing varmin lostbacome to the date.

The creeping vermin, loathsome to the sight And charged, perhaps, with renoch that intrudes; A yisitor un welcome into scenes. Sacred to postness and repose, the alcove, The chamber or refectory, must die; A necessary act incurs no blame."— Couper.

I hope you will be upheld in your good work by the enlightened citizens of the great West. I have never been, in Chicago, or other part of the West, but I have never forgoiten the expression of a fellow countryman of mine, who had lived some years in Illinois, but was induced by family reasons to return to the Maritime Provinces. In a conversation respecting the social aspect of life in the West, he said: "The breadth and vast extent of the prairies appear to have an effect on men's minds, inspiring the expansive views and self-reliance so generally prevalent there, and the freedom of thought and opinion is in unison with the free breezes that blow over the great plains." This was more than twenty years ago, when the prai-

ries were more in a state of nature than how JAMES BELL. Oxley, Essex Co., Ontario, Nov. 12th, 1879.

Partial List of Magazines for December.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Recent Anthropology, by Edward B. Tylor, F. R. S., On Radiant Matter, by W. Crookes, F. R. S., The Genesis of Sex, by Prof. Joseph Le Conte: Ocean Meteorology, by Lieut. T. A. Lyons, U.S. N.; First-band and Second-hand Knowledge, by W. B. Dalby, F. R. C. S.; Education of Brain-Cells, by J. Mortimer Granville, M. D.; Early Methods in Arithmetic ville, M. D.; Early Methods in Arithmetic, by E. O. Vaile; Spencer's Data of Ethics, by Alex. Bain, LL. D.; History and Methods of Paleont logical Discovery, by Prof. O. C. Marsh; The Beginnings of Geographical Science, by Geo. A. Jackson: Expected Meteoric Display, by Richard A. Proctor; Many-toed Horses; Sketch of Heinrich Wilhelm Dove (with portrait), by F. Hoffman; Correspon-dence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The North American Review: (D-Appleton & Co., New York.) Contents: Romanism and the Irish race in the United States; Young Men in Politics; The Religion of Today; Is Political Economy a Science English and American Physique; The Permanence of Political Forces; Recent-Litera-

The Western (G.-I. Jones & Co., St. Louis, Mo.) Contents: Charles Sumner England in the Age of Spencer: Diderot; The Intelectuality of Music; Arnold of Rugby; The Philosophy of Art; Book Reviews; Current

The Eclectic, (E. R. Pelton, New York.) Contents: Parliamentary Government in America; Lucrezia Borgia; My Journal in the Holy Land; Earth-Born Meteorites; A Sleepless Night; White Wings; Maxims of Wisdom; Kaspar Hauser; History and Politics; Merit and Fortune; Mademoiselle de Mersac; The most Powerful Telescope in Existence; Ari Italian Moliere; The Oldest Art in the World; Irish Love Song; Richard S. Storrs, D. D. Li. D.; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is em-bellished by a fine steel plate engraving of Rev. Richard S. Storrs, D. D., and completes the thirteenth volume of the new series.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—Sammy pulls for Home; Sammy Sealskin's Erfemy; Bergetta's Misfortunes; Shopping; The Chinese Professor at Harvard College; Little Grandmother: "If;" The Dogberry Bunch; A bit of Logic; The Spiders that Danced; Our American Artists: Fairles-or Fire-flies?; Why Mammy Delphy's Baby was named Grief; A Prize for a Squirrel; Royal Lowrie's Last Year at St. Olave's; Among some Sewing Schools; The Pet Squirrel; Don Quixote, jr.; The Fox and the Bear; Tangles; Postoffice Department; Music. The illustrations add much to the beauty of this number, and all will find the stories entertaining and instructing.

The Atlantic Monthly. (Houghton, Os-good & Co., Boston and New York). Con-tents: Thirty Seven Hundred and Fifty-Eight; A Wall Between; Kansas Farmers and Illinois Dairymen; Some of us: A Southwestern Sketch; The National Board of Health; Three Interviews with Old John Brown; The Conductor and Rosamond; The Greatest Novelist's Work for Freedom; Reminiscences of George Grote; English Manners; The Man who was to have Assassinated Napoleon; The Contributors' Club; Recent Literature; Education.

Scribner's Monthly. (Scribner & Co., New York city.) Contents: The Capital of New, York; Brother Antonio; Two Visits to Vic-tor Hugo; Poems by American Women; The Johns Hopkins University; Confidence; Coffee Culture in Brazii; Success with Small Fruits offic Grandissimes; Waiting for Winter; Bayard Taylor: His Poetry and Literary Career; Under High Pressure; Nature and the Poets; Oddities of Paris; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a Brac. Most of the articles are profusly illustrated.

November Magazines not before Mentioned.

St. Louis Illustrated Magdzine. (St. Louis Magazine Co., Mo.) Contents: Ottumwa Io-wa; Otto Soldan; Unkown; Probation; Poll Miles; How Uncle Henry Dyed his Hair; The Lesson of a Day; A Tragic Affair; Timely Topics; Drinking at Meals; Rose Cottage; Simplicity; Pot-Hooks; Fashions for November; Editorial Miscellany.

The Nursery. (John L. Shorey, Boston, Mass.) A Magazine for little children, just beginning to read and no family should be without it. With this number the Nursery completes its thirteenth year and is prepared to enter a new volume more vigorously than ever.

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Warning to Wisconsin' Spiritualists and All Lovers of Equal Rights.

The following item from the Racine cor-espondent of a Chicago paper and publishd the 23rd of November, should stir up the Wisconsin Spiritualists, and all lovers of air play and equal rights, to send into the oming legislature counteracting petitions.
'Eternal vigilance is the price of liberty:'
Madison, Wis.
D.

Madison, Wis.

"The Regular, Homeopathic and Eclectic schools of redicine have so far barmonized in Wisconsin as to lestre to pull together in rooting out quacks, and all thers who try to practice to clear without diplomas, ast winter, in the Wisconsh Legislature, the passage of a bill giving the desired relief was sought; but no oncerted action on the part of those who follow the bree legitimate practices of medicine, above referred o, being secured, the attempt failed. This season the rounds have healed, and the factions are united; and as estitions are being circulated every where in the State for estimation on the subject, onacks and their friends will grage their bitherto lucrative calling

By the above it will be seen that the medial organizations of Wisconsin are determind to capture the state legislature this winter and incorporate a reign of medical tyranny n that State, in order to suppress mediums and prevent them from "healing by the aying on of hands" as did Jesus and his lisciples; and the work has already com-

The bill was presented last year in the senate, near the close of the session and passed by that body, but by the good sense of the House, which more nearly representd the will of the people, was tabled. The Regulars' had so drawn the bill last year s to ignore the "Eclectics," but 'it appears n order to strengthen their forces they re willing now to put them on as a tail to

heir kite.
By the laws of Wisconsin at present in orce a certain number of persons claiming o be resident physicians, can incorporate a lounty Medical Society, elect their officers, stablish their by-laws, and grant diplomas o those who pass an examination before he "Board of Censors" of that incorporatto body. The dignity of the profession lies n the county censors, and the wisdom of he profession is lodged with those holding liplomas granted by them.

In this way allopaths, homeopaths and schectics can organize an army of pill venlers, and when once a law is passed to prerent old ladies and professional nurses from giving babies catnip tes, and conferring ipon those doctors the prerogative to imorison mediums and prevent them from realing by the combined forces of spirit nagnetism and medial power, they can hen kill with impunity and protect heir ignorance and malpractice behind the

We have never objected to the "Doctors f Physic"-those dealing in powerful and xoisonous drugs-having all the law they rant to ensure thorough culture and efficincy in the highest degree of attainable nowledge in the use of such dangerous and leadly articles. We submit that the standrd of education is too low, and the facility f procuring a diploma or license is made oo easy for those who desire to enter the ield of medical practice, even in medical olleges enjoying the highest reputations tolay. What, then, shall we say of the dislomas granted by the county medical sodeties of Wisconsin? Then let them have law to protect society against, the ignorince prevailing, and likely under this egime to continue, among themselves, and hey will not need any law to protect them rom innocents mediums who faithful to lod and the Spirit-world, exercise the gift f healing.

It is not through tyrannical laws that hysicians can make themselves respectaole. It is by so qualifying and conducting hemselves as to merit the approval and confidence of the public. The establishnent of medical schools over the land, by he competition of which the country is looded with the brood of incompetent flegeings hatched out by them in the "hot oven process," will never elevate the profession o high repute or exalt it to/ a higher place n the esteem of the people, upon whom hese often ignorant pretenders are turned loose to try their inexperienced hands on sists in directing the use of nitrate of silver | do to work upon the principle that "what | destructible, and that its activity will con-

Now, enact laws giving the power to such mere adventurers and charlatans as are many of those the majority of colleges turn loose annually upon society, to control the rights vested in the people to employ whomsoever they please, -- these "doctors" all belonging to the same grand body of dictators,what securify is left to the people against their ignorance, their malpractice and their destruction of happiness and life thereby? Are the people of Wisconsin or any other State prepared thus to surrender their rights, their persons, their lives? Suppose, after the passage of the stringent laws asked for and they are in effect, a case of the most outrageous malpractice should occur, and the unfortunate victim'were to attempt to seek redress under the law, what would be the prospect of recovering damages therefor? As all who had received the license of the "Board of Health," would be "reputable" physicians no one of them would swear to the detriment of another, and as all would be the arbiters of the health of the people, they, the people, must submit to whatever might befall them at the hands of those who have their health and lives in keeping.

No paper will go further than the RELIGIO-PHILOSOPHICAL JOURNAL to uphold and sustain any law which tends to the advancement and protection of the general welfare of society. But every person must know that laws of the proposed character of the "act to regulate the practice of medicine" which is pending in Wisconsin, and in some of the other States, is not intended to benefit or protect society at large, but is attempted for the sole purpose of protecting certain classes of doctors, and is the offspring of the different doctor factories belonging to those classes. Such legislation is only class legislation. Instead of benefiting the people it deprives them of their rights as freemen, takes away their privilege of self control and sets up over them a hierarchy to dictate to them whom they shall or shall not employ to aid them in the sacred duties of caring for their sick. In this it invades the sanctity of home, and would-often smother the longing desire of the invalid to receive the soothing magnetism of the loved ones on the other shore through the presence and manipulations of a true and worthy medium.

But what are the claims upon which the doctors base their demand for such a law? They insist the people are ignorant on the subject of medicine and are liable to be imposed upon by employing quacks. But would they for one moment set themselves up as the self-appointed guardians of the people and interest themselves in securing the passage of a law to protect the people from those whom they denounce as quacks, if that law was not intended to compel the people to employ them and pay them, too, for their services? Most certainly not. Is their success in treating common diseases any better than those they denounce as quacks? Take the record of the allopathic medical fraternity in scarlet sever, and compare it with the practice instituted by the unlettered New Hampshire farmer-Samuel Thomson-some half a century ago and their boasted science would be made to blush-if such science could feel a sense of shame—a far deeper crimson than the scarlet disease, which in the hands of allopathic physicians has proved searlet death to hundreds of thousands. Yet he was persecuted and pursued by all the legal trickery and malice the "regulars" could muster, and laws to protect them were invoked. Notwithstanding all this his system spread and flourished.

Let us now look at some of the statements made by the prominent profesors in the medical schools at the present day and see what are their claims for protection. In the treatment of diseases of the delicate organs of maternity, Professor Wm. H. Byford of the Rush Medical College, recommends caustics, such as nitrate of silver, caustic potassa fusa, chromic acidand tincture of iodine, one or another to be applied once in six days. With him the nitrate of silver is a standing and almost universal application: In these do not accomplish the desired result the free use of the knife and leeches to the parts are employed as adjuncts. Speaking of this treatment in his work on "Chronic Inflammation of the Uterus," he says:

"The nervous excitement agmetimes becomes so great that it is very slarming. A patient upon whom I sitended but a few months since, was rendered entirence of those applications, and it was necessary to send her off to the country for tranquility and recuperation."

And yet Dr. Byford is one of the accredited professors in a medical college in Chicago -one of the teachers of the kind of men who are asking for laws to protect them in the work of producing at pleasure this "very alarming nervous excitement," free from the interference of those who would cury such ailments without unsettling the entire nervous system by unwarranted and barbarous practices.

To show that the treatment directed in the instructions to the profession as given by this astute professor, is not only unnecessary and uncalled for, but is outrageously injurious in its tendency, we will quote from the work of Thomas Addis Emmett, M. D., surgeon to the Woman's Hospital of the State of New York. He says:

"As the profession has for years been ismiller with the after effects of cantery and caustics on mucous membranes in other parts of the body, it is remarkable that their use should be continued in the treatment of diseases of the female organs of generation."

