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ARTS, SCIENCES, LITERATURE

Truth Seeks no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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GOOD FROM EVIL.

To save misapprehension, let me here say explicitly that, from the *low* standpoint which I occupy, it seems plain to me, as part of a true spiritual *religion*, that good is ascendant over evil in the universe—that, in the wise and beneficent economy that prevails, good is forever being educated from evil, profit from pain, purification and refinement from suffering. Indeed, I can go so far as to say, that, born as we are, inheritors of ingenerated physical and moral evils from our progenitors, intense suffering of both body and mind may be absolutely indispensable to our best advancement. And, for ought I know, such a constitution of things as permits or requires this may be not only wise but the best that can be. Unquestionably great compensations are provided for all unavoidable sufferings. But it by no means follows, to my apprehension, that those who wantonly mischievously or maliciously inflict pain or cause suffering in others, are to be considered blameless and beneficent, because great good comes out of their intended evil. It is plain that the progress of humanity in civilization has been wrought out between the play of conflicting forces, in which the selfish passions and vindictiveness of men have borne no inconsiderable part; but it would be absurd to argue that there *was* no selfish passion or vindictiveness on the part of human actors, but on the contrary that all were wise and good, merely because great good on the whole has resulted from those conflicts. Equally illogical is it to infer that all spirits are wise and well-meaning, because the pranks of folk mischievous, lies of the deceitful and the violence of the malevolent may in the long run, through the kindly ministrations of the truly beneficent, be turned to spiritual account.

CONTRADICTIONS BY SPIRITS.

Pending this rejoinder some one has kindly sent me a copy of a discourse purporting to have been given recently by the spirit of Adin Augustus Ballou, through the organism of Mrs. Richmond, of Chicago, on the question, "Evil Spirits—What proportion, if any, communicate with mortals?" This discourse—while it contains some proper suggestions pertinent to those who imagine evil to be absolute or predominant in the universe, and hence are tormented with excessive dread of evil spirits—puts forth statements which seem irreconcilable with the declarations of Spirit Judge Edmonds through the same medium, and also contrary to the facts of human observation. It abounds in vague and loose affirmations, and such inaccuracies of language as indicate some imperfection in the control. While far from agreeing with Mr. C. in some particulars, it is so much in accord with his peculiar ideas as to give rise to the suspicion that he was to some extent the inspiring influence in its production. I will take space to notice but a single passage:

"A spirit that is evil in earthly life enters the spiritual life an imbecile, for the reason that there is no active stimulus or element upon which the evil can feed in the spirit alone. You must remember that the spirit of itself is not evil, and that the evil that surrounds it is the result of the physical condition and temptation. Remove these and you do not make a saint of a spirit, but you make a spirit that is impotent, a baffled, disappointed, despairing spirit; but not an angry spirit," etc.

It is noticeable that this spirit (?) makes no discrimination between the spirit life or spirit-world (that is, the mere condition of life divorced of flesh, irrespective of quality) and the spiritual life or spiritual world, which is a condition of purity and divine exaltation; also that he makes no distinction between the *spirit* and the *spirit-body*, in which latter, evil, if any, must be supposed to inhere. Without these discriminations it is impossible to reason clearly or teach truthfully on these topics. Conceding, as I do, that "the spirit of itself is not evil," it by no means follows that the spirit-body does not take with it, and in fact partly consist of, the elements and forces whose action in the physical body was evil. These, according to the immense preponderance of testimony, as well as frequent demonstrations from the spirit life, death does not "remove." You take with you your spiritual body," says the discourse just quoted. [Mr. Newton here refers to a lecture by Mr. Richmond, purporting to be by the spirit of Judge Edmonds, delivered in New York in 1878.—Ed.] Hence the passions and tendencies of the earthly life may, and in numerous instances do, continue to operate as positive forces, seeking and finding means of gratification through association with persons in the body, as described in the purported narrative of Judge Edmonds.

SOUND SENSE.

That is what Mr. A. E. Newton Displays in Reply to Some Sophomoric Sophistries Flippantly Set Forth by one of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond's Favorite Male Pupils.

A volunteer contributor to the columns of our Boston contemporary has favored (?) the readers of that paper with several specimens of the peculiar obfuscation of the mental and moral faculties which is invariably exhibited by those who have freely imbibed the eclectic philosophy and teachings of Mrs. Richmond.

DO GOOD SPIRITS LIE?

My respondent, who at first talked very gingerly about "modifications, not to say adulterations" of truth by spirits, now boldly declares that a *good spirit will certainly lie*, "if thereby it may avert a greater evil."

Without assuming to dogmatize as to what a good spirit will or will not do, I will say that I can scarcely conceive of a greater evil than the universal prevalence of this Jesuitical doctrine and practice would be. I am aware it is somewhat prevalent among those who style themselves "advanced" thinkers, and who are wont to sneer with lofty contempt at what they please to term the "Sunday-school morality" of honest truthfulness in all things.

It is but a short time since we learned what a wonderfully old world this is, when crawling monsters and large beasts had successively reigned upon its surface. But we supposed that man had only been here for five or six thousand years, and even during that short period he had been swept from the earth, with the exception of eight individuals, from whom all present races had descended. But now there stretches away into the past, beyond all history and tradition, beyond the wildest dreams of the old historians, ages of humanity; so vast that compared with them 3,000 years seems but as yesterday. Man has evidently been upon this planet for hundreds of millions; the facts that indicate this are crowding upon us from every quarter.

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Mr. C. feels "keen disappointment" at my treatment of his *bizarre* hypotheses, and wishes me to "try again from a higher standpoint." I know of no higher standpoint that can be safely occupied by those engaged in developing a true spiritual rationale than that of observed facts and careful deductions therefrom. When one soars so high in the regions of speculation as to lose sight of, and respect for, facts, I must be excused from following him. I take little interest in many unpractical speculations which some have sought to engraft upon Spiritualism. And I have no time to waste in opposing such theories, unless in my view their tendency is clearly pernicious to human welfare. Such appears to me the case with what is termed the "All-Right Doctrine," and with the closely-related dogma of "No Evil Spirits," and its necessary adjuncts of Moral Transformation by Death, and Illimitable Lying by "Good Spirits!"

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though he claims to be familiar with its current literature. It is one thing to read about such phenomena, but quite another to meet them face to face, to witness the malignity that flashes from the eye, or is expressed in every tone and gesture. I very much question whether any person of sane mind could personally encounter even what little of that character has come under my observation, and yet hold the theory that there are no evil-disposed spirits. To do so, one's mind must be constructed differently from mine. I could as soon persuade myself that there are no evil-disposed persons in this world—that the belligerent and abusive street rowdy, the roystering debaucher, the sleek confidence man, the wily seducer, the midnight robber or the stealthy assassin, is really a "good" and "wise" citizen, seeking to "adapt" truth to the condition of his victims! By the same reasoning, it could, no doubt, be made to appear that the death-dealing rifle policy of aggressive frontiersmen, together with the savage vindictiveness of the outraged red man in return, and every other manifestation of human craft or violence, constitute no proof of evil intention. Oh, no! viewed from a higher standpoint, all such "seeming aberrations" are only incidents of the "interesting process of adaptation," by which the good and wise of earth are seeking to bless the ignorant and base, and in doing this they are merely "subject in all their operations to the synthesis of conditions!" What a delightful thing it must be to be able to view things from so high a standpoint that all disagreeable facts lose their significance!

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Prof. Denton's Lecture. (From the Hartford (Ct.) Post.)

THE IRON AGE.

THE AGE OF BRONZE.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from No. Sixteen.)

With the help of this young girl's mediumship, I had an excellent opportunity for thus braising up of my own faith, as all the conditions were favorable for this purpose.

A BEAUTIFUL TEST.

It was quite customary with me to have this young girl visit my study for the purpose of enabling me, in a quiet and somewhat thorough manner, to test the reality of the new method of spirit intercourse.

But first, it will be necessary to relate an interesting and somewhat singular incident of my early married life, whilst a minister of the beautiful village of B—, in Connecticut.

There had been one of those refreshing showers which so brighten and invigorate the scenery of a New England summer's day. Immediately succeeding, there was the most beautiful and brilliant display of cloud scenery that I ever remember to have witnessed.

It was the incident which served as the basis of my test. I had already had a long and successful sitting, receiving much that seemed to come from my dear spirit wife—the girl medium being alone with me in my study.

I then thought me—being doubtless impressed by the dear one herself—of the incident just given; and I went over with it audibly in the presence of the medium. I then said, "Does my dear wife remember this?"

MENTAL QUESTIONING.

On another occasion, having a good rapping medium and an earnest and intelligent inquirer with me in my study, the results of our efforts were especially satisfactory. After going on a while in the usual way, asking questions and spelling out messages, I suggested to my investigating friend that he should ask mental questions for a while.

A MINISTERIAL MANIFESTO.

But decidedly the most important event of my experience whilst at M— was the one which I will now proceed to give.

Having, with some good degree of thoroughness, gone through with my investigation of the new Spiritualism, and come to a decided conviction that its leading claim was founded on the truth; I felt that I had a duty to perform in this matter.

I had also quite an extended acquaintance with leading ones of the laity of our body, who might be influenced to some extent by any word of mine, even in regard to this very novel and strange claim.

I therefore determined, under strong spirit influence and advice, to prepare for the press a pamphlet circular, and send it to all such friends as I might thus be able to reach.

This pamphlet was entitled "Incidents of Personal Experience from notes taken whilst investigating the new phenomena of Spirit thought and action; addressed to friends by a minister of the Gospel."