But notwithstanding this protest from such an authority as Dr. Emmett, and the terrible effects of his "treatment" in his own hands, our Chicago professor still per-

whomseever they can secure for a victim. In its most positive form. On page 168, he

says: ne object to the introduction of pitrate of silver "Some object to the introduction of nitrate of saver in solid form lest a piece of it accidentally be left in that cavity, and vary bad results follow. I have had this accident occur to me repeatedly. I have in certain cases intention ally passed some up the cervix and allowed it to dissolve in the full and distribute itself over the surface of that cavity."

And this right after saying on page 163: I have known a number of cases in which the nitrate aggravated the inflammation every time it was applied."

It is unnecessary to quote further. Should such a system as this be protected by arbitrary laws? Comment is not needed here. The simple facts presented by the professor himself are entirely sufficient to condemn this barbarous practice.

We now come to the most singular feature of this proposed law, viz., its recognition of three separate, distinct-and completely antagonistic systems of medicine, as a unit for protection. If these diverse and opposing systems are to be included as "one and inseparable" what should prevent the recognition of still other systems equally as correct in their assumptions? Look at the beautiful "unity in trinity" and see of what it is composed.

Claiming the first place in the list, is allopathy-"the mode of curing by producing an opposite state"-"the attempt to cure disease by the production of a condition of the system either different from, opposite to, or incompatible with, the condition essential to be cured." The remedies are given in large doses, or until the sepsible effects of the drug in full dose are manifest-

The second in order is homeopathy-"the doctrine or theory of curing disease with very minute doses of medicine, by producing in the patient affections similar to those of the disease." It is based upon the principie similia similibus curantur-like cures like, or that medicines which will produce in a healthy person when given in large or allopathic doses symptoms similar to the disease, will cure that disease in the small or infinitesimal doses of homeopathy.

Both of these systems depend upon mercury for a sheet anchor. It constitutes the intversal weapon with which aliopathy assails all diseases. Hooper's Medical Diction-

"There is scarcely a disease against which some of its preparations are not exhibited."

Then in speaking of the effects of mercury

he says:

"In many persons, the bowels can hardly bear mercury at all; and it should then be given in the mildest form possible, conjoined with such medicines as will lessen or correct its viosent fects... In some continuous it operates like a poison... Mercury often produces pains like those of rheumatism, and nodes of a scrolulous nature. Mercury occasionally attacks the howels, and causes violent purging, even of blood... When it is also on the mouth, it sometimes produces inflammation, which now and then terminates in mortification... Occasionally mercury acts on the system as a poison, quite unconnected with its agency as a remedy, and neither proportionate to the inflammation of the mouth nor actual quantity of the mineral shorbed."

Should a system of practice which depends

Should a system of practice which depends upon such remedies for its success be sustained by laws, specially enacted for its

Eclecticism is directly antagonistic to this practice and rejects mercury in allopathic or homeopathic doses. By the aflopathic "Code of Medical Ethtes" they are forbidden to consult with any one except a "regular" physician. " Under the order to be established by the proposed law these three opposing systems become united for purposes of mutual protection against mediums and healers. They will then be obliged to consult together, and what a happy conclusion for the patient they will arrive at! Into whose hands will the case fail? The question then to be decided will be, shall it be mercury in large doses, antagonistic to the disease, or mercury in infinitesimal doses on the principle of similarity, or no mercury at all. Alas! alas! for the poor patient. "Under which king, Bezonian?" These constitute the "trinity in unity." which seek protection as the guardians of the public health. It is a combination of Herod and Pilate to crucify the truth, in the interest of the traditions of past errors, and the people are to be put to death between the thieves.

In the wording of the bill, as presented to the Wisconsin Legislature last winter, persons not licensed by the Board of Health were made liable to fine and imprisonment for treating the sick "by manipulation, or otherwise." This is a blow directly aimed against all healing mediums, and every one who would lend friendly magnetic aid to the afflicted.

It now remains to be seen whether the people who are interested-to prevent the passage of this law, will act at once and concertedly to effect their purpose, or will remain apathetic and permit the great iniquity to be consummated. On the part of the physicians there is organized and concentrated effort, throughout every State in the Union. The National Medical Societies have decided upon the measure and issued the decree to subordinate societies, and now that the opposing factions have united against the healers of every other description and are invoking law to enable them to control the practice of the healing art, there is nothing left but for the people to rise, and rise at once, and declare that no statute conferring such authority upon any class of citizens, shall be engrossed among the laws of their State.

Let immediate action be taken by the people to protest against the passage of such iniquitous acts and to instruct their members in every district to vote against such bills. Remonstrances, setting forth the obnoxious features of the proposed law, should be drawn up at once and numerously signed, and sent to some member of the legislature who will faithfully present them and work for the defeat of the bill. It will not

is every body's business is no body's business," but for every one to make it his business to see that his own rights are not infringed, and that nothing shall be placed upon the statute book that can be construed to interfere with the work of our mediums in manipulating and healing the sick.

The time has gone by to ignore the power of angel love in the control of true mediums to impart vitality through vital, mental and spiritual magnetic forces conveyed to the invalid through magnetic manipulations. And if this time has gone by, the time has also passed for the enactment of laws to suppress these God-given powers and prerogatives.

There is no time to be lost in this matter. To hesitate and wait will give strength to those who would enslave the people and bind our mediums hand and foot to be crushed beneath the car of selfishness and ignorance. For the people to halt is to surrender their right of self control, and tol place themselves at the mercy of the borde of legalized man killers annually ground out at the numerous doctor factories. As our correspondent has said, "Eternal vigilance is the price of safety."

German Thinkers, Material and Spiritual.

Forty years ago we knew little of Germany. Its people were not near us, its language was strange, even to scholars, and its books were not often translated. Thomas Carlyle awakened a new interest in German thought, and a demand grew up for their books; the tide of emigration swept to our Atlantic coast thousands of their people, who spread all over our broad land, so that their language and ways and personal presence are familiar. American travelers visit Germany, their children are students in the universities of the old cities, and bring back German habits and thoughts and language to make up a part of our composite American life. We react on Germany, too; our books are beginning to be read there, and even modern Spiritualism in the volumes of A. J. Davis and Hudson Tuttle; the genial presence of Robert Dale Owen and the mediumship of Henry Slade, find their way and make their mark in the very heart of this "Faderland."

Catholicism, Protestantism of the most rigid Evangelical stamp, Freethought the boldest and broadest, Materialism and the new Spiritualism, are oddly mixed up in Germany. The reaction from dogmatic theology had swept strongly toward materlalism, and Carl Vogt's blunt saying that "the brain secretes thought as the liver does bile," shows the same tendency in physiological and other science. Feuerbach began to build a philosophy on an earthly foundation, turning from an ascetic student of theology to a flerce assailant of all supremacy of spiritual verities, and Moleschott, Speiss, Strauss, Marx Buchner and others followed on the same line. Some of the German Socialists, accustomed to see theological dogmas the allies of Imperial tyranny, make atheism an ally of popular liberty. One of this school says, "Socialism is the child of atheism, and the beginning of a great period of atheistical culture."

Hellwald makes science and liberty allied emies of all religion, and of a ii spirituai philosophy, in his statement: "The task of science is to destroy all ideals; to manifest their hollowness and nothingness; to show that belief in God and religion is deception; that morality, equality, love, freedom, rights of man, are lies; and at the same time to prove the necessity of all these errors for human development." .

This may be held as the extreme of this materialistic tendency; but it is not to be supposed it has held sole sway, or that there have been no great thoughts or words tending toward a spiritual philosophy and a free and natural religion. The beginning of an investigation of Spiritualism by German philosophers shows how and whitherward the tide of thought sets to-day.

Jean Paul wrote years ago: "But man is higher than his dwelling place; he looks up and unfolds the wings of his soul, and when the sixty minutes which we call sixty years have passed, he takes flight, kindling as he rises, and the ashes of his feathers fall backto earth, and the unveiled soul freed from its covering of clay, and pure as a tone of music, ascends on high. Even in the midst of the dim shadows of life, he sees the mountains of the future world gilded with the morning rays of a sun which rises not here below. So the inhabitant of the polar regions looks into the long night in which there is no sunrise; but at midnight he sees a light like the first rosy rays of dawn, gleaming on the highest mountain tops,-and he thinks of his long summer in which it never

Here is a foregleam of immestality, lighting up the inner life of a great soul.

Rahel gave a fine idea of religious liberty and integrity as follows: "To have freedom is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess This leads to the root of all lying. The first privation of freedom is this,-that we must not say what we wish nor what we think. In secret prayer we may say it to our Heavenly Father, who knows it already; but in the world we must lie and conceal! Yet he alone is worthy to be called our friend to whom we thay show ourselves as we are."

The great poet and philosopher Goethe said: "At the age of seventy-five one must, of course, think frequently of death. But this never gives me the least uneasiness. I am so fully convinced that the soul'is in-

tinue through eternity. It is like the sun which seems to our eyes to set in the night, but is really gone to diffuse its light elsewhere."

Immanuel Kant foresaw and foretold the spirit manifestations that have come to us, in his remarkable works written at the close of the last century: "There will come a day when it will be demonstrated that the human soul-throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own, through induences and impressions of which man has no consciousness to-day, but which he will recognize at some future time."-

The recognition foretold by this prophet of the soul has come, and Zoellner, Wittig and others in his own land rejoice in it. Fichte had the truth of Spiritualism demonstrated to him and did some noble work in its behalf before passing from the active scenes of earth.

The elder Fichte, father of the eminent man who had the courage to avow his convictions and declare himself a Spiritualist, gave this son lessons which in good time bore their rich fruit. He said: "Not alone to know, but to act according to thy knowledge, is thy destination,-proclaims the voice of my inmost soul. Not for indolent contemplation, nor for brooding over emotions of piety,-nor for action was thy existence given thee; thy actions determine thy work Exalted and living Will, whom no name can express and no idea embrace. I yet may raise my heart to thee! for thou and we are not divided. Thy voice is audi-ble in me....In thy world all will end in good,-this is enough for me, and in this faith I stand fast; but what is mere germ, what blossom, and what the perfect fruit. I know not. The only thing important to me, is the progress of reason and of morality through all the ranks of rational beings. When my heart is closed to all earthly desires, the universe appears to my eyes in @ glorified aspect. The dead cur rous masses which served only to fill space disappear. and in their place the eternal stream of life and strength and action flows on from its source,-primeval life; from thy life thou everlasting One!"

These extracts give some idea of German thought,-both of the reaction from theological dogmatism allied with kingly oppression to a bold and deflant materialism, and of the tide setting toward, a spiritual philosophy of life and a natural religion. Thus we can see the timely significance of the recognition of modern Spiritualism by some of the best thinkers and ablest scientists in Germany. We see only the beginning. Great and glorious shall the end and results

Speed of Ice-boats-Science Contradicted by Facts.

Scientific men sometimes deal in assumptions. The Lankaster and Carpenter school in England, Herbert Spencer, who says he has settled Spiritualism on a priori grounds and it cannot be worth looking at. The pedantic Dr. Beard, and Youmans of the Popular Science Monthly in New York, are solid as lead, firm as a mule, and blind as a bat, as to the daily facts of spirit-presence, which their scientific yardstick can no more measure than the yardstick of a creed-maker can measure a man's conscience. They only are fit judges and they rule out the testimony on one side and give verdict for the other. Most illustrious self-conceit! But science gets hit hard with a fact, as by a cannon shot, sometimes. Here is a slip from the New York Tribune that goes square at this pedantry.