"The claim is, that spiritual beings, those who have left the material body for the spirit life, are now permitted not only to hover around us as the ministering spirits of God's love, but also, by means of certain sensible phenomena easily understood by those who have given to the subject a due degree of attention, are able to hold frequent and familiar intercourse with those in the body.

"Others there are, and not a few. I think, among that class of Christians, with whom I have been accustomed more immediately to associate, who keep their minds open to all sincere claims of new truths, however strange and startling, and who will read with pleasure, and candor, the statement of personal observation and experience that forms the substance of these pages.

"It will be seen that there are but two important steps in this investigation. The first question to be decided is, do the material movements and sounds come from the agency of persons in the body? If not, they must at least come from some subtle and active agency not yet well understood.

"But what, it may be asked, is to come of all this strange commotion? I answer, if it be of man, if it be nothing but one of the many delusions which from time to time are evolved in the world's progressive history, it will have its brief day and then die out, leaving but an ill-sounding name behind.

"The time has been, and may be again, when it shall be said, 'God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the things that are mighty; and the base things of the world; and the things that are despised hath God chosen, yea, and the things which are not, to bring to nought the things that are.'

"Let the following be said in all humility indeed, yet with the firm assurance which belongs to an individual consciousness of well established truth; the leaders of popular thought are but little aware of the power that is thus growing up in their very midst, a power which, however despised and scorned at the present time, may yet take them from their hereditary kingdom, and give it to others."

To be continued.

MRS. HOLLIS BILLING.

Communication from England.

To the Editor of the Religio-Philosophical Journal:

Great mediums, like great authors, should belong to the world; but unlike the works of great authors, the manifestations given through great mediums may be enjoyed by but a favored few at a time, for they require to be personally witnessed to be deservedly appreciated.

Mrs. Billing, visited this country some years ago, and was warmly welcomed upon her return by many old friends who had prevailed upon her to appreciate her. I was not of that fortunate number, as only a few months ago had the pleasure of making an acquaintance, which I may truly say, will henceforth be one of the treasured recollections of my life.

I cannot give Americans any new information concerning Mrs. Billing's mediumship. Those who know her have also, no doubt, frequently enjoyed conversations with her and James Nolan, and received hundreds of her wonderful tests, as well as tests of identity from her own disembodied friends.

"It is in the language of the patriarch of old, uttered in a time of mental distress, 'If a man die, shall he live again?' or, as Shakespeare puts it, 'To be, or not to be; that is the question.'" Here the lecturer recited Hamlet's soliloquy, and then said that Spiritualism, as a divine faith, holds out the doctrine of continuity of life as the only solution of its many perplexities and mysteries.

There is a wonderful expression of character in the human voice; from the voice of an unseen person we may gather their predominant traits of nature and disposition; even obtain a correct impression of the physiognomy.

These have listened with delight to the wonderful stores of information eloquently poured forth by this spirit, upon the ancient history of our earth, and the labors of spirit, primarily perfect, in the elevation and spiritualization of the lower physical conditions.

To deny continuity of life after the dissolution of the body is to reduce man with all his powers of hope, thought, calculation and reflection, together with the spiritual and moral responsibilities of his nature, to a mere compound of conglomerate atoms which the analysis of the chemist reduces to the following materials: Oxygen, hydrogen, carbon, a small portion of nitrogen and smaller particles of phosphorus, calcium, sulphur, fluorine, chlorine, sodium, iron, potassium, magnesium and silicon. This

dom; and may find an instrument on earth suited to perform such a work.

James Nolan's medium is a credit to his formative influence, and is apparently fully adapted to the work he is at present doing. As we may judge of mediums by the spirits who manifest through them, the characteristic of James Nolan and Ski would indicate on the part of their medium, the possession of excellent mental abilities.

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60 Great Russel St., London, Eng.

BEYOND THE GRAVE.

An Argument for Immortality by a Universalist Minister.

Rev. C. P. McCarthy, a Universalist minister, lately delivered a sermon in this city. The reverend gentleman said that the truth of Spiritualism involved of necessity continuity of life after the death of the body.

Whether we will or not, we live. Life has been thrust upon each one of us, and it is impossible for any to escape or evade its responsibilities. It is a problem, the solution of which in a limited extent lies within our reach, in proportion as we grasp the opportunities and possibilities of existence.

What is life? It is a form of mind or spirit. It constitutes that egotism, that individuality which uses the organs of body or spirit in giving emphasis and expression to conscious existence. The materialist contends that mind or spirit is simply the result of an organized brain, just as force and motion are the results of a steam engine in operation.

This, he said, is a specious argument, yet it requires but very slight reflection to detect its fallacy. Putting aside the fact that force and motion are not ended, nor even in the smallest degree reduced, by the destruction of the mechanical apparatus, he questioned the correctness of the conclusion drawn, supposing the illustration to be apt so far as force and motion are concerned.

That conclusion is, when the animal organism in man dissolves, therefore mind is destroyed. When using such terms the materialist evades defining what are meant by their use. Force and motion are not mind and spirit, nor do they stand in any analogy to them because they are qualities of being, whereas mind or being is existence itself.

Search in the vegetable world and you will find in every case that vegetable organization is the result and not the cause of vegetable life. Every seed in the vegetable kingdom without life will not grow, and if sown in the ground will be fruitless.

What is true of life in the vegetable kingdom is also applicable to every higher variety of life, as in the case of man and the lower animals. It is as impossible to account for the existence of an organized brain without a pre-existent mind through and by which it was produced and developed, as it would be to account for the existence of a full grown and ripe field of corn without the previous deposit of vegetable life in the field where the corn grew.

Perishing forms could have existed antecedent to the internal and vital living force which gave them being. This must have preceded all the rest as a part of that divine affluence which in multitudinous varieties of life-energy cover the earth. The law of development and growth in every department of nature demonstrates this as an inevitable conclusion.

To deny continuity of life after the dissolution of the body is to reduce man with all his powers of hope, thought, calculation and reflection, together with the spiritual and moral responsibilities of his nature, to a mere compound of conglomerate atoms which the analysis of the chemist reduces to the following materials: Oxygen, hydrogen, carbon, a small portion of nitrogen and smaller particles of phosphorus, calcium, sulphur, fluorine, chlorine, sodium, iron, potassium, magnesium and silicon. This

constitutes a correct abstract of the solid contents of every human organization. The speaker's object in giving it was to point out that the pathologist and chemist with all their ingenuity had failed to imprison the principle or power by which this marvelous composition of atoms was welded into individuality and character, with all its hopes and plans, its sins and its virtues, its trials and conflicts, its loves and its hates; its soul-furnaces of passion and greed and lust of pride of power and of pett; its more noble and gentle impulses with all the finer flights of fancy and the chastity and love; the soul's aspiration after the true and the pure, with all its unsatisfied longings and moral cravings; its ever present sense of power unseen but ever felt, and then that in ward monitor called conscience, sitting, as it does, where this material fabric is well kept, as a monarch enthroned in light, administering its laws, just and true, as light and knowledge within enlarges, prohibiting, in all its mighty dominion of thought, reflection and action (for action is but the birth and growth of thought, and reflection into the realm of history and fact), all that is contrary to the spirit of the kingdom within, and punishing with an inflexible and inexorable decree every violation of this kingdom's law, with no escape from its jurisdiction, except at the expense of temporary revulsion, which is soon overthrown, leaving conscience the ruler of the soul, again enthroned and in full possession of that moral and spiritual kingdom committed to its keeping by the Creator and Father of all!

Surely, with such facts before us, it is more reasonable to believe in a future life of the soul than to suppose that the poor materials above catalogued could produce the intelligent personalities which is comprehended in the family of man.

Apart, therefore, from the body, which is to man a mere tabernacle, in which the ego resides, we are, and therefore we are immortal.

Cabinet Manifestations.

A year or more ago, when it was discovered by experience that nearly all the public scandals brought down upon the movement in England and America were due to cabinet manifestations, those manifestations fell into disrepute, and were wisely almost abandoned by our best mediums. Mr. Williams and Mr. Eglinton then discontinued cabinet sances to a large extent, and almost always obtained their materializations in open circles, off their own premises, and while their hands were held by the sitters next them. Under such conditions they are frequently able to obtain half-length materialized forms, which possess a power of rotation.

Recently a tendency has been evinced here and there in London and the provinces to return to some extent to cabinet sances, and with corresponding evil results, for complaints are again flowing in upon us in private way as to the harm done to mediums and to the movement by cabinet manifestations, which as a rule convince new inquirers that what they see is imposture, and not unfrequently violently shake the confidence of those Spiritualists whose experience is limited.

There is reason for supposing that in the majority of cases, although, not in all, the forms are nothing but the mediums in a state of trance, demonstrably freed from bonds by spirit power whenever the character of the medium has been protected from obloquy by himself and his friends, by the use at the beginning of the sances of bonds from which he cannot free himself by normal means. For scientific purposes, and in the presence only of Spiritualists who understand the subject, there is no harm in cabinet sances, which even then are useless unless held under stringent test conditions; but they should never, even in a small way, be brought before new inquirers, who should be introduced only to phenomena of a more convincing character, so easily obtainable through the same mediums.

At least five out of every six of the public troubles to Spiritualism in America have been due to cabinet sances; and after the way in which they were condemned for general purpose when the subject was fully considered in England, it is to be hoped that the apparent temporary revival of them may be checked. If attempted to be used for proselytizing purposes they usually succeed in planting a rooted antipathy to Spiritualism in the minds of new inquirers, and sooner or later get the mediums and those who present them into trouble.—London Spiritualist.