"The question-Can an ice-boat go faster than the wind ?—having been recently raised in the Evening Post, that journal referred the matter to Prof. Loomis, of Yale, and President Barnard, of Columbia, both well known mathematicians. Prof. Loomis wrote: "The wind could not communicate to a sail boat or an ice-boat a velocity greater than its own velocity; nor indeed can it communicate an equal velocity, because a part of the force is wasted in overcoming friction. Since the velocity of the wind is very variable, while a boat (on account of its inertia) preserves a more uniform movement, it may happen that an ice-boat moves. with a velocity greater than that of the wind at a particular instant, but its velocity must be less than that of the previous wind which imported to it its motion."
President Barnard wrote: "The answer of
the editors of the Evening Post to the question proposed is too obviously correct to require discussion, it being understood that the velocity of the wind propelling the boat is constant. If the wind is fluctuating, it is supposable that the boat may attain a velocity which at intervals will be superior to that of the wind." And now comes the Scientific American, which takes the mathematicians to task in this pungent way: In thus putting themselves squarely on record in opposition to a fact of common experience in ice boat sailing, these learned gentlemen furnish one more instance to the long list of mistakes by eminent scholars. who have declared results to be impossible after they have been practically achieved:
This question of exceed-

ing the wind in velocity is simply one of fact, and the possibility of it depends upon the manner in which the boat is sailed, and the absence of much friction. If sailed directly before the wind, an ice-yacht like a balloon, simply drifts with the wind, and a balloon, simply drifts with the wind, and obviously can not equal, much less exceed, the wind in velocity. But (ice-yachts are not satisfied in that way; their best speed is made with the sail hauled flat aft, when the sail cuts the air like a knife-edge, and the pressure on it can not be lessened by the boat's running away from the wind. What ever may be the houle wind what ever may be the boat's speed, the wind is steadily abeam and the pressure constant. Under these conditions with favorable ice, experienced yachtsmen agree that the speed of an ice-yacht may easily be double or treble the velocity of the wind that drives it." What have the professors to say to

They will look wise, like owls, and sagely

remark-nothing. Years ago a friend was in Cincinnati at a gentleman's house in the evening, and a learned statement from a scientist was read to the effect that sorghum would not granulate into sugar. The host laughed, went to a cupboard, handed out a of Heaven, were thought to have the exclubottle of handsome granulated sugar, and said, "Here is fact versus science. I made this from sorghum juice myself." Away with This, bigoted conceit, and give us a larger and truer science, which shall seethe sway of mind and of spiritual law as well as the potency of matter.

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

Frank T. Ripley can be addressed for December at Dayton, O., care of W. H. Best. In England there is a "Conditional Im-

mortality" association.

There are several members of the royal family of England who acknowledge the truth of Spiritualism. Mrs. Ophelia T. Samuel, trance speaker.

has an engagement to lecture in St. Louis for the month of December. Nathan Ex Crispin writes: "I like the

JOURNAL better than any other papers I get." Prof. Wm. Denton's lecture at Hartford

interest. A person at Marion, O , sends money for a magazine and two papers, but fails to give any name.

Ct., on the "Origin of Man," created much

E. V. Wilson lectures in New York City during December. His address during that t!me will be No. 1388 Broadway.

The Biography of Satan, only 35 cents. At this low price every one should have it. For sale at this office.

The Spirit-World, by Dr. E. Crowell, Just issued, price \$150. Another interesting work from this well known author. All should read it.

Several copies of the JOURNAL have been returned from O. Trombley, but no post office given. Will he please state his P. O. address. A Convention will be held at the Metro-

politan Hotel, New York, Wednesday, Dec. 10th, for the purpose of forming a National Agricultural Society. Dr. J. M. Peebles has received a call to

lecture again in Australia. Engagements, however, in this country will probably prevent him from going there.

The Wonders of Light and Color, by Dr. E. D. Babbitt, pamphlet form. Just issued in fine style. Price only 25 cents. For sale at this office.

The Nineteenth Century says, " A religion which suspends business six days in the week, and opens up only on Sunday, is a

Lottie Fowler, who created so much interest among Spiritualists a few years ago in England, is now located at No. 10 Dayis street, Boston.

The Sundays of December, J. Frank Baxter occupies the platform of the First Society of Spiritualists in Philadelphia, Penn. Wednesday evenings, December 10th and 17th, he will be in Camden, N. J.

Dr. Wm: Wiggin, who has been located for some time at Grand Rapids, Mich., has returned to Chicago. The Doctor has many warm friends here who will welcome his

It is generally stated that the last witch was burned in Europe in 1793, in Prussian Poland. But this has now become a mistake. She was burned February 26, 1879, in Vratshevo, in the government of Novgood, Rus-

'It appears from a writer in the Spiritualist, that "Besides materialization, clairaudience and clairvoyance, there is another spiritualistic point strongly brought out in the play of Hamlet-the suffering of spirits for evil deeds done in the body."

A MODEL AGE .- The last issue of our esteemed contemporary, the Independent Age, is the best number ever published. Mr. Bigelow is evidently possessed of the proper qualifications for his onerous editorial duties and is rapidly making the Age a first-class

paper. Mr. George Colby, the medium, left last week for Iowa where he intends to spend the winter. Bro. Colby is an honest, trustworthy man; he will work for the best interests of Spiritualism, by giving scances, selling spiritual literature, and taking subscribers for the JOURNAL.

Capt. H. H. Brown will pass December in Massachusetts, and would like one or two Sunday engagements either at Boston or vicinity, and week day or Sunday engagements in any part of the State, Southern Vermont and New Hampshire, or will go to Maine if. desired. Address him 252 Steuben street, Brooklyn, N. Y.

SUBSCRIBERS who are indebted for the JOURNAL are again reminded that the days of grace are numbered. We ask no one to take the JOURNAL who does not want it. but we do feel that those who have so long read it at our expense, should pay for it. Spiritualists above all other people ought to have a lively sense of justice.

LIFE WITH THE SPIRITS.—This is the title of a series of highly interesting papers which will be published in the JOURNAL from week to week for the next three months, beginning with the present number. Our regular readers will find the experiences of this correspondent full of interest, and we hope they will be read by many thousands who are seeking for light which they cannot find in their creed or church. Our regular subscribers who do not keep a file of the Journal should mark these articles and send to friends.

The supposed existence of a spirit of evil, the necessity for meeting its wiles with artifice equal to its own, is, in the opinion of Rydberg, the origin of magic in the middle ages. The clergy, as the special instruments sive power over the Prince of Darkness and his legionaries; and the casting out of devils soon became the least part of the magical duties of the ministers of Christ.

ANOTHER YARN EXPL. DED .- Some people whose whole aim and object in life seems to be to misrepresent the JOURNAL, have of late been circulating the story that Mr. Charles Ellis has become an associate editor of this paper, and that he is an avowed materialist. Neither of these statements contains a particle of truth. Mr. Ellis is in no way associated with this office; he is however, an esteemed friend and valuable contributor, and has done good work for Spiritualism and free-thought, by his untiring d votion to the best interests of reform and good morals. Mr. Ellis is not a materialist; on the contrary, as we under stand him, he has no more sympathy with the gross materialistic teachings of certain self-constituted exponents of Liberalism, than has the most ardent Spiritualist.

Jesse Shepard kindly favored the editor and his family with a séance in the light, last week, at the residence of Mrs. Blood-He played selections from different operas as requested by listeners. We are not a musical expert, and can therefore express no opinion as to the correctness with which he rendered the pieces, but we passed a very enjoyable evening, and feel that those who attend his performances get the worth of their money. While Mr. Shepard was playing, Mrs. Blood by the aid of her clairvoyant power, saw and described a number of spirits who stood around the medium. Mr. Shepard will remain in the city for some weeks, and those friends in neighboring cities who would like to arrange for a visit from him, can address him in care of this office.

Business Botices.

READER, Is your eyesight failing? If so, improve it, and delay the use of spectacles for years, by applying Merck's Special Bemedy for Restoring failing eyesight, and spengthening weak eyes. For sale by all Druggias, or sent prepaid to any address on receipt of price. \$1.00 per bottle, Address F. A. Jackson, Sole Agent, P. O. Box 63, Buffalo, N. Y.

VICTIMS of wasted energies find sure relief in Ayer's Sarsaparilla. It is the most potent purifier and a fountain of health and strength.

FOR CATABRHAL and Throat Disorders "Brown's Pronchial Troches" are renowned and marvellous. ly effective, giving immediate relief in most cases.

A WISH LEGISLATOR.—He is successf Decause he has the manly courage to rise above all personal-motives or interests and cast his vote and influence on the side of measures which will con-tribute to the well-being of his fellow men. The good of the many, even though it proves injurious to the interests of the few, is the maxim of the wise legislator. But certain men will never admit the wisdom of this doctrine, any more than some selfish private practitioners will admit the superla-tive value of Dr. Pierce's Golden Medical Discov-ery and Pleasant Purgative Pellets, because these remedies have injured their practice. Of course, no man in his right senses will pay a physician \$5.00 for a consultation, a bottle of bitters, a few powders, and a prescription, when one bottle of Dr Pierce's Golden Medical Discovery and a bottle of his Pleasant Purgative Pellets, both costing but \$1.25, will accomplish the agme result, viz: cleange the liver and blood, regulate and tone the and impart a healthful action to the bowels and kidneys.

MRS. D. JOHNSTON, Artist, 165 Farwell Ave. Milwaukee, Wis. Water Color Portraits aspecialty

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

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairyoyant examinations and prescriptions, from 9 to/11 and 2 to 4, at Room 53, Merchant's Building, N. W. cor. La Salle and Washington Sts. Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

LIGHT, GOLOR AND SPIRITUAL SCIENCE.-Great Inducements are offered to agents for Dr. Babbitt's Inducements are offered to agents for Dr. Babbitt's "magnificent work" the Principles of Light and Color, (price postpaid \$4.) Also for the new and beautiful 25 cent pamphlet called Wonders of Light and Color, which has been pronounced "worth its weight in gold," "worth several times its price," etc. Dr. Babbitt is producing remark-able cures thro' Vital Magnetism and Chromopathy. Apply to Bassire & Co., 5 Clinton Place,

SEALED LETTERS Shewered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

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

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

E. V. Wilson.

CLAIRVOTANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body, Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURRS EVERY CASE OF PILES.

THE WONDERFUL HEALER AND CLAIRVOYANT Mas. C. M. Monnison, M. D.-Thousands ackncwledge Mus. Monnison's unparalleled success giving diagnosis by lock of hair, and thouand have been cured with magnetized remedies

DIAGNOSIS BY LETTER - Enclose lock of patient's hair and \$1.00. Give the name, ago and sex. Remedies sent by mail to all parts of the United

States and Canadas.
Circular containing testimonials and system of practice, sent free on application. -

Address, MRS. C. M. MORRISON, M. D. 25-2011 P. O. Box 2519, Boston, Mass.

Lassed to Spirit Life.

Passed to spirit life, Sept. 11th, 1879, Jennie Bickford Story, wife of Ben |: Story, of Grattan, Kent Co., Mich. She was born among the mountains in Waterbury, Vt. but had spent the most of her thirty-nine years of earth life where she died She was a firm Spiritualist, quite a medium; and a woman universally beloved. The last words breathed by herearthly lips were, "Sweet spirits come and give me rest." I think you will find her name on your subscription list ever since you had one, for the Jouanal was always found on her table, and one of the requests she made was, that her birth to spirit-life might .

he recorded in its columns. . . The writer of this poke at her funeral and by request of her friends, I send you for publication the invocation given on that occasion.

This notice has been delayed, waiting for the prayer to repeat itself, but which was 'ong in coming again, sickness and anxiety not being favorable to passivity.

OUR BEAUTIFUL DEAB-INVOCATION BY SRA. M. P. KUTC. SIVEN ATTHE PUNERAL OF MRS. SENNIR STORY, IN OAKFIELD, NICH . SEPT. 16TH. 1879.

Our Father in Heaven, we turn to Thre now, Our Father in Heaven, we turn in Jacob and To-day, to thy presence we reverently bow. Beeking a nearness to Thee, oh. our God: While yet our feet press the green of earth's sod. Asking assistance of Thee, oh. our Father, To aid and sustain and comfort each other, As solomnly, slowly and sadly we tread. Bearing out from our midst.

Our beautiful dead. Our beautiful dead.

Oh, help us to look beyond Faith's pearly gates, Where our loved one, the lost one our coming awaits; May we feel that thy laws through thine infinite love Hath called her away to that mansion above, Unreared in thy sight on that heavenly shore, Where sickness and striving shall be no more; 'As solemnly, slowly and sadly we tread. Bearing out from our midst, Our beautiful dead.

And sometimes, we thank Thee, oh God, she may turn Backward to us from that heavenly bourne, Fringing us-gifts in her hands pure as snow. To lighten and brighten our journey below. Even now if we listen our spirits may hear The voice we so 1-ved intening a cheer. As selemnly, slowly and sadly we tread, Bearing out from our midst,

Our beautiful dead.

We do thank Thee, oh. God that by night and by day, This angel-robet mother will glide on the war.
Where the feet of these ch-idren are wandering along.
To guard them, and guide them, and keep them from

wrong.

She will heed the commandment her motherhood gave,
And conquer for them e en death and the grave, Though solemnly, slowly and sailly we tread, Bearing out from our midet, Our beautiful dead.

Oh, this husband and father, though seemingly left
Alone with his children is not all bereft.
Thy strength shall sustain him, thy hand lead him on
To many reunions with her who has gone;
And his dreams shall be full of the pure holy life
Of her he so loved, his sweet angel wife.
Though solemnly, tearfully now he doth tread,
Bringing out from his home,
His beautiful dead.

And you mother, bowed down with the weight of her

years,
How her heart walls aloud with its hurden of tears,
And the kin who shall see her, the sister, no more have in memory dreams on the mist-hidden shore!
Oh, our souls plead for them, the hearts that must ache,
Lord, strengthen them now, lest with anguish they

break.

As solemuly, slowly and sadly we tread,

Bearing outfrom our midst.

Our beautiful dead.

And now, Heavenly Father, may the 'risen made blest And perfect in you pure land of rest, Touch our lips with their fingers, inspire us to speak. Sweet words for the mourners, strong words for the

weak.

Till all hearts shall rejoice in the beautiful years.

That recompense earth for its telling and tears.

As solemnly, lovingly, trusting we tread,

Bearing into thy-presence.

Our heavitful dead.

Our beautiful dead.

Spiritual Meeting.

A three days' meeting of the "piritualists and Liberala will be held in Werrick Hall, in Quinev, Ill., commencing on the 19th of December. A. J. Fishbark will be present. Other speakers and mediums are cordially invited.

G. R. Pustra.

Vermont State Spiritualist Association.

The Vermont State Spiritualist Association will hold a quarterly convention at Waterbury, Friday, Saturday and Sunday, Jan. 2nd, 3rd and 4th, 188). Besides the usual state talent, Mr. E. V. Wilson will be present and hold two scances and will also speak during the convention. Free return checks will be given by the different railroads to all those wishing to attend.

W. H. Wilkins, Ser'y.

SPECIAL NOTICE. *

To Spiritualists of Obio.

BRITHERN AND SISTERS, FRIENDS OF OUR NORTH CAUSE: What are we doing to assist the Spirit-World in their Grand Mission of Love?

As we doing i-ur part in this grand work of primulgating the most important truths, the most Gorious Gospel of Love, Pastir and Holiness the list ever been proclaimed on earth? Your careful consideration is carnestly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland on Saturday the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is specially desirable that mediums, speakers, and old workers in Northern Ohlo be prompt in their astendance, and that every spiritual society be will presented. Let every town and village where they is no organization see to it that one or more delegates are on hand to represent them.

This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all of the

This is to be a Spiritualist Convention or opinious conference, and not a mass meeting to discuss all of the 'isms.' ologics and 'dules of the day, neither will the time be occupied by long jectures or set speeches.

All who are willing to be publicly known as Spirit nalists are cordially invited to be present and participate in the business.

The Cleveland friends will make all necessary are necessary are and to be present and participate in the property of the property of

rangements to make the meeting a success, and to in-sure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. Bruttow. Chairman State Central Com. Alliance, O , Nov. 28th, 1879.

Quarterly Meeting.

The next Quarterly meeting of the Spiritualists of Western New York, will be held in Temperance Hall at Lockport. N. Y., on Saturday and Sunday, Dec. 13th and 14th, 1879. Mrs. E. L. Watsen and others are expected to address the meeting. We extend our lavitation to all irrespective of creed, to come and learn of the new goospel. By Order of the Com.

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THE SPIRIT-WORLD:

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BY EUGENE CROWELL, M. D. Author of " The Identity of Printitee Christianity and Modern Sphittgallem"

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Char 10.—the Philosophy of Spirit Intercourse; The Memory and Knowledges of Spirit a.

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The author, in his introduction.

CwaP. A.—bejir is in he ation to Animals; Do Spirits Interest. The mest call not Business Afairs? There's Room in God's Universe for All.

The suthor, in his introduction, says: "The problems of the agraphave been, What are we? Whethe canhe we? and Whiteer of the sound? Of these the last is the most momentous, and t is the object of this work to kid in the solution of this problem, as itself of it work to kid in the solution of this problem, as itself of it is work to kid in the solution of this problem, as itself of it is work to kid in the solution of this problem, as itself of it is useful to which we are all hastening, and of which we all the knowle germap be of service in properly it is who has been the change of communication—with my spirit instructors in Caranias B. Kawart, of fireok jn, N. Y., who, is controlled exchanged by two lad an aptragated their services in properly in the problems of the object of the object of the controlled of the recipion of the recipion of the problems of the controlled of the controlle

Books for Holiday Presents.

No present is so fit sometimes as a choice book, and choice books cost no more than poor ones. For Spiritualists it is well to keep the sacred fire burning by reading books, and presenting them to friends to read, that give real food for thought and help to inspiration.

Holidays are at hand, and holiday presents are in order. Look over our book list on the seventh page of the JOURNAL, and our advertisements, and order by mail, or come and select from our shelves books that are books.

We give a list of a few, among the many we offer, that are full of interest and value:

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SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

All Lite Is Beautiful. .

BY BEILE BUSH.

I look with pleasure on the humblest flower That cheers the dusty highway with its smiles, Seeing therein a calm and heavenly power That oft my heart of weariness begulles.

The blue-eyed violet of the glen and grove,
Spring of airest of the glen at thought of God,
A tiny poem whispering of his love
And making eloquent the souliess clod:

The soft green moss we tread beneath our feet, The waving grass that carpets hill and plain, Take to their generous hearts the dews and sleet, And, uncomplaining, greet the autumnal rain.

They do not question of its use or power.

But meekly they receive what e'er is given,
Thankful alies for sunshine or for shower,
As we should be for all the gifts of heaven.

There's nothing comes within our scope of vision, From flower to star, from insect up to man, But seems to say to us, I have my mission, And fill my place in the Creator's plan. .

The world is filled with elements of power Which only wait the chemistry of thought To make them known, and fill each passing hour With wonders greater than the past e'er wrought

Earth, air, and ocean, teem with life unseen-Undreamed of by the sages of our time; Its subtle links pass not before the screen On which are shadowed all our hopes subline. We need not wander far in quest of truth;

She has her habitation everywhere; The rose is one, and the warm heart of youth Receives, when e'er it seeks her treasures rare. We might see more if we were not so blinded By earthly pride, its pomp and fleeting shows; Might richer grow in soul, were we so minded To learn the lessons nature's works disclose.

We walk with faltering feet and downcast eyes. Through God's vast treasure-house of truth and

And feel not half the beavenly barmonies That float around us from the realms above.

We think too meanly of the world without, Too little of the wondrous world within, O'er canopied is each, and wrapped about By the dear love that knows no doubt or sin.

Like moles or men grope their way the life,
Dazed by the ght their lamps of wisdom give,
Or all absorbed in petty cares and strife,
Heart starved, in poverty of soul they live.

Why is it thus? Since God such bounteous store Has spread before us, why not use it all?

Why, sit like beggars, starving at the door
Where plenty smiles, nor heed his generous

call?

Oh! could our souls but rise above the din Of the world's discord loss its greed of gain, Then might we turn to the great world within And dwell where order, peace and beauty reign.

Then should we trace in everything we see The love that gives us whatsoe er we need, and feel our souls grow large in liberty.

The liberty that makes us free indeed.

The liberty of love, fraternal, deep The conqueror of envy, fear and scorn,
The love that feels with sorrow's child to weep,
And in God's kingdom knows no lowly born.

Such love would bring to us the friends of peace, The precious harvest waited for so long, When wars and rumors of them all shall cease, And justice wake on earth her prean song.

Oh! blessed peace, God speed the holy day
When thou shalt reign o'er all the realms of
earth,
Then will the Christ love with its gentle sway, Disclose to every heart its heavenly birth.

And men will be, as angels, led to trace the harmonies of life in all things here, Will see the beauty and the nameless grace Born by the soul whose "God is ever near."

The Experiences of a Medium.

To the Editor of the Religio-Philosophical Journal: While looking over and perusing the columns of your last number, my dear teacher and guide, the spirit Pierpont, says to me, "Write": I am glad that at last Spiritualism is to be resurrected, and redeemed from the deep pit into which it had nearly fallen, and nothing but such herculean efnearly fallen, and nothing but such herculean efforts as you have made and are now making, could bring about such a result. Five years ago I left the city of New York thoroughly disgusted with so-called Spiritualism and mediumship. I had not then found in it what I had dealred; while it had excited and enhanced my ideality, it had done nothing in bringing to me a higher moral or spiritual attainment; and, indeed, it had only tended to bring about a condition of dissatiafaction and unrest. I was away from New York four years. During that time I mingled only with disbelievers of Spiritualism, trying hard to get rid of mediumship. Because I did this, I was denounced by Spiritualists as a hypocrite and a traitor to the cause.

as a hypocrite and a traitor to the cause.

A year ago I returned to this city, and in mingling with the Spiritualists here, I found among them many who, like myself, had passed through the error of thinking that harmony could prevail and peace be restored without a still deeper and greater agitation which should enter our ranks. I again desire with them to renew the work; gire

again dealre with them to renew the work; gird on the armor, and do what I can to present to the world a pure and unadulterated Spiritualism.

I heard a Spiritualist say last Sunday, that he thought the phenomenal phase of Spiritualism would soon pase away. This cannot be, for it now exists as a natural fact. The open communion between the two worlds is now complete, and the work we need the do now, is to discern the true from the false; to see to it that counterfeits are not relieved off for the graphic and so the must work we need the do now, is to discern the true from the false; to see to it that counterfeits are not palmed off for the genuine, and so, too, must we be able to recognize the true reformer. The men and women who are ready to lay down their lives for the good of the world, are not those who talk the loudest and call themselves reformers, or those who seek to tear down every thing that others may hold dear and sacred. Even now while I write, I see before me many quiet, patient watchers, who have thought it best for them to wait, and silently endure the deepest pain and anguish, rather than to throw suffering upon others. How few of us there are who consider the result of each one of our acts beyond the present time, in which we commit them; and so they pless on unheeded by us, until a time comes when circumstances bring them back to us with all their vividness, and we then reconsider them, and judge of the frait thereof, and we then can tall whether it has been of a sweet or bitter growth. The fair and stately tree of Spiritualism-has become gnaried and distorted by the rank weeds of sensuality and materialism, and now the pruner's are coming eless, taking their knives and cutting off the rotten and unsightly branches, and the dear angels are sharpening the weapona and putting them into the hands of the tried and faithful ones. Truly we may say that the great day of the ford is here, and who shall be able to stand? The answer comes: They who have clean hands and a pure heart.

pure heart

In conclusion let me say: We should, none of us, be ready to express our views or judge of another, only as we know the person we speak of, and are able to judge of their motives as well as of their acts. A crude and undeveloped Spiritualiam will cause a sensitive medium to commit acts which a more developed condition would not conduce. Then while we must not expect ripe fruit from a green tree, we must nevertheless remove the weeds, and take away every thing that would and to obstruct the growth or limit the full de-

velopment of each individual. Let us at least treat persons or human beings as well as we do our fruits and flowers. Give them the warmth and sunshine necessary for their growth, and try to remove from them everything that tends to is jure. Let us remember that the person that has the most deeply sinned, is the one that needs the most of our sympathy and help; and in the words of one of our earliest mediums, let no one call God his father, who does not call man his brother.

SARAH E, SOMERBY, M. D.

18 Bond Street, New York.

18 Bond Street, New York. .

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER I IGHTEEN.

In a previous number of these papers I have alluded briefly to the marvelous powers of Dr. J.-S. Newton, the healer. Recently there has been published a large twelve mo. volume with the follow-

ing title:
"THE MODERN BETHESDA, OR THE GIFT OF HEAL ING-RESTORED -Being some account of the Life and Labors of Dr. J. R. Newton, Healer, with ob-servations on the Nature and Science of the Heal-ing Power, and the conditions of its exercise, notes of valuable Auxiliary Remedies, Health Maxims, etc. Edited by A. E. Newton, 400 pp.; price \$4.00. For sale at office of RELIGIO-PHILOSOPHICAL JOUR-

A. E. Newton, the editor and compiler, and veteran Spiritualist, has done his work wisely and well. Dr. Newton has long been known not only to Spiritualists, but to the great outside public as one of the most maryelous healers that the world has ever seed. It is at least fifteen years since I have had the pleasure to take him by the hand have had the pleasure to take him by the hand and look into those kindly benevolent eyes of his, but the memory of his presence, and the blessed work that he has done and still continues to do, lingers with me, and will through the eternities. This book is one that should be in the hands of every Spiritualist; the ten thousand cases recorded there are perpetual witnesses as to the good if Spiritualism, and as a missionary, no book can be placed in the hands of the materialist or the Christian, that will do more good in calling their attention to the divine gift of healing. The testimonies in many cases are sworn to, and are from living witnesses in our day and generation, and are of such a character and from such persons as to preclude the supposition that they were obtainare of such a character and from such persons as to preclude the supposition that they were obtained by frand and collusion. The very presence of Dr. Newton is evidence of his faith, purity and goodness; and from how many thousand homes, both in this country and Europe, go up thanks givings and praise to the All-Father, that such a man has lived to bless mankind. The editor, A. E. Newton, one of the most candid and clear writers of our housahold of faith gives a most increase of our housahold of faith gives a most inera of our household of faith, gives a most in-structive introduction to the work. It contains a structive introduction to the work. It contains a strong argument against the dogmas popular among many religious people, that the age of miracles (so called) is past, and follows it up with facts, showing "That the marvelous healing powers, as well as other "gifts of the Spirit" displayed in the primitive Christian age, have never been lost or withdrawn from the world, but have continued to be enjoyed wherever the requisite human conditions for their exercise have existed." I quote:

quote:

"That the power to cure disease through the laying on of hauds, or the spoken word, or by other means aside from materia medica administered by the professional physician, once existed among men, is devoutly believed, at least by all who credit the new Testament histories. Jesus who credit the new lestament histories Jesus of Nazareth is by the Christian unquestionably accredited with the possession of that power in an unlimited measure, and with its exercise during his earthly ministry in hundreds and thousands of cases, to the relief of the sick and suffering of that time; and he is further believed to have conferred the same power upon others, his immediate disciples, who continued to exercise it after his departure, and to some extent transmitted it to their converts and successors. Indeed, Jesus himself is recorded as having declared that they who believed in him (without exception or limitation as to time) should be attended, among other "signs," by this healing power, and do even greater works than he himself had wrought.—Mark xvi. 18, and John xiv. 12.