A Theory About a Spiritual Body.—I have always thought that there was something yet unexplainable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might even here enable us to perceive these forms. When we see a man in his flesh and blood, we see his outward robes. If his nervous system alone were delicately separated out from his body, it would be like a mass of fine threads of his body, for the nerves fill not only each tissue of the body, but extend even to the enamel of the teeth and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and show as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step toward his spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still leave the precise form of the man. I believe it possible for this body to appear, and, under certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago.—Dr. Bellows.

Mystery.—Thou wilt have no mystery and mysticism! Wilt walk through the world by the sunshine of what thou callest logic? Thou wilt explain all, account for all, or believe nothing of it? Nay, thou wilt even attempt laughter! Who recognizes the unfaithfulness, all-prevading dishonesty of mystery, which every eye under our feet and around our hands; whom the universe is an oracle and a temple, as well as kitchen and castle-stall—he shall be called a mystic and delirious! To him thou, with smiting charity, wilt profusely proffer thy hand lamp, and shriek, as one injured when he strikes in parts, his form. Wilt thou not burn? Wilt thou not die? Explain me all this—or do one or two things: retire into private places with thy foolish cackle, or what were better, give it up; and weep not that the reign of wonder is done, and God's world all disembellished and prosaic, but that thou thyself art hitherto a sand-blind pedant.—Carlyle.

Christian Evanson, in his Discourse of the Four Gospels, remarks: "I was many years ago assured by an Italian friend, and afterwards by a worthy man, who had traded largely, both in the northern parts of Africa and in many different countries of Europe, that he was never once deceived in confiding in the honor and integrity of a Mohammedan; but that through the peridy and dishonesty of some of those he dealt with, he had been defrauded and injured in every nation of professed Christians."

Spiritualism shows a flood of light on many dark pages of the past, and affords a rational solution of some historical problems which have hitherto defied a satisfactory explanation.

Woman and the Household.

BY MRS. M. POOLE. (Metuchen, New Jersey.)

The largest dairy fair ever held in this country, has just closed in New York city.

But, of all the crowds who swayed in and out, and sipped the rich Alderney milk or tasted the many kinds of cheese, who thought of the woman's toil that went into every bit of those delectable dairy productions?

It is computed that in dairies, seven-tenths of the toil is done by them; in many cases, the proportion is much greater.

This outlook is before her, if she outlives her husband, through her work, in looking after breakfast, dinner and supper washing, ironing, cleaning, baking, sewing and mending.

In most cases, there are too many kinds of work done under one roof. I believe a radical change in this respect must surely come.

Miss Dodd gave a course of lessons on cooking at Albany, out of which has grown a permanent cooking school.

Some of the best drawings for illustrations are now done by young women, many of whom are graduates from the Art Department of Cooper Union.

Rowlandson existed in an age that was at once realistic and fantastical, which has fittingly illustrated the noted fashions, caprices, and ways of life that were curious studies in his day.

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President Angell, of the Michigan University, which counts among its students one hundred and thirty-four young women, says of co-education.

That a thousand women in Boston should vote on the school question, is a matter of surprise and congratulation.

the growth of intelligence and justice, when it is considered that each had to pay two dollars for the right—just twice as much as a man pays for voting for every office.

Book Notices.

ROWLANDSON THE CARICATURIST, a selection from his works; with Anecdotal Descriptions of the Famous Caricaturists.

The career of a caricaturist has been likened to that of a "bull in a crockery shop;" and according to a prejudice recognized to exist, the pictorial satirist is assumed to be an obscure traducer of his kind.

It has been held that the caricaturist's art often illustrates history with a forcibility of expression, and an intimacy of detail, which distances grave prose.

The name of Thomas Rowlandson, the caricaturist is probably that best known in the annals of old-fashioned pictorial satire.

It is believed that a closer acquaintance with Rowlandson and with his widely dispersed productions will be welcome to the section of society to whom pleasant humor is not distasteful.

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lashed upon that extraordinary phenomenon known as "Boney," England gave the finishing blow which overthrew a genius to which the trammels of circumstances appeared insupportable.

The author's intention in this illustrated review of Rowlandson's career—extending over nearly three-quarters of a century, with such glimpses of his eminent contemporaries as the limits of two volumes permit.

Magazines for January Just Received. The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Thirty-Seven Hundred and Fifty-Eight; Do You Remember? "Equality," Intermezzo; The Bonanza Farms of the West; Old Creole Days and Other Novels; Reminiscences of Washington; The Undiscovered Country; The Coming Era; Habits of English Life; Webster's Speeches; Lectures on the Big Injun Moundings; The New Edition of Chaucer; St. Martin's Summer; Two New French Novels; The Hunt Memorial Exhibition; Holiday Books; The Contributors' Club.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The International Weather-Service, by Prof. Thompson B. Maury, (illus.); John Stuart Mill, by Alexander Bain, LL.D.; A Roguish Household Pet, by F. Buckland, (illus.); On the Emigrations of Races, by F. Mueller; Vaccination in New York, by R. Osgood Mason, M. D.; The Most Powerful Telescope in Existence, by E. Neison, F.R.A.S.; The Moon, seen in the Low, by E. Neison, F.R.S.; L. Lindsey, F. R. S., Middle; A Spiritualist; History and Methods of Paleontological Discovery, by Prof. O. C. Marsh; Inter-oceanic Canal Routes, by Chas. De Fourcy, C. E. (illus.); Premature Burials, by G. E. Mackay; Why do Springs and Wells Overflow? by J. J. Skinner, Ph. D.; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Eclectic. (E. R. Felton, 25 Bond St., New York.) Contents: Two Fine Steel Engravings, "The Smile," and "Sir Walter Scott and his Literary Friends at Abbotford," Prof. Max Mueller's Address on Freedom; The History of Money; Matthew Arnold's Selections from "Wordsworth; A Siding at a Railway Station; Suspended Animation; A Village Idyl; White Wings; a Romance; Beasts, Birds, and Fishes in Irish Folk-Lore; Terms of Salvation; A Sermon in Stone; Mademoiselle de Mery; The Book-Language; A Mathematical Problem; A View of the Theory of Evolution; Shuttlecock and Battledore; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number commencing a new volume, the magazine offers a favorable opportunity to subscribe. Terms, \$5.00 per year, or three months on trial for \$1.00.

Scribner's Monthly. (Scribner & Co., New York.) Contents: The United States Life Saving Service; Success with Small Fruits; Young Artist's Life in New York; The Granddames; The Academics of Louisiana; Confidence; A Madonna of Fra Lippo Lippi; A Revolutionary Congressman on Hiresback; The Spider's Lesson; Extracts from the Journal of Henry J. Raymond; Cor Cordium; Thirza; To Sorrow; American Arms and Ammunition; A "Personal" and What Came of It; Hymn to the Sea; Topics of the Time; Communications; Home and Society; Current and Progress; The Women's Own; Eric-a-Brac. Most of the articles are finely illustrated. Terms, \$4.00 a year; 35 cents a number.

The Art Amateur (Montague Marks, 20 E. 14th St., New York.) is a monthly journal, devoted to the cultivation of art in the household. Contents: Editorial; The Art Gallery; Furniture and Decoration; Industrial Art; The Musical Amateur; New Publications; Correspondence; Among the Dealers. This number has a supplement containing two very fine designs for Tile decoration. Terms, \$3.00 per year.

The Nursery. (John L. Shorey, Boston, Mass.) A monthly magazine for youngest readers. This number commences a new volume, and is exceedingly interesting and very finely illustrated. Terms, \$1.50 per year. Send fifteen cents for a sample copy.

Magazines for December not before Mentioned.

Revue Spirite Journal Detoutes Psychologies. (M. Leymarie, Paris, France.) This Magazine is devoted to the Spiritual Philosophy and has for contributors, able writers and thinkers.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Indianapolis, Ind.; Terry Lark; The Maiden of the Night; Wit and Humor; Time's Changes; Robby's Nurse; Secrets; The Shepherd's Dream; Timely Topics; Both Sides of the Picture; Bowers and Bores; For the Too Thin; The Banker's Nag; Deference to the Aged; Probation; Fashions for December.

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Thomas Paine.

From a subscriber we have received a copy of the Herald, published at Mount Holly, N. J., containing a letter in regard to Thomas Paine, written, it is alleged, by a person who obtained his "facts" from a "relative who was present at Paine's death bed."

This letter—which we notice only by the request of the friend who sends it to us—is published as though it contained new and damning evidence of the unparalleled depravity of the distinguished Radical whose name heads this article; yet it is made up chiefly of falsehood and slanders invented years after Paine's death, by bitter political and religious enemies, in order to diminish the influence of his writings, which they could not successfully answer.

That Paine was "utterly devoid of principle and purely selfish and wicked;" that he was guilty of "theft;" that he was engaged in "smuggling and poaching;" that he bent his wife and treated her "shamefully and in the most foul and indecent manner;" that in France he was actively engaged in "the utter overthrow of all order;" that "he sunk into the infamy which he so richly deserved by a whole life of crime and offences against order and decency;" that he was "a bloated, repulsive wretch, with a rum-blossomed nose, shuffling wearily along the street, apparently loathed by every decent person," that these and other similar representations made by this letter-writer or quoted from some of the malignant attacks upon the author of the "Age of Reason," are true can be believed only by those who are not acquainted with the true character and the actual career of the man who is thus cruelly maligned.

We know that Paine was a man of not only a clear head but of a generous heart. He was a citizen highly respected while in England, and it was by the advice of, and with letters of recommendation from Benjamin Franklin, that he came to this country, where his disinterested services in the cause of independence and liberty should make his name dear to every citizen of this Republic.