"It is further conceded by most Christian au-thorities, that the exercise of this healing power or "gift" continued in the church, to some extent, from one to three centuries after the crucifixion of its founder. Large and important branches of Christendom,—Indeed, the Syrian, Greek and Roman Churches have maintained that this power has never been lost, but has been exercised, occasionally at least, in their respective commun-ions, by saints and favored ones—even down to the present day, the editor giving citation of facts

to prove this.

The Protestant section, however, in general has distinguished itself by taking the ground that this gift ceased to be conferred on believers after the third century, if not earlier; and that its res toration is never to be expected. In doing this, they have thus greatly strengthened materialists and skeptics, who reject totally the New Testament histories on the same grounds, for it is difficult for rational men to see why the late testi-monies should be wholly discredited, and the more remote unquestionably received."

The editor goes on to show conclusively the absurdity of this hypothesis, and that this is a abeliately of this hypothesis, and that this is a mere after thought brought forward by degener-ate professors of Christianity, to avoid the confes-sion that they lack both the faith and the "signs" spoken of by Jesus, would seem evident to every inprejudiced reader of his words; for he gave no blot that his promise was for a limited period only, but on the contrary, he is reported as any-ing: "Lo, I am with you"—not for three centuries, but always,—"even unto the end of the world."— Matt. xxviii. 20.

Matt. xxviii. 20.

The editor continues to give later illustrations of the power of healing from, the times of the early Christian fathers down to the present century, ending with wonderful cures among the Quakers, Methodists, the Shakers, and the more population of the population to no particular locality or people, and the indi-gent have always flocked to his room, and a por-tion of each day has been devoted to them, and the same carnest and conscientious exercise of the gift to the poor, without money and without price, has marked his life history; and as the Master said, "If you do it unto the least of these, you do it unto me," so our brother has been bles-sed with this knowledge all along his pathway. A case here is in point, which is not in the book: "A correctioned gift horn a large and destination." poor colored girl born a slave, and during the war of the rebellion, suffering every thing but death in the constant change of ownership, found herself at the close of the war at the North, suffering at times from rheumatism and heart trouble so as verely that she was unable to earn a livelihood. Mrs. Nichols became acquainted with her, andmentioned the wonderful power of Dr. Newton, and asked her if she would be willing to go to him, and she said "Yes." Mrs. Nichols being at the time on a sick bed herself, requested a friend to take this poor colored girl to Dr. Newton. The lady kindly consented to do this, and they went. Dr. Newton on seeing her, said he could not wholly cure her, but would help her. She never saw him but once, but he relieved her very much, entirely curing the heart difficulty, and she is now, and has been for four years, able to fully earn her llying, doing such hard work as washing and ironing. The doctor treated her as tenderly and kindly as if she had been a princess, and this I feel is only one among many thousands, who have been blessed by his gift so marvelously exercised. He says to the suffering ones of earth: "In the name of Jesus of Nazareth I command disease to depart." Truly the Master's saying is verified in our day and generation, and the "signs do follow at times from rheumatism and heart trouble our day and generation, and the "signs do follow them that believe." The professed followers of Jesus have manifested much opposition to our faith, for we have all the gifts of the Spirit and none more so than the gift of healing by the laying on of hands. ing on of hands.

Another case of which I was personally cognizant at the time, is recorded on pages 193, 194. That veteran Spiritualist, Charles Partridge, records the wooderful cure in his own case, originally published in the New York Daily Tribune, August 30, 1866. He said, addressing Horace Greeley, then editor: "For the cause of truth and the benefit of suffering humanity, I feel it is my duty to

state my own experience of the benefits of Dr. Newton's healing power. A year sgo last May, in turning quickly, I ruptured (as the doctors said) a muscle in the calf of my leg, which caused it to turn more or less black from my knee to the side of my foot, and to pain me to my hip. After some days I began to walk on my cruiches hald. some days I began to walk on my crutches, hold-ing up the foot, and so continued to do, avoiding much exercise, because it pained me and caused my limb to swell. Many of our best physicians and surgeons examined and prescribed for me, without my receiving any benefit, all agreeing that it was the rupture of a muscle, and finally al became of the opinion that the length of time precluded the hope of a cure. After a year's suffering, I called, in May last, on Dr. Newton on business, not intending to ask for his treatment, having no faith that he could heal a ruptured muscle. He, however, perceived intuitively my translet for as I sat there were no outward signs trouble (for, as I sat there were no outward signs of it), and said he must first heal-me, and imof it), and said he must first heal-me, and immediately commenced to manipulate my limb, and in the course of two minutes pronounced it cured and bade me get up and walk, and I did so, without crutches, and have not—used them since. The pain and soreness left me, but my limb.continued to swell by much use. I have had three treatments since, and know call myself entirely cured and walk about as well as ever."

Bro. Partridge comes frequently to our Conference, and participates in our discussions, and we can all testify that after thirteen years he remains cured. There is a record in this volume of more

cured. There is a record in this volume of more cures than in the whole Bible, yet the churches still stand aloof from witnessing the power of the Spirit. A very handsome steel portrait of Dr. Newton faces the title page, and this book should be in the hands of every Spiritualist in the whole stell and world world. civilized world. 8. B. NICHOLS.

467 Waverly Ave., Brooklyn, N.Y.

Dark Seances.

To the Editor of the Religio Philosophical Journal: In your issue of October 25th, a "Seeker of Truth" asks, "Who can explain the necessity of the cabinet and dark circle?" He then proceeds to speak of what he knows of "ancient angels" and their visits to the children of earth. With your permission, I would (a Yankee passion) like your permission, I would (a Yankee passion) like to ask a few questions, hoping they may have a tendency toward answering truth seekers. If Truth Seeker cannot understand how it may become necessary for the mediumistic germ to take root amid dark surroundings, preparatory to its future growth and unfoldment, the writer of this may not understand it sufficiently to make herself clearly understood, if she attempted to give her views of the Deitic laws which she believes to entirely govern in the matter but if permitted to tirely govern in the matter; but if permitted to question the better understood law of analogy, I think I can find many fair showings, for the ac-ceptance of the necessity of cabinet and dark cir-cles, and although they may not satisfy our friend,

they may incite thought.
Will Truth Sceker question the necessity for the dark developing room of the photographer, that is essential while duplicating the human features; or, the still darker chemical bath into which is plunged the sensitive plate while preparing it for the camera? Why not put the chemical prepara-tion into an open vessel, insert the plate, then place them under Truth Seeker's crucial conditions-"broad daylight"-for the required prep

aration? Will he tell us why it is necessary to place the kernel of corn into its dark-cabinet conditions, the earth, or the necessity for "hilling it up," which makes it still darker? We find this the only-process, we have learned, by which it will take root and naturally grow and unfold, until the result stands before us a fully materialized stalk with its full ear. Why not place the seed upon the surface of the ground, to there unfold its tender rootlets

of the ground, to there unfold its tender rootlets into working order for daylight use.

Can Truth Seeker explain why it is necessary to place the soul germin its dark abode, to develop until it is fully prepared to meet daylight at birth, face to face, without detriment to any offits parts? Will he explain why the Hebrew God found it necessary to "place the people afar off" while he and Moses went up into "thick darkness," to write the ten commandments. Can we understand how the become necessary in the great sconomy of the it became necessary, in the great economy of the universe, for Deity to give us so many dark nights (nature's dark circles) instead of constant day.

Questions of the above nature might be pro-longed ad infinitum, but enough has been given to show that darkness in some degree is the incipi-ent, formative—yes, pre-natal stage or condition from which all things spring into light, life and action. From darkness toward light, from lower toward higher forms, from ignorance toward greater knowledge, all life is struggling. If this be an admitted fact, which I think no one will deny, may it not be a necessity for a fully materialized spirit form standing before us in "open day, light," to point backward to the "cabinet and dark circle." From a the theatered his first efforts. dark circle" room, as the theater of his drat efforts to reach his present standing?

I am not a physical medium, nor does any one love to hear of daylight manifestations better than myself, but I cannot see the justice of so fully de-nouncing all dark circles as "biding places" for "deeds of darkness," as Truth Seeker is pleased to name them, unless prove such in every particular case. Is there then no virtue among this large class of mediums, except such as is forced upon them by argus eyed daylight? I should be very sorry, if such were the case! Deeds of darkness, frand and deception are not concomitants only of cabinets and dark circle rooms, for we find them prowling around every street corner, seek

them prowling around every street corner, seeking whom they may deceive.

Who among the many sensitives throughout our
land, now being developed for our future mediums, would care, think you, to risk their reputation in an other developing circle (if it be a dark
one) after reading Truth Seeker's scathing remarks on "Cabinet and Dark Circles," conditions,
through which so many of our best working mediums have passed in the earlier stages of their
medial work, and in which some are still obliged
to work.

We must learn not to despise small or low b ginnings. We must remember that Christ was not born in a palace surrounded with pomp and pagentry, but that it required many more than Spiritualism yet numbers, to work up the dark manger such conditions as gained him the dark manger such conditions as galoed him his after prestige. We must also remember that modern Spiritualism did not procisim immortall-ty upon the house tops; it was brought forth from a dark grave in an obscure Hydesville cellar; and if Truth Seeker has ever read Mrs. Emma Hard-inge's "History of American Spiritualism," he will remember that ishe there states, that the initial rap was not heard for soing time "in the daylight." But thanks to the power that guides Spiritualism it is working out of its alphabetical conditions, up to its legitamate position before the world-much sooner than its early friends dared hope, and as modern Spiritualism is yet in its infancy, its friends would be acting the wiser part to carefully watch the feeble steps of its mediums, and when they at unble and fail—as most persons are liable to do wherein they may learn to walk the paths of honesty and peace, instead of trying to bring discredit upon any of its early methods of working, alimply because we do not understand fully the "necessity" on the spirit side of life, for "cabinets and dark circles" on the state. and dark circles" on this side.

"necessity" on the spirit side of life, for "cabinets and dark circles" on this side.

Believe, me, while speaking in this way, I am not trying to screen or defend in the least pretenders, "lazy men and idle women," who, at home or abroad, are making it their vocation to palm off their tricks as genuine spirit demonstrations, for I despise fraud and deception in any of its forms as much as any one can; but until this question of "necessity" for cabinet or dark circles in the earlier stages of mediumistic growth, or, for protecting the fairly developed mediums from the concentrated marcetic gaze of a promiscuous audiance, until fitted for daylight uses, can be entirely settled, I would be speak kindly dealing for all true mediums, who; because of their mediumistic gifts have been called upon by the Spirit-world to help—as best they may in the cabinet or out of it—feed the spiritually hungry, starving souls who would lears more of the life beyond, than the theologic husks can furnish them. And we must not forget that these sensitive natures are subject to mediumistic laws over which they have little or no control, and while not understanding the requirements of those laws, would it be well for us to dictate terms as to how and when our spirit friends shall come? I claim to be one of those "respectable Spiritualists, who has so long borne the shame and disgrace of the cabinet and dark circle—if such they be—because of my unsettled

opinion of the "necessity" for those conditions; and until I am confident that I am looking in the wrong direction to account for conditions, the spirits so often call fog I must wait and believe,

. "All transient evil universal good; All discord harmony not understood."

Truth Seeker speaks more respectfully of "ancient angel" visitors and of the manner of their return. He tells us, "they appeared to Abraham at noon," while another "appeared to Jöshua in broad daylight," and he feels quite sure "they had no mediums." Now, if I have learned rightly, the different places of mediums in the harm. Was a ent phases of mediumship, then Abraham was a good clairvoyant and clairaudient medium, for he both saw and heard spirits as many other ancients have done. He thinks he could name "scores of angelic visits in open daylight." Granted! but what does that prove? Does it prove that our "ancient" friends never came in the dark on their missions to "the sons of earth?" Let us see. We read that one of the ancients came and wrestled read that one of the ancients came and wrestled with Jacob "until the break of day," and then blessed him. (Gereals, 32nd chap.) Sadi came "by night" to the woman of Endor, who proved to be a materializing medium, for Samuel appeared in full form. (1st Samuel, 28th chapt.) [Mary Magdalene went to the sepulchre "while it was yet dark," and found her Lord gone, but "haw the two angels" that were there, (John, 20th chapt.) "But the angel of the Lord by night came and opened the angel of the Lord by night came and opened the prison doors," (Acts, 12th chapt.) The vame night Peter "was sleeping between two soldiers bound with two chains," when an angel came and delivered him from them. (Acts, 12th chapt.) Whilereading a portion of the chapter we learn that Peter was a first class trance and clairaudient medi-We read also that Paul and Silas, "at midnight," while singing praises to God, were deliv-ered of their prison bonds in a similar manner. Other instances might be enumerated, where the more negative conditions of darkness were used more negative conditions of darkness were used for spirits to return, but whether it was a matter of necessity, they do not tell us. But we have enough to show that they returned in ancient times, as they do now, by night or day, in a cabinet or prison, or upon the house top, etc., as in the case of Peier. Long may the residents of the angel-world come to us, to satist in the unfoldment of all the darkened conditions of ignorance and wrong until the associations, between the and wrong, until the associations between the spirit home and ours, have become as tangible as are the associations between the old world and the new. MRS. ALMON HIGLEY. Decatur, Neb.

SIGNOBA REGINA DAL CIN.

Her Early Life-Youthful Skill-Growing Fame-Her Successes -- Certificate from Italian Government - Her Visit to Brook yn, and Present Work and Indorsements

(Brooklyn, N. Y., Dally-Eagle of Nov. 21, 1879)

It is with great pleasure that I undertake to in-troduce to our public one whose infision is help-fulness, and whose skill is certainly unique. My words will not lose force if I garly introduce the names of Mr. and Mrs. Woodford, so well known to this public, as being the persons to whom I am indebted for the facts about Madame Dal Cir, whose career and present usefulness I shall endeavor to indicate in this article. As pastor and friend of the family, I was knowing to the circumtances that brought the attention of General Woodford and wife to this Italian peasant woman realding in a Venetian Province. In behalf of Miss Minnie Woodford, whose hip had been conaldered hopelessly dislocated by the very best au-thorities consulted in this country, attention was called to a recital of the Madame's skill, written for one of our periodicals by Captain Luce, of the schoolship Minnesots, whose son was benefited by her treatment. After due deliberation Mr. and Mrs. Woodford

After due deliberation Mr. and Mrs. Woodford set sail with their daughter, then able to walk only with assistance, and with the utmost difficulty. Leaving here the 10th of April last they arrived at their destination the seventh of May. As a slight indication of the woman's perfect frankness and honesty, I may mention the fact that she would not suffer their baggage to be taken into charge until she discovered upon examination that she could benefit the patient. Her method of treatment is simplicity itself. In case of the dislocation of the hip, she poultices and thus softens the muscles of the hip, and at the expiration of eight to fifteen days performs the operation of actually setting the hip. She treats any dislocaactually setting the bip. She treats any disloca-tion or fractured bones of the body. The woman's peculiar gift seems to lie in her intuitive know-ledge of the bones and their connections, and in-her supersensitive touch, which is painless, where another, with the same movement of the limb, would cause agony to the patient. She has poswould cause agony to the patient. She has pos-sessed this skill from a child. When nine years of age she was walking over the rocky places near her home with her mother, when by a misstep the mother's hip was dislocated. Her childish faith suggested to her that by prayer she might be able to set the limb. She obeyed her instincts in the matter, and moved the limb to its right place and the limb was set. She thought as a shell it the limb was set. She thought as a child it was not right to operate upon full grown people, but for experiment caught chickens and other small animals that she might with impunity move a hip out of joint and replace it, thus becoming familiar with cause and effect in the matter of dislocations. From this she sought opportunities to set the limbs of children. Her usefulness increased, and as her fame spread, as was natural; she was met with the sneers and opposition of professional men. But her fame became so great, that skilled surgeons consented to have her enter the hospitals to perform before them operations that required nothing less than a thorough knowledge of the physical form. Tests of this sort brought to the madame the respect of medical men, and the Italian government sanctioned her work by present-ing her with a diploma, permitting her to practice ing her with a diploma, permitting her to practice in that country. For nearly thirty years since her marriage, this woman has devoted herself to this one work of setting dislocated and broken limbs. It is said that she almost never refurns from a drive that she does not find some one waiting at her door, or in her house for treatment. It is not an unusual thing," says Mrs. Woodford, for her to atep out to a cart that has been driven up to her door and nut into place a wrist arm or limb her door and nut into place a wrist arm or limb. her door and put into place a wrist, arm or limb, while the patient remains in the "vehicle." Four hundred cases were treated by her in the town of Trieste within a period of twenty days.

She lives in a mansion which is enriched and beautified with sowements from those who have been blessed and cured by her singular skill and have felt like making some gifts in ornament of gold or aliver or diamond. Her charges for examination are nothing and for treatment are on a sliding scale suited to the paying ability of patient or friend.

All compliments and thanks that are tendered All compilments and thanks that are tendered she waves back with the words sute me, sute me; which is to say, the skill is God given. She is exceedingly devoted and prays earnestly over her cases, which she takes fully into her heart. So rejoiced was she at the success of Miss, Minnie's case, that she ordered the bells of the cathedral to be rung for two hours elier her hip was set. These facts are mentioned as features of this woman's life that may indicate her character even to those who may not meet her personally. When Mrs. who may not meet her character even to those who may not meet her personally. When Mrs. Woodford and her daughter returned this Fall they brought with them this Madame Dal Cin. She is now a guest at Mr. Woodford's house in this city, 404 Washington avenue. Her coming to this country and her presence at Mr. Woodford's house is the thank offering which country and her presence at Mr. Woodford's house is the thank offering which country and her presence at Mr. Woodford's house is the thank offering which comes up from hearts deeply grateful for what has been wrought in the family.

It is now the desire of the family, as well as of Madame Dal Cin, that in the period of her stay in this country, which may be several months, many, very many, who are now erippies, shall be literally put on their feet and made to rejoice in what the madame calls parisiteness cure. Already, quite a number have not only been examined but are undergoing treatment in this city, and this article is written to put the way of cure before the many hundreds who may be helped.

Since beginging this article I have learned an

Since beginfling this article I have learned an interesting fact which I may mention in closing: At the very hour of my writing Madame Dal Cin has an appointment to set the hip of a young girl, Miss Udell, whose friends were the first to call the attention of Mr. and Mrs. Woodford to this pessant woman of Italy. These are the simple facts out of which a story might be woven. The one who could not go over the seas to find this gifted

woman, and be helped, is now sought out and be-comes the first to be treated and helped through

the grateful love of these friends,
I will add no words to shadow the beauty of
such a philasthropy. Let it rest in the poor
rhetoric of a deed whose eloquence needs no words.

FREDERICK S. HUNTINGTON.

D. Weeks, of Wauseon, Ohio, writes: E. V. Wilson closed his lectures here last evening, to a fair and appreciative audience, the verdict being in his favor. He gave ninety-seven tests in the public congregation, ninety-one were acknowledged as type—some of them baffling all science except that of Spiritualism. His lectures are clear, positive and demonstrative, and his tests put the seal of the immortality of the soul beyond cavil. One prominent materialist told me this morning that he accepts the tests he received; no person on early but him and the immortals, knew any thing about that which was communicated. He said, "I believe in the immortality of the soul." Mr. Wilson labored under great opposition. The churches in town were "fired up," called in their lambs and warned-them that a wolf was prowling around, and that they must come into the fold until he left. I would say to all earnest, honest Spiritualists, if you want your cause advocated and firmly fixed on the eternal rock of ages, and the establishing of a higher, purer and helier philosophy, advocated, secure the services of E. V. Wilson. D. Weeks, of Wauseon, Ohlo, writes: 'E. V.

Wm. Van Waters writes: We live in a com-munity composed largely of orthodox elements; however there are a number of us who are open to conviction and although not positive as to the facts or truths of Spiritualism, yet we can recognize in it a philosophic theory which accords perfectly with one's reason. We are inclined to be skeptical, which trait in our character leads us to admire the manner in which the Jounnal, throws away all that is doubtful or puerile and accepts only that as proof which to its manager, seems beyond dispute. We are satisfied that this, new departure" is the only organization that can reclaim or hold a philosophical skeptic.

Notes and Extracts.

Every soul needs to be purified, to be spirit-

The atmement is one of the many monstres!ties charged upon Delty.

Aspirations after truth and virtue are pledges

and beginnings of immortality .- Channing. If there is any person to whom you feel dis-like, that is the person of whom you ought never to speak .- Cell.

It there is such a thing as knowledge, should it not belong to the fealm of the spiritual as well as the material?

The God that Abraham worshiped was a tempt.

ing God, and tempted him to kill his own son and burn him on the altar.

The God that Christ worshiped, and claimed as his Father, was impartial, sending rain and sinthine on the just and untait alike.

Is it any less idolatry to worship an imaginary personal God that is up above somewhere, nobody knows where, than it is to worship an image that

Idleness is the bane of body and mind; the

nurse of naughtiness; the step mother of decep-tion; one of the seven deadly sins; the cushion apon which the devil chiefly reposes. Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day is ours; we are dead to yesterday,

and we are not born to morrow .- Jerony Taylor. He who helps to circulate a piece of gossip is as bad as the one who originated it. To put your fist into a tar barrel and then go round shaking hands with everybody is what some people like to

He that falls into sin is a man, that grieves at it is a saint, that boasteth of it is a devil; yet some glory in that shame, counting the strains of sin in the best complexion of their souls .-- Thomas

The God that Christ worshiped was infinite in knowledge, and knew even the most secret thought; was not under the necessity of trying experiments to find out how much faith any one had, and never tempted any man.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is contented with his lot. Who is deserving of honor? He who honoreth man-

The Christian's creed is his belief. He supposes thus and so to be a divine revelation. He was, or his father had been told that such was the case, and the child accepts the statement as reely as it accepts nourishment from its mother's

Thomas Jefferson in a letter to Francis Epps ssys: 'You ask my opinion of Lord Bollingbroke and Thomas Paine. They were alike in making bitter enemies of the priests and pharisees of their day. Both were honest men, both advocates for human liberty."

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all sorrow, to minister to each other in all pain, to be one with each othr, in silent unepeakable memories at the moment of the last parting.

Every real and searching effort at self immility. For we cannot move a step without learn-ing, feeling the waywardness, the weakness, the vaciliation of our movements, or without desirng to be set upon the rock that is higher than ourselves.

One of the meanest beings on earth is a foady. The bluntest, roughest creature that independence ever made is preferable to a fawning, cringing toady, who, for the sake of money or favor, praises what he detests, flatters without admiring, changes his opinions at a nod, and would lick the dust from the shoes of one in power could he further his own ends thereby.

Many think themselves to be truly God-fearbany think themselves to be truly God fearing when they call this world a valley of tears.
But I believe they would be more so, if they called it a happy valley. God is more pleased with
those who think everything right in the world,
than with those who think nothing right. With
so many thousand joys is if not black ingratitude
to call the world a place of sorrow and torment?—
Joan Plant

The illiterate among the early Universalists distinctly believed that murderers, thieves and suicides enter heaven—a condition of universal joy immediately the spirit left the body, consequently the objection was raised by many really good beople to the Universalist doctrine that it encouraged vice by implying that a suicidal act could deliver the sinner from the effects of his-

All who have experimented in spiritual mani-All who have experimented in spiritual mani-festations have been forced to the conclusion that in the Spirit-world, as here, all types of character are represented, and they have moreover discov-ered that if they are troubled with spirits of a dark order, who can exercise; a mischievous and un-pleasant control over their minds and bodies, it is because they the mediums or sitters in the spirit circle, bring into that circle an impure body and immoral state of mind.

Though Abraham said God would provide a lamb, it appears as though he did not believe it, for he had bound his son and laid him on the wood on the altar, and without waiting, or even looking for the lamb, "stretched forth his hand, and took the knife to slay his son." It was Abraham's God that ordered him to hold, but a hitying angel called to him out of heaven; saying, "Abraham, Abraham," "Lay pot thine hand upon the lad, neither do thou asything unto him."

do thou saything unto him."