Personally, he was independent, truthful and honest. Benevolence was a conspicuous trait of his character as his most prejudiced enemies admit. Judging from all the evidence we can obtain we are of the opinion that Paine was not intemperate beyond the custom and habits of his time. He was not without faults; but they were few in comparison with his robust virtues.

That Paine died as he had lived, a Deist, even this writer is obliged to omit.

"The wife of the writer, then a young girl," he says, "was taken by Dr. Manley (who was the physician of her father's family and Paine) to see as he termed it, the 'last of Tom.' She was greatly shocked with the whole dismal scene: the bed-room containing only a common pine bedstead, two stools and a barrél of which he ate his meals. She has often spoken of his outcries 'God help me, Jesus Christ help me,' while at the same time he rejected with disdain the kindly efforts of two clergymen to lead him to the Savior as his only helper. He not only silenced them by calling the

Scriptural quotations 'Popish stuff,' but ordered that they be put out of the room. When inquired of by Dr. Manley, if in calling upon the Lord Jesus, he now acknowledged his ability to save, he replied, 'I have no wish to believe on that subject.' He died as he had lived." This account of Paine's last hours agrees with Dr. Manley's own statement. He was an orthodox Christian and very anxious to induce Paine to recant.

But whether Paine was a moral or an immoral man, whether he died as he had lived—a Deist, or at the approach of death returned to the faith of his childhood, the great principles he advocated are none the less true, and the political and religious errors that he assailed are none the more deserving of support.

SINGULAR FATALITY.

A Lady Killed by the Force of Imagination.

(From the New York News.)

On Tuesday last Dr. Fisher, at the New York hospital, was called upon to render his professional services in what has proven to be a most remarkable case. At noon on the day named, a lady called at the hospital and avowed that she had swallowed a full set of teeth. She requested the physician to examine her for traces of them, and said she was Mrs. Cora S. Nourse, aged 47, an artist, who contributed sketches and articles to The Floral Cabinet. She resided at No. 39 West Ninth street with her two daughters, and on Tuesday last visited some relatives at Irvington, on the Hudson.

When making up her toilet on Tuesday morning, she missed her teeth, and, being unable to find them about her room, she came to the conclusion that during her sleep she had swallowed them, as she remembered distinctly their presence in her mouth when retiring. A tickling sensation in her throat seemed to corroborate this belief. Dressing in haste, she hurried off to a resident physician, who examined her for traces of the lost molars, but he failed to find them. He advised her to search for them again, assuring her that if she felt no distress in her stomach, it was not possible that they were located as she supposed.

She inquired as to the result in case her fears proved true, and was informed that if she had swallowed them the result would certainly prove fatal. Alarmed at this, the unfortunate lady hastened to her apartment, but being unable to find her teeth, immediately boarded a train for this city, and sought for relief at the New York hospital. She was in a considerable state of trepidation and appeared to suffer great mental anxiety. After a thorough examination Dr. Fisher declared that she could not possibly have swallowed the teeth, and suggested to her the possibility of having laid them somewhere out of the way. She then became convinced that such must have been the case, and started for her home in Ninth street. She had scarcely left the hospital when she suddenly dropped in the street. Some gentlemen sprang to her assistance, and carried her back to the hospital insensible. Dr. Fisher was proceeding to examine her, when she turned on her side and expired. A female attendant was called to undress the poor lady, in order that an investigation as to the cause of her death might be made. As the attendant was removing the dead lady's clothing, the missing teeth were discovered lodged in her undergarments. A post mortem examination revealed the curious fact that her death had resulted from no other cause than a complete exhaustion of her mental faculties, brought about by the force of imagination.

This sad story contains a striking lesson for those who are apt to allow their imagination to get the upper hand of their reason. Here was a cultured, intelligent and mature woman who, because she could not account for a seemingly mysterious phenomenon, immediately conjured up a solution which in view of her subsequent symptoms, was utterly improbable and its falsity ought to have been at once apparent; yet her heated imagination overslaughed her better judgment and she was deaf to reason. So with the wondermongers among Spiritualists; they hasten to ascribe to external spirit agency everything which they cannot readily comprehend; because one of them has not been let into the secret he imagines when a trickster in the guise of a medium tells him to write down three fictitious names and that of one departed friend and points out the name of the friend, that it can only be accounted for on the theory of external spirit agency, when, in fact, it is simply a trick which can be played by any sharp operator who understands human nature; we have seen it tried repeatedly with not one failure in ten. This illustration is only one example of dozens of similar deceptions that are daily being practiced and in the exposure of which the JOURNAL has done such effective service. There is in the phenomena of Spiritualism sufficient that can answer every demand of reason, and we have no right to accept anything as of spirit origin simply because it is claimed as such by the operator or is beyond our comprehension. There is in the physical phenomena of Spiritualism no genuine manifestation that cannot be produced under such conditions as to establish its genuineness without the affirmation of the medium. In the various mental phases this is not so easy, and much must remain for a long time mere speculation; but even that, though beyond the capacity of the investigator to fully understand, analyze and classify, need work no harm if he adheres strictly to what he knows to be right and allows no purported spirit message to influence him against his better judgment. Finally, the imagination must be held in strict abeyance and the emotions in due subjection during the investigation of phenomena, in order to insure results of value and prevent worthless and often mischievous effects.

At the conclusion of one of Prof. Denton's lectures in Washington, D. C., a resolution was passed cordially thanking him "for his able and eloquent course of lectures," and inviting his return at an early day.

"Middle Age Spiritualism."

The Popular Science Monthly has an article on the above subject in review of a work entitled "The Magic of the Middle Ages," in which it indulges in its usual perversions and sneers at Spiritualism, a subject of which it is as profoundly ignorant as a mole is of the sun. It makes modern Spiritualism simply the "survival of the old practices" of witchcraft as a matter of curiosity, and for the solemn amusement of credulous and vacant minds. The great change from the mythological Spiritualism of Greece and Rome, and the vulgar witchcraft of the middle ages, to the present discarding of all spirit intervention, according to the writer, is the result of science. By placing these diverse manifestations in the same category, referring them to one cause, the writer shows how little he is imbued with the true spirit of science, and confesses himself a pretender. The real scientist does not pronounce on subjects he has not investigated and knows nothing about. He holds his judgment in abeyance, and is at all times ready and willing to change if the facts demand. It is true that witchcraft and its persecution by church and State furnishes one of the blackest chapters in the history of the world. The student of Spiritualism discerns the evidence of spirit manifestations scattered throughout the dark record, yet he does not make the blunder of referring the results to a belief in spirit communion, which is so plainly referable to the superstition and ignorance of the age.

Modern Spiritualism is different, because it shakes off all superstition, and makes of man's spiritual nature a science. The writer says it is a "matter of curiosity and for the amusement of credulous and vacant minds." What arrogance for this writer, who is nameless, to call "vacant minds," such men as Crookes, Varley, Wallace, De Morgan, Butlerof, Zöllner, Fichte, Franz Hoffman, and a host of others whom it would be tedious to name, who openly affirm a belief in Spiritualism! Can opposers never learn anything? Are they so stolid that nothing can move them? Too blind to see; too deaf to hear; too bigoted to tell the truth?

The Trance.

The Evansville Journal gives an account of a colored woman who becoming excited through religious frenzy, finally fell into a swoon or trance, and remained in that peculiar condition for several hours. "These so-called religious trances are of frequent occurrence during periods of religious excitement and fervor. Some of those who enter that state see visions, which they relate to the meeting after recovery. These visions bear a close resemblance to each other, and illustrate the converted spirit's adventures while absent from the body. It generally comprises a view of heaven, with a momentary threat of the tortures of hell. Some see a beautiful man on a white horse, which is the Savior. Others see the Savior riding toward them in a chariot, and as he passes he sends upon the new and converted spirit the light of his beneficent countenance. Others relate how they were suspended over the pit of hell by a thread for one awful moment."

A remarkable trance, from which a young lady has just awakened, occurred at Richmond, Va. For six months she had been lying in a trance, but a few days ago, she started her friends by speaking. Her mother was giving some directions in regard to medicine, and was startled to hear her daughter say, "It is of no use." Since that time the young lady, though still very weak and showing no desire to engage in a long conversation, has been able to talk perfectly well. Her attempts to walk, however, are exactly such as would be made by a child, she being only able to take a step or two at a time. She says that though utterly unable to throw off the state of lethargy that bound her, yet she was thoroughly conscious of everything that was transpiring around her.

Sir John Lubbock, an able scientist, and a Spiritualist, before the House of Commons, made an able plea for the introduction of science-teaching in the common schools. By this he does not mean the dry technicalities of the books, but the first principles which may be illustrated in every-day life. Winds, rain, snow, clouds, planets, animals, etc., furnish an endless series of object lessons, and he would have the books describe these, rather than the silly nonsense which now fills the primary readers. Assuredly this is the initiative in a great reform. The child should be taught knowledge and not be robbed of the best years in forced study of languages, which at best are only instruments by which knowledge may be gained, and the dead languages to which the most time is given, unfortunately have little valuable knowledge to give.

The Industrial School of G. W. Webster, at Bonair, Ia., is in a flourishing condition. The students are making good progress. One dollar and a half a week and two and a half hour's work a day, pays about all expenses. We have previously spoken of this effort, and with appropriate buildings and conveniences, this school would at once become prominent. At the close of the spring term, about July 1st, it is proposed to hold a camp-meeting, which undoubtedly will be a great success, as was the one held there last year. Mr. Webster is an indefatigable worker, and is ably seconded by his wife.

There has not been a more inveterate bigoted opposer of Spiritualism from first to last, than the Popular Science Monthly. The retort and crucible, are its crucial tests of truth, and it prides itself in certainty, and accuracy of observation. In the current number of this distinctively materialistic magazine, is an article by the celebrated naturalist, Frank Buckland, on the ways of a little African animal, called "the Suricate," which he compares to a large rat, of which he had made a pet. Of this pet he says that he "was always fond of getting under anything or in any kind of hole, and his great delight was to get into a boot, and when he got to the end, scratching it as though he wanted to get further into the burrow. Frequently I found my boots going round the room propelled, apparently, by some internal machinery."

Now if Mr. Frank Buckland, or the editor of the Popular Science Monthly, will tell us how an animal inside of a boot can "propel" it round a room, we hope they will do so at once. We have heard of men lifting themselves over fences by their boot-straps, but never of an animal running away with a boot by getting inside of it. If these "able scientists" can only discover how the rat moves the boot, then all they will have to do, in order to take a ride, will be to seat themselves in a carriage; they will have no need of horses! Such are the men who sneer at the phenomena of Spiritualism, and at Spiritualists as inaccurate observers, whose testimony is unreliable, and would have the special culture of scientists called to explode the hallucination!—men who gravely tell us that a rat inside of a boot can carry it round the room, and then plume themselves as especially trained and cultured for the task of observation! We doubt if the Popular Science Monthly would admit an article on Spiritualism. The statement that a table moved without physical contact, would distort the editor's face with a pitying sneer, yet he endorses by publication, the observation of Buckland, which amounts to this: a rat shut up in a box can run off with the box, as proved by repeated experiments made on Buckland's boots!

The interesting story which Mr. Whitney tells in this number about the mediumship of his little children, not only touches the heart, but satisfies the understanding. Having outgrown his church he turned to Spiritualism for the spiritual knowledge which he had vainly sought in theological fields; like a sensible, earnest seeker he began to read the JOURNAL and earnestly pray that he might have demonstrated in his own family circle what the paper claimed to be true. The happy fruition of his hopes should incite others to increased efforts in the same direction; there is no place like the sacred precincts of home to cultivate intimacy with spirit friends; it requires time, patience, high and holy resolve, but the end is sure of accomplishment. True it is that spirit intercourse had in this way involves greater sacrifices than to go to a professional and buy it for a stipulated price per hour, but once obtained, is far more valuable, for in acquiring it the seeker has all along been cultivating his own spirit and rendering himself better fitted for communion with those from the "Better-land." That which is got with little cost of time or money, be it ever so valuable, is often too lightly esteemed, and the most stupendous spiritual facts make but little impress for good upon a mind not spiritually prepared to receive them; this preparation can not be had by snatching an hour from business and rushing off to a medium, nor by attending promiscuous public circles impelled by curiosity or love of amusement. For the purpose of investigation trustworthy public mediums are invaluable, but the highest spiritual growth can only come to the seeker who earnestly strives for it in his every day life and within the sacred circle of home.

Under the head of a "New Departure in Spiritualism," the London Spiritualist presents for consideration some valuable hints that might be of very great service in this country, if acted upon. The Spiritualist, alluding to the sameness in the manifestation of physical phenomena in London, well says that a new medium usually presents, at first, a half-a-dozen different phases in their incipient stages; he and the sitters foster such of these as they have seen elsewhere, and the spirits enter in the same groove, and thus novel developments are nipped in the bud, an uninteresting sameness being the result.

It is true, however, that the demand for test mediumship, is very much larger than the supply, hence that phase which meets the exigencies of the case most perfectly, should, of course, receive the largest share of attention. It might be well for circles sitting for the development of mediumship, or for mesmerists, to try the experiment of sending the spirit of the subject to distant places, to produce, if possible, an effect upon sensitives, move objects, and describes passing events, and thereby more fully illustrate the powers of the human soul, which is but little understood at the present time.

Nobly responding are some of our subscribers to the request for clubs of new readers. One good brother sends \$50, another \$35; an earnest sister sends \$40, and a number of others lesser sums for clubs, the past week. We are frank to say we need the active and continuous aid of all who favor a rational, intelligent, broad and non-partisan advocacy of Spiritualism, and who demand a strict verification of spirit phenomena as the necessary foundation of our philosophy.

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

SHABONEH, Naponee, Neb., please send your real name and your M.S. will receive attention.

Our brilliant contributor, Mrs. E. L. Saxon, will attend the Womans Convention in Washington on the 18th.

E. V. Wilson writes us under date of 23rd ult., that he has done very well in New York, and would leave on January 1st for the Vermont convention.

The Illustrated Annual of Phenology and Health Almanac for 1880, issued by S. R. Wells and Co., 737 Broadway, New York, is replete with valuable facts. Price ten cents.

Sunday, Dec. 28th, Lyman C. Howe closed his lectures at Cleveland, Ohio. He has been suffering for some time from ill-health, but notwithstanding that, he filled his appointments, and his vigorous lectures were much admired.

Prof. Henry Kiddle lectures before the Second Society of Spiritualists of New York City, Sunday the 4th, at Republican Hall, No. 55 W. 33d Street. Mr. Kiddle is doing active and efficient work in the cause, and the Second Society have done wisely to secure his services.

Mr. Jesse Shepard gave a concert at the residence of the editor of the Chicago Times a few evenings ago, which is highly spoken of by that paper; the Times claims that "the leading minds in the art centres of Europe and America, have found it impossible to solve the mystery of his marvelous powers."

HEALING OIL.—On our sixth page we publish an apparently well authenticated statement under the head of "Strange Phenomenon." This singular manifestation of occult power also occurred in Michigan some time back. Several other very interesting narratives of spirit interference will also be found on the same page.

CABINET MANIFESTATIONS.—On the second page will be found an extract from an editorial in The Spiritualist, of London, which is worthy of careful attention. Mr. Harrison, who is editor of The Spiritualist, has had great experience with the materialization phase and has apparently only lately learned, and at a severe cost to his feelings, what has long been known to thousands of intelligent observers in this country.

The story comes from England, that Mr. James Maclear, of London, after experimenting fifteen years, has at last succeeded in obtaining crystallized forms of carbon, which Prof. Tyndall and Smyth, it is said, do not doubt are diamonds. With Edison's electric light, which he declares will be cheaper than the cheapest oil, and diamonds right from the factory, how happy the world will grow.

Dr. Russell and others bear witness to the inhuman and causeless murder of many poor natives by the English in Africa. The greatest punishment inflicted upon the murderers when convicted, which is very rare is a few months in jail. That such things should be allowed by a so-called Christian government, in this nineteenth century, is a sad commentary on our boasted Christian civilization.

Dr. and Mrs. H. H. Jackson, who have had a very successful practice in this city for several years, have removed to Cincinnati, where they propose to greatly enlarge their practice; introducing Tongue's Galvanic process, which has been in use here for many years with the finest results. Dr. Jackson, for the present, may be addressed at 507 West Sixth street, Cincinnati, O.

The Harmonical Association of New York will hold its first Annual Meeting in Steek's Music Hall, No. 11 East Fourteenth Street, near 5th Ave., on Sunday afternoon at three o'clock, January 4th, 1880. Good music, seats free, and everybody cordially invited. After the reading of reports, the meeting will be open to a free expression of sentiments, and short speeches will be in order. The question of the continuance of the Sunday discourses on harmonical themes, will also be discussed.

The annual meeting of Portsmouth (Ohio) Liberal League, for choice of officers and other business, was held Wednesday evening, Dec. 3d, at their hall, corner of Ninth and Washington Streets. Officers elected were: President, C. W. Cotton; Vice-President, F. G. Burke; Secretary, Wm. Welch; Executive Committee, Stephen Gray, Frank White and H. A. Beaver. This Society, though having for its name Liberal League, has had for its object the promulgation of the spiritual philosophy.

Mrs. Markee, once famous as a medium, is now living at Richland Station, near Buffalo. She has a baby about two years of age, which is represented by the Buffalo Commercial Advertiser, as being very mediumistic. Mrs. Markee states that the baby could be taken into any house and there be held in the lap of a skeptic, when the manifestations would be as complete and satisfactory as those produced by any medium in the world. The Advertiser says:

"We were all sitting around the table amid death-like silence. Baby's hands were placed on the table, as were the hands of all present. After a minute of silence Mrs. Markee asked if there were any spirits present, when three distinct raps were heard under baby's hands. The lady of the house explained that three raps meant yes, two raps, did not know, and one rap meant no. She also told us that, now that there were spirits present, any of the party could call for any spirit he desired and those present would go and get them. One of the party called for the spirit of his uncle who had been dead ten years. The uncle came and answered all questions asked, but it was hard on the baby who by this time had become restless and completely worn out."

Dr. A. B. Spinney of Detroit, Mich., has been lecturing at Kalamazoo, on the "Science of Spiritualism." He also delivered a scientific lecture on the beer question to a cultured audience in Union Hall.

D. Howland Hamilton, of Lewiston, Maine, during his travels in various parts of the country lecturing on different subjects, has done a good work for Spiritualism. His lectures are full of vim and to the point.

In a poem that lately appeared in the JOURNAL entitled "To-day," written by that eminent lecturer, Mrs. F. O. Hysor, there were some typographical errors—in the fifth verse, "symbols say" should be "symbols lay," and in the seventh verse, "poorer atmosphere" should be "purer atmosphere," and in the last verse "shouting," should read "chanting." These typographical errors that occur are very annoying, yet they will happen occasionally, especially if words are not plainly written.