Judge Hortel bore such testimony as this: "No man in modern ages has done more to benefit mankind, or distinguish himself more for the im mense moral good five had effected for the species than Thomas Paine, who in sruth merits elernal life, and doubtless will be immortalized in the memory and gratitude of future generations of happy beings, who will continue to hymn his praises, and make his merits known to the remotest posterity." Napoleon Bonaparte addressed to Paine these words: "A statue of gold ought to be erected to you in every city of the universe. I as sure you I always aleep with the 'Rights of Man' under my pillow. I desire you to honorme with your correspondence and your advice."

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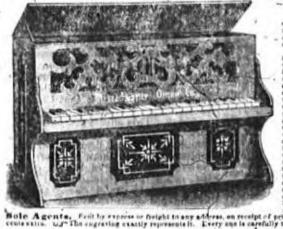
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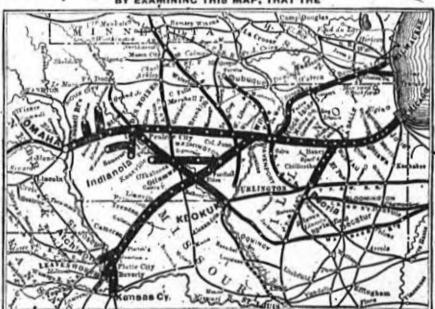
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In the Journal of Nov. 22d Mr. J. B. C., who says he has "tried prayer nearly half a century," objects to my views without answering my argument, and he appears to regard prayer as irrational, a mark of ignorance and Biblical superstition, and a failure altogether. I have not the slightest doubt that the ma-

jority of the prayers offered are total failures. and that all praying in the spirit and manner described by Mr. C , must be a failure, not only for the half century that he has tried it, but for all coming time. Mr C. seems to have no correct conception of prayer, or of the purpose and meaning of my address, but has very correct conception of the value of "the harmonies of sony and praise." which he thinks more potential than prayer" No doubt they are, as a general rule, more potential than prayer. But sometimes the song is of a very. mechanical, unspiritual nature, and of but lit tle value; yet I think prayer is a failure much oftener than song. He who is not in the spirit of prayer should never pray; and he who has Mr. C's ideas of prayer should never waste

any time in praying.

He regards it as an ignorant parasitical begging impulse; and so it is very often; so much so that I once cheracterized prayer in general as "imaginative beggary;" and I once read the interesting narrative of an earnest, intelligent lady who was thoroughly devoted to the old fashioned way of praying—one of whose children being borne and born under the praying regime, proved to be a very worthless fellow, while another born after praying had been abandoned was vastly his superior. I have no doubt of it. But to condemn prayer in general on account of its abuse and degradation would be as unreasonable as to denounce Spiritualism because we have had so many silly ghost stories.

The idea of relying on prayer in place of our own exertions, or getting anything with-out laboring for it is the sort of "imaginative beggary" to which I object-but legitimate and honorable prayer performs the same office as song and praise in bringing us into rapport with God and the angel world, and placing us in a position to receive their inspiration and help And although many pray in vain, there are many others more enlightened and more spiritual who know that they are helped in dy, soul and external relations by the powar of prayer. In all science we must rely on facts carefully observed; and I have facts enough to demonstrate clearly that prayer has

In my address I gave as one of a thousand examples, the case of Mrs. Sherman. I have since been told by an intelligent gentleman who professes to know something about it, that the case whot, fairly stated—that Mrs. S. concealed some facts and gave the credit to the orthodox theology, which was largely due to spiritual help from a medium. It may be so, for orthodox people very often try to de-prive mediums of their due credit.

But orthodox prayers are sometimes good and effective as in the case of Bishop Simp-To the Fall of 1858, a telegram was sen to the Methodist Conference in Indiana, that Bishop Simpson was dying. Bishop Bowman tells the story that upon the telegram being received, Bishop Jones said, "Let us spend a few moments in earnest prayer for the recov-ery of Bishop Simpson." We kneeled to pray. William Taylor, the great California street preacher, was called to pray, and such a prayer I never heard since. The impression seized upon me irresistibly, Bishop Simpson will not die. I rose from my knees perfectly quiet. Said I, "Bishop Sumpson will not die." "Why do you think so?" "Because I have had an irresistible impression made upon my mind during this prayer." Another said, "I have the same impression." We passed it along. from bench to bench, until we found that very large proportion of the Conference had the same impression. I made a minute of the time of day, and when I next saw Simpson he was attending to his daily labor. I inquired of the Bishop, "How did you recover from your sickness?" He replied, "I cannot tell." "What did your physician say?" "He said if way a mirucle?" I then said to the Bishop, "Give me the time and civenstances with." which the change occurred." He fixed upon the day and the very hour, making allowance for the distance, -a thousand miles away-that the preachers were engaged in prayer at their Conference. The physician left his room and said to his wife, "It is useless to do anything further; the Bishop must die". In about an

have ever seen; the crisis is past and the Bishop will recover," and he did. If there are any who cannot see in this any operation of either a divine or an angelic spirit and ascribe all to the magnetic healing nower of the praying Conference—it is still an illustration of the power of prayer, no matter how it operates. It would require a very large volume to record the cases of bene-ficial effects from 'prayer, many of which are more decisive than the case of Bishop Simp-

hour he returned and started back inquiring. "What have you done?" "Nothing." was the

reply. "He is recovering rapidly (said the physician); a change has occurred in the disease within the last hour, beyond any thing I

A gentleman whose name, if I was authorized to give it, would add great weight to the statement, was once subject to an appetite for alcoholic drinks which although its consequences were not yet serious, alarmed him by the fact that he was utterly unable to overcome it. In his despair he resorted to prayer, with very little hope of any benefit from it, and at once the appetite was utterly annihilated and he has been free from it ever since. The efficacy of prayer as an adjunct in the temperance reformation, can no longer be doubted, as the most successful reformatory institutions for drunkards are those which rely almost entirely upon prayer.

But such is the perversity of some minds that if any good thing is recommended to them they insist that it shall accomplish everything or nothing. "Thus Mr. C. says: "Under the regime of the empire of prayer, this order is inverted—the duties are imposed upon the inferior as they range in the scale upward until the most supremely superior is under no obligation to those beneath him, and has no

duties whatever to perform. When man pray, do they not go it blind?" If any friend of prayer has ever advocated any such folly I am not aware of it. In the same perverse spirit Mr. C. affirms that I am in sympathy with the old theology, or am in spired by some spirit who is. As I have never given the alightest indication of any sympathy with the ological orthodoxy, there was no ex-cuse for such an assertion. Nor am I in com-munication with any spirit who does sympa-thize with the spirit or doctrines of orthodoxy. Enlightened spirits are unanimous against it. Nor do I either claim inspiration for myself, Nor do I either claim inspiration for myself, or pay any more deference to the suggestions of spirits than I would accord to any friends here of equal ability and worth. But I love them for their purity and worth, and honor them for their wisdom; and if our prayers do not reach the supreme, they will not fall to be beneficial as a communication of our wishes to exalted, benevolent and disinterested friends in the Spirit world.

J. R. Buchanan.

J. R. BUCHANAN.

THE PACIFIC COAST.

A Communication from California.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL Permit me a little space in your valuable ournal to mention some matters on the Pacific coast in relation to Spiritualism. It is, evidently known to you that California at the present time, is suffering under a financial depression. This affects not only business mat-ters, but religious and spiritualistic movements. From both hearsay and observation l am certain that there is a large number of Spiritualists upon the Pacific coast, but they are in a sort of chaotic state; and many of them seem to prefer chaos and disorder to system and spiritual culture.

'In the meetings at Charter Oak Hall, a clique of Spiritualists calling themselves Theamthopics; but denominated by the press, "free and frantics," are discussing the marriage laws and the relation of "social freedom" to han piness. Mrs. Foye gives seances Sunday even-ings in this same hall. She is considered a good medium for the sappings, and opposes

materialization frauds. There are two mediums in this city who make pretensions to spirit materializations, Mrs. Sawyer and Mrs. Crindle; the latter's real name is Crandall. They have both been repeatedly exposed by good, true and honor-able Spiritualists, and yet there are a few week, silly women and easily humbugged men who patronize them.

The gullability of their patrons has become The moral status and fraudulent practices of these bogus materializers, injure and throw discredit upon all genuine mediums. Mrs. Hendee, Mrs. Dr. Merion and other trustworthy mediums feel this to be ue, and openly say it.

A few Sundays ago, in the hall where Dr Peebles has been speaking for about two months since, Mr. D C. Mitchell, one of our oldest Spiritualists, having fully and positive, y exposed the tricks and frauds of Mrs. Crine, asked to make a full report of the same in this hall, but was refused by the directors of the Spiritualist Society. He made a public report, however, the same evening in another hall, and was loudly applauded for his moral

bravery.
One of these "materializing mediums" takes pistol into her sanctum, and threatens those who make any disturbance, with the contents This class of mediums persistently refuse to be put under strict test conditions. This fact alone is enough to excite suspicion, and why will decent Spiritualists be such consummate fools, as to patronize them, paying fifty cents per night, when they are too poor to support good mental mediums or lecturers—too yoor to take the RELIGIO PHILOSOPHICAL JOUR NAL, or any other Spiritualist periodical.

Dr. Peebles has called together a very thought ful and intellectual audience each Sunday afternoon and evening. There are generally pre sent judges, medical gentlemen and representa tives from the other learned professions. He has occasionally caused some fluttering among certain Spiritualists for the daring manner in which he has criticised Spiritualists and their methods of work. He has not only denounced "frauds" and unprincipled "bilks" in un measured terms, but has discoursed, if I righty remember, from such subjects as these Demonism and Disorderly Mediumship," How far has Spiritualism Proved a Failure and Why?" "The Three Sorts of Spiritualists and what will the Harvest be?" The Chronicle. Post, and Alta have briefly but fairly reported his lectures. It may not be amiss in this connection to say that the Doctor is a good deal of a disciplinarian. For instance, the first Sunday or two when he made a pretty good point, they cheered him by clapping hands and stamping their feet. He mildly rebuked them for this in a kind of "tufts-ofgrass" manner, but the audience persisting in occasionally stamping, he looked out upon them scowlingly, and said, "I have not come three thousand miles to hear the stamping of your feet or the clapping of your hands. Such demonstrations may gratify "ward politicians and stump orators," but you will best show your appreciation of any remarks of mine by keeping perfectly quiet." I do not profess to give his words verbatim, -- only the substance of them.

Some of the most prominent and influential Spiritualists in our city, attend the Unitarian and the more liberal of the orthodox churches, and they will continue to do this, so long as Spiritualists tolerate "fraud," deception, dark circles, and undignified, indecent proceedings in their public gatherings-such as I witness ed last Sunday.

Dr. Peebles announced last Sunday that he had been earnestly invited to come at once to Melbourne, Australia, and occupy their rostrum, until next June or July when they expect Prof. Wm. Denton. He seemed to hesitate upon a decision, because of engagements, as he remarked, in the States.

With a proper organization in this city and energy becoming such an important truth as Spiritualism, many of the wealthiest and most cultured minds would unite with us and make the movement a success. Please pardon the space I have occupied, but as a looker on and participant in this great movement, I feel it my duty to speak thus plainly but kindly. San Francisco, Nov. 17, 1879. C. H. S.

Jesse Shepard.

To the Editor of the Religio-Philosophical Journal:

Feeling the necessity- of making known instances of genuine spirit manifestations, I am prompted to give you a description of a series of scances given in my parlors through the mediumship of the well known musical medium, Mr. Jesse Shepard. While each of the eight scances given were convincing, the music being very fine, I must say I never witnessed such unmistakable evidence as was given during three of the sessions. The spirit of my mother's sister called her-by name, saying, "I am your sister. Jane," and then mentioned other members of the family, stating "We are all here." Then my father had similar experience. dear friends patting him on the hand ence, dear friends patting him on the hand, calling him by name, and telling who they were. Then Mr. Crocker's brother gave his name, saying. "Harry is very sick," which was the case, none knowing it except the

members of our family.

We had independent voices all around the circle (several at a time) and touches; mustcal instruments were whirled through the air almost as swift as thought. All these manifestations occurred while the medium manifestations occurred while the medium was lightly playing on the piano. It seemed to me, as I saw clairvoyantly, that we were in a world of spirits. One gentleman had a communication in a foreign tongue. Each member had names given them of some one they recognized. I feel that all who are seeking for such denomonstrations, should not fall to see Mr. Shepard, and witness what I think are most wonderful manifestations of positive truth of the life immortal, and the constant presence of our loved ones, who have only gone before.

Sincerely yours in all truth,

MRS. L. C. BLOOD.