DAN RICE, the veteran circus clown, who has been on the road with a show for forty years or more, and in that time punished barrels of whiskey, finds that even his copper lined stomach is giving out. The other day, in St. Louis, on recovering from an attack of delirium tremens, he went to hear Moody and Sankey, and was immediately favored with a change of heart. Having become wholly worthless as a clown and showman, he now proposes to start a religious show after the style of Moody's, and travel through the country. We should have supposed, if the true spirit of the meek and lowly Jesus really filled his base soul, he would hardly feel that his own worn out body, cracked voice and debauched mind, could add much to the glory of God. But showman he always has been and always must be, we suppose.

Another Catholic priest finds that the Romanists do not run things in this country. His name is Father Davenhoffer, and he is the shepherd of a flock at Morris, Ripley county, Indiana. A Protestant boy died, and three Catholic boys who acted as pall bearers, were flogged by the priest for helping to bury their young companion. Great excitement followed, the priest was arrested, and after twice obtaining change of venue, he was tried and found guilty in two cases, fined \$13 in one case, and \$15 in the other, and costs amounting to \$50. The mere matter of the paltry fine is of small consequence, but the tendency the affair will have to open the eyes of his parishioners to the slavishness of their blind adherence to priestly rule, will be valuable. Thus it must ever be in this country, when the Church goes beyond her legitimate field, she will always be worsted.

From the Milwaukee *Tribune*, an honest, though bitter and prejudiced opponent of the *Index*, which has hitherto upheld Bennett, we translate the following verdict on his case, given in its issue of November 30: "The latest issue of the New York *Truth Seeker* contains the fourth letter of D. M. Bennett which he has written to his journal since his imprisonment in the penitentiary at Albany. In this he confesses the authorship of the letters, as they were published in the RELIGIO-PHILOSOPHICAL JOURNAL and the *Index*. With Bennett as a man we have sympathy, but as leader of the 'liberal' movement we can no longer repose any confidence in him. Precisely because all Christendom, with its sham morality, opposes liberalism, the latter must insist that its spokesmen shall be pure—that every defamatory report and calumny shall glance off from them. The letters of Bennett cannot be excused. Out of them speaks the hypocrite or the fool."—*The Index*.

In a late address in a business meeting of his church, Rev. Henry Ward Beecher spoke as follows of the Bible Society:

"There are some of the societies that don't need our help. For instance, there is the Bible Society. It is an endowed institution, and very rich. Whenever they want money they can get it from men who won't give a penny for more progressive objects. For one I won't give a dollar to a society that prints a Bible notoriously false in some parts, and which the society knows is false. A committee was appointed to revise the present copy of the Bible, and it worked laboriously and well, and made its report recommending certain alterations which were adopted; but some of the old-school members of the board kicked about it, and the secretary let the expense of the committee go, and never dared to print that version that it had declared to be correct.

The *Theosophist*; to those who have ordered the first number and have not got it, we would say that it takes a long time to get them from India; when they arrive we shall at once fill our orders.

The *American Socialist*, published at Oneida, N. Y., has suspended. The Oneida Community has sunk, it is claimed, \$100,000 in non-paying publications, and naturally desires a change. There were many who had a high appreciation of the *Socialist*, and its suspension will cause deep regrets.

The *Independent Age* has been sold to Mr. John G. Garrison, who will change the name to *Alliance Standard* and probably give less attention to Spiritualism and religious matters than did the previous owners. Mr. S. Bigelow who has edited the *Age* with such success, retires from the management with the esteem of the stockholders and subscribers; we trust he may remain actively in the work of reform in some capacity. Next week we shall publish the card of the officers of the *Independent Publishing Company*, showing their appreciation of Mr. Bigelow and his work.

An Important Invention.

After years of patient investigation and careful experiment, Dr. D. P. Kayner, of 92 La Salle St., Chicago, has succeeded in constructing a stove and furnace, on which a patent has lately been granted him, which completely consumes all the available products of soft coal and prevents the formation of black smoke and soot. It is so arranged that hot air is admitted at two points above the grate, which, in effect, renders it an "argand gas burner." By means of this double combustion, and the utilization of all the heat, the heating power of a pound of coal is nearly doubled over that in stoves of any other construction; and cooking can be done by heated air, or upper rooms warmed by the heat usually wasted. The doctor now wants an enterprising man with capital to engage with him in the enterprise and place it in the market. To such a one he is ready to offer liberal inducements.

A. J. Davis Corrects Dr. Babbitt.

To the Editor of the Religio-Philosophical Journal: I noticed that in your Christmas number, which was overflowing with good things of the spirit, Dr. Babbitt says: "My friend A. J. Davis seems to condemn material phenomena in Spiritualism," and concludes with, "I commend Mr. Davis to Mr. Davis."

After erecting a man of straw the good doctor proceeds to knock him over. This is to inform you and "all whom it may concern" that Mr. Davis does not condemn and never has condemned any genuine material phenomena in Spiritualism. He has, however, ever opposed intemperate indulgence in them on the part of those who claim to have received indubitable evidence of the truth of immortality. A. J. DAVIS.

The *Antiquary* is a magazine devoted to the study of the past, and edited by Edward Walford, M. A., of London, Eng. Price \$4.10 per annum. All orders in this country should be directed to J. W. Bouton, 708 Broadway, New York. A magazine of this character will supply a want long felt, and the eminent men who have agreed to contribute to its pages, furnish ample assurance that it will not be only interesting but a success.

We notice by Troy papers that Capt. H. H. Brown has just delivered a very successful course of lectures in that city.

Business Notices.

In 1850 the "Bronchial Troches" were introduced, and from that time up to the present their success in Croup, Croup, Asthma and Bronchitis has been unparalleled. No household should be without "Bronchial Troches" as they are the earliest and most reliable remedy for colds that can be overcome.

AUTOMATIC WASH BOILER CO.—Our readers will find advertisement of this company in another column. We endorse the following which we find in the *Chicago Record* of Nov. 12th: "The advertisement of the Automatic Wash Boiler Co. in this issue will attract attention. We have examined the Improved Wash Boiler, and can say that it seems fairly described in the advertisement. We have also seen a number of letters from persons who have used it, and they speak highly of it. Any invention that will make woman's toil less ought to be worthy of attention. Persons sending this company money for a sample will receive it promptly and be fairly dealt with."

If people who suffer from the dull stupidity that mutes us everywhere in spring, and loo often in all seasons of the year, know how they can be cured by taking Ager's Sarsaparilla to purge the bile from their systems, we should have better neighbors as well as clearer heads to deal with.

FIGURES DON'T LIE.—SPARZA, Union Co., Oregon, May 30th, 1879. BURGESS, Lexington Co., N. Y. Dear Sir:—The package of "Butter Maker" forwarded by you to W. W. Ross, Esq., of this place, was handed over by him to me for trial, and orders to report the results to you, as I have the management of his dairy. I have the honor to report that one gallon of sweet cream churned at a temperature of 55 deg. and treated with the Butter Maker according to directions accompanying package, produced four and one-half pounds of butter of a fine golden color, and firm, waxy texture, and of delicate flavor; time occupied in churning and gathering the butter, twenty minutes. One gallon of sweet cream, same lot, churned without the powder, produced four pounds of butter several shades lighter in color, not so firm or waxy in texture, but perceptible difference in flavor; time occupied in churning, at same temperature as above, forty-five minutes. The fine, even grain, rich golden color, increased quantity from the same amount of cream, and the difference of time occupied in the churning and gathering the butter, are in favor of using your preparation, and I have no hesitation in recommending the same to my friends and the public generally. Very respectfully, your obedient servant, GEO. W. EASTBROOK.

Reader, the price of my book, *The Truths of Spiritualism*, 400 pages of startling facts together with my photo, a fine one, is only 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 mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ill. E. V. Wilson.

Dr. D. P. Kayner, the oldest Medical Sec. now in the field, can be consulted daily for clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchants' 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.

SEALED LETTERS answered by R. W. Flint, 35 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered. 31-3341

Mrs. D. JOHNSON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits especially.

J. B. CRUYER, of Warner, 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 column. 29-2611

REGULAR DOCTORS.—It is a fact that many of the "regular" doctors who will not recommend Warner's Safe Kidney and Liver Cure for the diseases which it so effectually removes, yet use it "on the sly" in their practice. They must soon adopt it openly as the standard remedy. 27-17-13

THE WONDERFUL HEALER AND CLAIRVOYANT Mrs. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTERS.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. M. C. MORRISON, M. D., 28-2017 P. Box 2519, Boston.

Spiritualists and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm. Wignin, Sundays, at 3 P. M., at 883 West Madison street. There will be trance speaking, tests, etc.

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, 1880. Besides the usual séance talents, Mr. E. Wilson will be present and hold two sances, and will also speak during the convention. Free return checks will be given by the different railroads to all those wishing to attend.

To the Spiritualists and Liberalists.

For nearly two years there has been a committee fully authorized by your society to locate a purchase ground for State Institute as our country purposes. It was the desire of the stock to that such ground be centrally located and of convenient access to that in the future be built a Lib. Hall school, and a healthy, sanitary, and convenient place for the residence of the students. The committee has been successful in securing a tract of 100 acres of land in the town of Batic, in the State of Michigan, and the annual meeting to be held at Batic, in Michigan, to be held at one of our rare beauties, contains a beautiful view of the State of Michigan, and is proposed to organize a stock company, paying the capital stock at \$20.00 per share, and making the total stock \$20,000.00. The stock may come within the reach of all numbers of the society. You are expected to advance the sum of ten per cent. immediately upon the purchase of the land, and the balance of the stock to be paid in three months. The stock is not to be sold for less than the face value of the stock, and if only the \$20.00 is advanced in that time, you will be held upon for the full amount of the stock. In case of a failure to raise the sum of \$20,000.00, the committee desire that your subscriptions be held in trust so that they can be drawn upon for the full amount of the stock. The committee are of the opinion that the stock company is a necessary and a desirable one, and they are of the opinion that the stock company is a necessary and a desirable one, and they are of the opinion that the stock company is a necessary and a desirable one.

We fully approve of the foregoing circular and guarantee that every dollar paid and paid shall be respected for the purchase of the land. Dec. 10th, 1879. J. H. WHITE, Port Huron, Mich., Committee. A. A. WATSON, Batic, Mich., Secretary.

New Advertisements.

50 City, Motz, Lipp, Sprad, and White Cars, 100. Agents' Sample, Sec. P. S. Cairo Co., Northford, Ct. 27-17-13

AGENTS WANTED For our Magnificent Work PICTORIAL OF THE GREAT MARVELS OF THE UNIVERSE. Agents wanted for all parts of the world. Address, J. H. BARRIE, Boston, Mass. 27-17-13

AGENTS WANTED FOR OUR MAGNIFICENT WORK PICTORIAL OF THE GREAT MARVELS OF THE UNIVERSE. Agents wanted for all parts of the world. Address, J. H. BARRIE, Boston, Mass. 27-17-13

Prayer Meeting Manual.

Containing a Series of Prayers, Thoughts, and an appropriate Hymn for each week of the year. 72 Pages. Price, 10 Cents. Sent by mail for 12 Cents. Address, G. GARRETT & CO., 708 Chestnut St., Philadelphia, Pa. 27-17-13

WE WANT YOU TO

Be the first to read the most complete and most complete Pictorial of the Great Marvels of the Universe. Agents wanted for all parts of the world. Address, J. H. BARRIE, Boston, Mass. 27-17-13

RUPTURES

Cured in 30 days by my Medical compound. Robert Elster, 100 N. La Salle St., Chicago, Ill. 27-17-13

AGENTS WANTED FOR A TOUR AROUND THE WORLD BY GEN. GRANT!

This is the first and only book of the kind ever published, and it is the only complete and authentic history of Gen. Grant's travels. Send for circulars containing a full description of the tour. Address, J. H. DILLON, Chicago, Ill. 27-17-13

IN TREATMENT FOR THE EYES. THE TONGUE GALVANIC INSTITUTE FOR THE TREATMENT OF CHRONIC DISEASES. 212 South Clark Street, Chicago, Ill. 27-17-13

FREE GIFT! Copy of my Medical Book will be sent to every person who orders with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is especially printed and illustrated, 144 pages, 100 pp. Price, 50 cents. Send for it today. Send name and post-office address, with six cents postage for mailing. The book is especially for persons suffering with any of the above, Throat or Lung. Address, Dr. W. E. WOLFE, Cincinnati, Ohio. Write for the name in which you wish to receive this advertisement. 27-17-13

Oratory! Pathos! Humor! Fun! 100 CHOICE SELECTIONS NO. 17 NOW READY. G. P. GARRETT & CO. 708 Chestnut St., Philadelphia. This number is published with the Series, and contains the finest selection of Oratory, Pathos, Humor, and Fun, ever published. It is especially printed and illustrated, 144 pages, 100 pp. Price, 50 cents. Send for it today. Send name and post-office address, with six cents postage for mailing. The book is especially for persons suffering with any of the above, Throat or Lung. Address, Dr. W. E. WOLFE, Cincinnati, Ohio. Write for the name in which you wish to receive this advertisement. 27-17-13

CLAIRVOYANT'S GUIDE mailed free. Address Dr. W. Wignin, 161 West 21st Street, New York, N. Y. 27-17-13

\$10 to \$1000. Invested in Wall St. Stocks makes for itself a fortune. Book sent free on plain writing. Address HARTER & CO., Bankers, 7 Wall St., N. Y. 27-17-13

LOOK!—Lamp Wick. A Sterling Chemical Wick costs but a cent or two more than a common wick, and burns twice as long. It gives a dense, white flame without odor, and need not be trimmed often. Address HARTER & CO., Bankers, 7 Wall St., N. Y. 27-17-13

THE DEAF HEARER. PREPARED BY THE DEAF AND DUMB ASYLUM, PITTSBURGH, Pa. It is a complete and most valuable work for the deaf and dumb. It contains a full and complete system of deaf and dumb sign language, and is the only book of the kind ever published. Address, DEAF AND DUMB ASYLUM, PITTSBURGH, Pa. 27-17-13

3.00 Send Three Dollars for the New 1880 Holly Scroll Saw. It is a complete and most valuable work for the deaf and dumb. It contains a full and complete system of deaf and dumb sign language, and is the only book of the kind ever published. Address, DEAF AND DUMB ASYLUM, PITTSBURGH, Pa. 27-17-13

To Florida Tourists!! COLEMAN HOUSE WALDO, FLORIDA. First-class in every respect, the comfort of guests a special feature. Address, W. R. COLEMAN, (Mrs. Wm. Kinnel Coleman.) 27-17-13

WEEKLY COURIER-JOURNAL.

REPRESENTATIVE NEW PAPER OF THE SOUTH. A GOOD PAPER FOR ALL SECTIONS. THE WEEKLY COURIER-JOURNAL will be sent on your postage or, for the D. M. A. S. which amount will include a handsome premium in the shape of a beautiful set of colored plates, if you send us a sample copy of the Weekly Courier-Journal and a circular containing the full list of names of subscribers. The Courier-Journal is a combination made in 1868 of the Southern Statesman and the Southern Standard. It is the largest and most influential paper in the South, and is published weekly. Address, W. N. HALDEMAN, President Courier-Journal Co., Louisville, Ky. 27-17-13

BEYOND THE VEIL.

A very attractive work of 64 pages has lately been issued, containing a full and complete system of deaf and dumb sign language, and is the only book of the kind ever published. Address, DEAF AND DUMB ASYLUM, PITTSBURGH, Pa. 27-17-13

Leaves From My Life.

A Narrative of Personal Experiences in the Career of a Servant of the Spirit, with some account of American Spiritualism, as seen during the last month's visit to the United States. By J. J. MORSE. Illustrated with two Photographs. Address, DEAF AND DUMB ASYLUM, PITTSBURGH, Pa. 27-17-13

News Agents, for the Sale of the Religio-Philosophical Journal.

- WHOLESALE AGENTS. THE CINCINNATI NEWS CO., 181 Race St., Cincinnati, Ohio. THE AMERICAN NEWS CO., 39 and 41 Chambers St., New York City. WESTERN NEWS CO., 27 Randolph St., Chicago, Ill. Dr. J. H. RHODES, Philadelphia Penn. RETAIL AGENTS. W. E. BARNARD, 71 Horatio St., New York City. S. M. HOWARD, 31-E-12th St., New York City. ARNOLD & ABRAHAM, 58 West 31st Street, also Grand Hotel, Broadway and 121st Street New York City. CHAS. R. MILLER, East New York, Kings County, N. Y. J. ROBINSON, Fulton St., opposite car stable, Brooklyn, N. Y. H. SNOW, 117, San Francisco, Cal. W. A. & C. S. HUGHES, 75 J. St., Sacramento, Cal. Mrs. M. J. REEVE, 620 N. 5th St., St. Louis, Mo. A. WARD, Salt Lake City, Utah. M. W. WATTS & Co., Victoria, B. C. EVANS, VAN BUREN CO., Cleveland, Ohio. F. A. ROGERS, 16 Woodland Ave., Cleveland, Ohio. DANIEL REISE, P. O. News Stand, Philadelphia, Penn. THE CENTRAL NEWS STAND, 205 Chestnut St., Philadelphia Penn. J. S. MOORE, Jackson, Michigan. G. W. BALDWIN, Houston, Texas. J. D. SAWYER & Co., Galveston, Texas. THOS. LEWIS, 105 Cross St., Cleveland, Ohio. FOREIGN NEWS AGENTS. JAMES BURNS, 15 Southampton Row, High Holborn, London, W. C. England. W. H. HARRISON, 78 Great Russell St., London England. J. J. MOSS, Elm Tree Terrace, Uttoxeter Road, Derby, England. THOS. J. BLYTON, 63 Sigmund Road, Hackney Downs, London E., England. W. H. TERRY, 84 Russell St., Melbourne, Australia.

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We will pay Agents a Salary of \$400 per month and a pension, or allow a large commission, to sell our new and improved News Paper. We want Agents everywhere. Sample Free. Address SHELDON & CO., Marshall, Mich. 27-17-13

OIL PAINTINGS FOR SALE.

I have a number of beautiful Spirit Landscapes on hand and a large number of portraits, and I am prepared to sell them at a low price. Address, SHELDON & CO., Marshall, Mich. 27-17-13

ASTHMA, CATARRH

Permanently cured by a new method. Address, SHELDON & CO., Marshall, Mich. 27-17-13

\$350 A MONTH AGENTS WANTED-75

Agents Profit per Week. Will send you a copy of our new and improved News Paper. Address, SHELDON & CO., Marshall, Mich. 27-17-13

IF, THEN, AND WHEN,

From the Doctrines of the Church. BY WARREN SUNNER BALLOW. Author of "The Voice," and other Poems. All who have read the author's "The Voice of Nature," "The Voice of a People," "The Voice of Supplication," and "The Voice of Prayer," will find this poem well suited to the time. Price 10 Cents. Address, SHELDON & CO., Marshall, Mich. 27-17-13

THE WORLD'S Sixteen Crucified Saviors.

CHRISTIANITY BEFORE CHRIST. New, startling, and extraordinary Revelations in Religious History, which render the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian New Testament. and furnish a Key for understanding many of its Sacred Mysteries, besides comprising the history of Sixteen Oriental Crucified Gods. BY KESSEY GRAVES. 12mo., cloth, 35 pages, paper, 25 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Cheapest Weekly Newspaper IN THE U.S.