461 Washington St., Chicago, Ill.

A Rejected Communication.

To the Editor of the Religio Philosophical Journal: The following paper was sent to the edi-tor of the Banner of Light, October 10th, in reply to one by Thos. Richmond in Banner of October 4th, wherein he insinuates the divinity of Jesus Christ, and counsels mediums to the counsels mediums to the counsels of t diums to submit to no test conditions, under any circumstances. No reason for its rejection accompanied its return on the 22nd inst, and I will not attempt to supply one. L. B. FIELD.

·Danville, N. Y., Nov. 24, 1879. To the Editor of the Banner of Light:

The writer of the article, entitled, "Bible and Modern Mediumship." in your issue of the 4th inst., makes Jesus say, "You are a perverse people, and I will give you no sign but the sign of Jonas." As much as to say, "If you can believe the full story of Jonas, I think you can believe in my ability to do what I claim to do." If your correspond ent had read two verses further on he would have seen that Jesus endorsed the story of Jonas: "For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." He claimed that to a latter event was as sure of being accomplished at a future time as the former was of having been accomplished in the past time—no more, no less. "The men of Nineveh shall rise in judgment with this gener ation and shall condemn it, because they re pented at the preaching of [a real] Jonas and behold, a greater than Jonas is here." Have the orthodox evinced any greater faith in the truth of the above fish story

than the 40th and 41st verses of the 12th chap, of Matt, above quoted, show that Jesus did—he staking the accomplishment of his prospective resurrection on the truth of it? Jesus endorsed the flood story (Matt. 24: 37, 38, 39). Is the fox-tail story any more incredible than that? He endorsed the story 'righteous" Abel's murder. (Matt. 23: 35 Is the story of Daniel (as he might have been an ancient lion tamer) in the lion's den any less likely to be true than that? Who believes that Adam, Eve, Cain, Abel and talking serpent ever existed, as related in the book of Genesis? Who believes that a onal devil placed Jesus on a pinnacle of the temple at Jerusalem, thence transporting him to the top of a mountain, so high that they were enabled to see all parts of this globe from that point at one view 4: 5, 8; Luke 4: 5.) Jesus, as pictured by his historians, was a powerful medium and a good man, yet who ever endorsed more palpable myths than those same historians record him as endorsing? Who ever made a wilder prediction than he made, concerning his second coming, which may be found in 24th chap. of Matt.; 13th chap. of Mark, and the 21st chap. Luke? After stating many signs of his coming, he further said, the sun would be darkened, the moon would not give her light, (she never owned any) (Aldebaran, Dubbe, Alcoth, etc. would fall (where) from heaven. The powers of the heavens would be shaken. Then the aign of the son of man would appear, and then all of the tribes of the earth would mourn when they (all) see the son of man coming in the clouds of heaven with powe and great glory. The 34th verse of the 24th chap. of Matt., the 30th verse of the 13th chap. of Mark, and the 32nd verse of the 21st chap. of Luke, fix the limit of time within which all (not part) of these things must come to pass, to wit: That generation -the men, women and children then living in greater or less numbers—would witness all these things and themselves compose part, at least, of the company of mourners above spoken of. The precise day and hour he acknowledged his inability to inform the disciples of, as appears by the 36th verse in Matt., and 32nd verse in Mark of said chapters, because the father had not seen fit to reveal that to him, and yet he was God nimself, for, "All things were made by him (Jesus Chaist) and without him was not anything made, that was made." (St. John 1: 2, 3, and 17: 5). Again, "Known unto God (Jesus Christ) are all his works from the beginning of the world." (Acts 15: 18; Phil. 2. 6).

More than eighteen hundred years have passed away and yet none of the above pre-dictions have been fulfilled. I am aware that Scott and other commentators mix the matter up with the destruction of Jerusalem by the Romans, but if other parts of the chapters above quoted refer to that event -which I do not dispate—certainly the parts which I have quoted do not, which goes to prove that Jesus, like other mediums, was far from being infallible. . _ L. B. F.

Texas Association of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

As I see nothing in the good old Jour-NAL in regard to our Texas State Associa-tion of Spiritualists and Liberals, I will drop you a few lines in reference to it. The meeting occupied the 30th and 31st of October, and the 1st and 2nd of November. The attendance was good for a new State. Those present were of one accord and mind;

not a jar or disturbance of any kind occurred during the meeting.

The following officers were elected: President, Wm. L. Booth; of Hempstead; Vice Pres., Mrs. Sarah J. Painter, of Houston; Sect., Dr. A. M. Attaway of Marlin; Treasurer, C. T. Booth of Hempstead. Six trustees

were elected.

The audience was entertained by Mrs.
Talbot, of Galveston, an inspirational speaker, who lectured each night. Dr. Russell delivered some good lectures.

This convention was a perfect success in every particular. I must say that I never saw so much brotherly love prevail throughout a meeting before. Visitors were treated like near relatives by the citizens of Hemp-J. B. PELHAM.

Prof. Crookes lately gave a lecture in England, on Radiant Matter, in which he said:

"In studying this fourth state of matter we seem at length to have within our grasp and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have sen that in some of its properties Radiant Matter is as material as this table, whilst in other properties it almost assumes the character of Radiant Energy. We have actually touched the border land where Matter and Force seem to merge into one another, the shadowy realm between Known and Unknown which for me has always had peculiar temp-tations. I venture to think that the greatest scientific problems of the future will find their solution in this border land, and even beyond; here, it seems to me, lie ultimate reallities, subtle, far reaching, wonderful."

A Cheering Letter from the Spirit-world.

A few days since we received from a wellknown and much respected medium a letter given through her hand and addressed to us. The lady informs us that at the time her hand was controlled to pen the message, she was suffering intensely from an ulcerated tooth and feeling the signal given by her spirit friends, indicating a desire to write, she supposed, of course, they wished to prescribe some remedy to alleviate her pain and was greatly surprised at what was written.

*The spirit, Dr. Cone, who writes, was formerly a prominent Baptist minister, and for some years - he has, as a spirit, had charge of this lady's work as a medium. His identity has been fully established on numberless occasions, and many of the best citizens in our city have come to know him well, and to love and respect him, for the great work he is now doing. Although the letter is somewhat personal, yet as it refers especially to us in our public capacity, we feel that our readers will be equally with ourself interested in reading it. For, the work the JOURNAL is doing is not alone the work of its editor, but is the combined labor of earnest men and women, in this life and the Spirit-world, united for one common object, and words of cheer and encouragement for one belong equally to all:

My DEAR BROTHER:—I have for a long time promised myself the pleasure of writing you a letter to assure you, not only o my own personal interest and approval of your course, but also that of hosts of angel ones, who like myself, have been cognizant of the efforts you are making to advance the cause of truth. More than ever do I feel impelled at this time to do so when I see how manful? you are fighting for that truth, regardless of your own comfort, and possibly at times, you may think, your own interest. But in this, dear brother, you are mistaken. It is given us, on this side of life, a clearer vision into the future, than those on your plane possess, and we see that your efforts to benefit humanity will not

go unrewarded. My brother, the influence of the world I am in is increasing and strengthening, so that it is more widely felt upon your plane, than it has been in times past. Within the next ten years, far greater changes will take place upon, your plane than have occurred in centuries before this. To this end, crime and corruption both in hig and in low places, are being brought to light being exposed and unmasked, that they may be viewed in all their hideous deformity In order to do this effectually, the Spirit-world are obliged to call to their aid help from your side of life, and in selecting best fitted to wield for them the sword of the spirit, we have enrolled your name as one of its armor-bearers. We see in you just the elements needed for the work, and we see that although by accepting this position, you are in one sense martyrized, yet we know well, that back of the natural shrinking you cannot but feel for this unpleasant duty you possess true courage and a steadfast purpose that, come what will, you will wield the sword of truth, no matter where its sharp edge may fall. Never fear, my brother; so long as you wield that sword faithfully and well, you will be sus-tained and supported by hosts of shining

It is not every man, my brother, who is tted to stand in the breach at such a criti-al time as this, and that we deem you thus fitted, should be to you an assurance that we have tested well your capacity for the position before we chose you as one of our instruments. Go on, then, brother, in the good work so gloriously begun. We know that you are guided and led on by angel bands, who have only the good of humanity at heart, and if at any time you find your courage weakening in the contest you are now engaged in, do not forget that hosts of angelic beings are ready to sustain you. Never forget that you are one of the chosen ones, delegated by those in our life to aid them in the work; that you were placed in the position you now occupy for that very purpose, and if you strive earnestly to perform this task worthly and well, suc-cess and victory will be yours—not only in the life-to come, but in the one you are now

My brother, hosts of ascended ones, join with me to day in thanking you for the efficient aid you have so cheerfully rendered us, in this direction, assuring you, as I do, that our united efforts will result in good to humanity at large, as well as your own personal advantage; and that the time is not far distant when you, yourself, will see that this prediction of ours is more than fulfilled: I have the honor to subscribe myself, your devoted friend. S. H. CONE

Nov. 20th, 1879.

Rydberg claims that "the use of holy water, the miracle of transubstantiation; the consecrating of bread, wine, oil, tapers, water, bells, fields, meadows, houses, standards and weapons; the ordeals of fire and water, and many other practices of the Church, are part of a magical paraphernalia—its bloody skull and crossbones—its mysterious jubili, jubilo, jubilum."

Belfords, Clarke & Co., of Chicago and Tor onto, publish, under the title of "Modern Thinkers; principally upon Social Science, What they Think, and Why?" a series of critical essays, by Prof. V. B. Denslow, L.L. D., upon Emanuel Swedenborg; and the Origin of the Christian ideas of Heaven, Hell and Virtue; Adam Smith, Founder of the School of the Economists: Jeremy Bentham, the Apostle of Law Reform, and of Utilitarian in Morals; Thomas Paine, the Apostle of Chronic Revolution, in his relations to the Declaration of Independ. ence, and Democracy in America: Charles Fourier, the Philosopher of Passional Harmony and Co operative Association; Herbert Spencer, a Review of his Theories of Evolution and of Morals; Ernst Haeckel the Demonstrator of the Doctrine of Evolution-with an essay on the Authorship of Junius, as a Sequel to the Critique on Thomas Paine. The volume consists of 312pp. 12mo, and opens with an introduction from the pen of Col. Robert G. Ingersoll. . Price \$1.50. For sale at the office of this paper.

As will be seen in another column, Mrs. Jennie Bickford Story, a prominent Spiritualist, has passed to spirit life. She had many friends in this city and was univers-

GAMES FOR THE HOLIDAYS REDUCED .-Totem, 25 cents; Snaps, 25 cents, and Avilude, 35 cents. Just what the children want to pass the time winter evenings. Suitablepresents for Christmas. Bend for one, or all. For sale at this office.

L. H. Warren, of Monroe, Wis., writes:-The Spiritualists and Liberals of this place have been enjoying a course of very interesting lectures delivered by Mrs. Mattie Hulet Parry, of Beloit. As a lecturer we consider her first class, and would heartily recommend her to societies wishing a good speaker.".

NEW-SUBSCRIBERS .- Friends, now is the time to swell our subscription list. Thousands of you write us in terms of commendation and for this we are grateful; it strength. ens our heart and shows that we are sup-ported by the intelligent and thinking class. Will you not all make an effort to increase the circulation of the JOURNAL? Every one has friends-who with a little effort can be induced to subscribe. We ought to have at least two thousand new yearly subscribers this month.

WHAT THEY SAY .- Rev. J. E. Rankin, D.D., o Washington, D. C., certifies of Warner's Sife Kid-ney and Liver Cure: "I do not doubt that it has great virtue." Rev. C. A. Harvey, D. D., Secretary, of Howard University, certifies that for Bright's Disease, 'no other remedy can be held for one moment in comparison with this." E. W. Neff, of Detroit, Mich., certifies that it completely cured him of a very serious chronic liver complaint. J. H. Sherlock, of Rochester, N. Y., certifies that it cured him of Bright's disease of several years' cured him of Bright's disease of several years' standing, and that he believes it to be the most valuable remedy ever discovered. The samples of hundreds of other testimonials.

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(Mrs. Wm. Rmmette Coleman.)

REV. CHARLES BEECHER Spiritual Manifestations.

12mo, Cloth, \$1.50. The publishers say this work attempts to reduce the teachings of Spiritualism to some constatest form, and investigate in a kindly spirit their relations to both science and religion. The work is not controversial in the ordinary acceptation of the term, but an earnest and discriminating effort at thresti-gation. Its object is to discriminate between the uses and abuses of true Spiritualism to investigate the relation of the material system to the spirit world, and to establish some hypothesis or theory which will consistently account for all

known facts. For sale, wholesale and retail, by the Religio-Philosoph ical Publishing House, Chicago.