THE CHICAGO WEEKLY NEWS, now in its seventeenth year of publication, is a general family newspaper, unsurpassed in all the requirements of American journalism. First and foremost, it is a newspaper in the complete sense of the name. Its telegraphic service is unsurpassed by any other publication in the country. Having the advantage of connection with the CHICAGO DAILY NEWS, it publishes all the dispatches of both the WESTERN ASSOCIATED PRESS and the NATIONAL ASSOCIATED PRESS, besides a very extensive service of special dispatches from all important points. It is IMPARTIAL IN POLITICS. It presents all political news free from partisan bias or coloring, and absolutely without fear or favor as to parties. The events of the coming year in the world of politics are of such peculiar, and even personal, interest to every American citizen, as to render it of paramount importance that fair and unvarnished statements of every political event or question should be at the command of all who desire to know the truth, rather than the distorted version of interested party organs. It seeks to furnish the reader facts, the possession of which shall qualify him to form his own opinions. It is a FAMILY PAPER. Each issue contains six COMPLETED STORIES, an altogether novel feature in a newspaper proper, and these have won for it, wherever it is known, an enviable popularity in the home circle. Besides this, each number contains a rich variety of condensed notes on art, literature, science, industries, fashions, etc., which are of common interest in the household. The paper is pure in tone, and nothing objectionable is ever permitted to appear in its columns, a characteristic of the very first importance in a journal that assumes to meet the requirements of a family paper. Its MANAGER REPORTS are complete and trustworthy. THE CHICAGO WEEKLY NEWS is the GREATEST NEWSPAPER in the United States. SEVENTY-FIVE CENTS A YEAR—postage included. A dollar bill pays for sixteen months. It is, in the truest sense, a PEOPLE'S PAPER in character and price. Address VICTOR F. LAWSON, Publisher, 123 Fifth Ave., Chicago, Ill.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER EIGHT.

In giving an account of my association with the people of the other world, I must necessarily speak of myself, sometimes to an extent, perhaps, that may seem egotistical, the more so because it is difficult, I may say impossible, for the reader to separate, as clearly and as distinctly as I do, myself as a medium from the spirit that controls me, and to give credit, where any is due, wholly to the latter. I must therefore, in the outset, beg the reader to lose sight of me whenever, in the course of these articles, I find it necessary to narrate events in which I, as a medium, was a prominent participant or actor. I shall begin with what may be called an unwritten chapter in the history of the celebrated Utica Convention—unwritten, because what I now propose to record has never been published in either the spiritual or the secular papers of the country.

In the summer of 1858, when on a lecturing tour in the State of Iowa, I one day picked up a copy of the Telegraph, a spiritual paper then published in New York, and my eye fell upon an advertisement of Andrew Jackson Davis's call for a convention to be held at Utica, New York, to investigate "The Cause and Cure of Evil." When I had finished reading it, an invisible somebody said to me, "You must attend that convention." There were many difficulties in the way of my obeying such an order, all of which I reported to the spirit who made the announcement, and then I left the matter wholly with him, with the feeling that, if he had any thing for me to do there, he must prepare the way by removing the difficulties which then seemed very formidable. The difficulties were removed, and it so happened that a short while before the meeting of the convention, it became necessary that I should visit Jamestown, New York, on business connected with the education of my three children then at Dr. Wellington's school. My friend, Mrs. McCormick of Peru, Ill., also had children there; and we agreed to go East together, visit the school, and then attend the Utica Convention. In company with her, therefore, I went to the station as a stranger, without any invitation except the published call which I had seen in the papers, and without any idea as to why my spirit friends desired me to attend it. I had a secret hope and belief, however, that they had really no special work for me there, and were merely granting me a furlough after my prolonged and severe labors in the lecturing field in the West. I hoped to be permitted to enjoy being a mere listener and spectator.

Mrs. McCormick and myself reached Utica on Wednesday, but we saw none of the leading speakers or active participants in the work of the convention until the opening meeting on Friday morning. At the opening meeting, my friend and myself took our seats with the audience. Early in the day a suggestion was made by one of the speakers that mediums should come forward and participate in the convention. This was objected to by Father Pillsbury, in language which, though very offensive to mediums, was not repudiated by any of the speakers who occupied the platform. No action was taken by the convention upon the original suggestion, and therefore mediums were not invited to participate in the work of the convention. It was a harmonious convention, not a spiritual convention. So I remained simply as one of the audience, nor was I invited to the platform until the afternoon of the following day, Saturday, when, by request, I occupied the rostrum, and made a few remarks of some five or ten minutes duration. After the regular opening speech of the evening meeting of the same day, the audience seemed eager to hear what spirits had to say upon the subject under discussion, and I was loudly called for from all parts of the house. I declined speaking, because, as I stated, in the very limited time which, by the rules of the convention, was allowed each speaker, I could not do justice to the important subject which was under consideration. As the audience insisted upon hearing what my spirit friends had to say, and granted me unlimited time, I accepted the invitation and spoke perhaps an hour. I opened my address by stating to the audience that I presented myself before them simply and wholly as a spiritual medium, and did not hold myself responsible for anything that I might say. My address seemed to produce a very great effect upon the audience as was made manifest by repeated expressions of interest during its delivery; and, as it met with the meeting of the evening, the hearty congratulations which I received, gave me still further assurance that a new interest had been awakened in the minds of the people there assembled.

At the Sunday morning meeting of the convention nothing unusual occurred. At the afternoon meeting the hall was packed, the galleries, aisles, and every available standing place being occupied. After the regular opening address, as resolutions were then in order, a gentleman arose in the gallery and commenced reading a series of resolutions burlesquing the convention in a most laughable manner. The chairman called him to order; but the enemies of the meeting who had packed the hall, no doubt, with the intention of breaking up the convention, insisted that he should read his resolutions through; and, the more opposition they met with, the more they clamored and vociferated until the noise and uproar became so great that neither the chairman nor any one else could be heard. The whole audience became alarmed. The president's attempts to quell the disturbance were treated with contempt. Different speakers on the platform tried their hands, in turn, on the boisterous assembly, but in vain. They only added fuel to the flames. Every one was utterly powerless to quiet the riotous spirit that was bent upon disorder and seemed determined to break up the meeting by violence.

During all this time I remained quiet in my seat upon the platform, but conscious of a very powerful influence upon me. I could make no move whatever. I knew not what move to make; neither did I desire to make any, for I felt no concern or anxiety about the state of things around me. Some one beside myself had full possession of me, both mind and body, and was calmly surveying the whole scene, with a purpose and a plan, awaiting the proper time for their development. The storm had now reached such a height that personal violence seemed inevitable. Mrs. Davis hurried up to me excitedly, and requested me to take the stand and endeavor to quiet the riotous spirit. The time had not yet come, and I could not make a move.

Mr. Davis himself, equally excited,

came to me and said: "You must take the stand. You can quell this excitement. This was a surrender of the Harmonical Convention, not to me, for I had no use for it, and did not know what to do with it, but to the power of spirits whom the leaders of the convention had disowned and dishonored in the outset, and now my mouth was unsealed. I took the stand. I have no recollection of what I said; but what I did say was, to use the language of Dr. R. T. Hallock who was present, like pouring oil upon troubled waters. The uproar ceased at once, and the spirit of fury, violence and opposition was, by a reverse action, converted into one of joy, sympathy, and cooperation. My remarks closed the meeting, and for an hour the people gathered around me and literally overwhelmed and baptized me with a flood of thanks and gratitude for staying the storm that threatened the destruction of the convention. The very man who had read the burlesquing resolutions, after half an hour's waiting for an opportunity to get near me, assured me that if that was Spiritualism he intended to learn something more about it.

It had been arranged so that, at the next and final meeting to be held that evening, after the regular business of the convention had been disposed of, Mr. A. J. Davis should close the convention with his address on "The Cause and Cure of Evil." But a very eccentric and comical character—a medium—got the floor and held the audience in an uproar of good-natured laughter until the time came for the convention to adjourn *sine die*, and Mr. Davis's address was not delivered, though, I believe, it was subsequently published.

Mediumship Among the Children.

COMMUNICATION FROM DAVID WHITNEY.

Knowing that your valuable paper is always pleased to record anything interesting in the line of Spiritualism, I send you an article which I consider quite remarkable and equally interesting. Last Sunday evening at my home in this city, a little girl of twelve years of age came to spend the evening at our house. This little girl had lately attended some spiritual manifestations, and interested the children of the family, a little boy and girl, by relating something that she had seen in the line of table tipping. The children were very anxious to try something of the sort, just for the fun of it, as they expressed it, and I not being interested enough in their play, as I termed it, left the room to attend to some business, and while out of doors I was suddenly called to the house by a member of the family saying, "Come quickly if you wish to see something." It seems that the children had sat down to the stand, the two little girls facing each other, and the little boy, and a young lady who was staying at our house, sitting directly opposite each other. They sat for about ten minutes, and laughingly offered to abandon the idea, when suddenly in the midst of their remarks and chatting, the table began to move in a very mysterious manner, and it was at that moment that I was called to see what was going on. The moment I entered the room, the table came toward me with a thump and a bound, and remained quietly beside me. We then began to ask questions, and repeated the alphabet, and the tipping of the stand at the different letters at last spelled out the name, "Rose." After this it remained quiet for a while and then it began tipping the second time. On being asked again who was there, it spelled out, "Olney," the name of one of my departed boys who entered spirit life four years ago. He was about seventeen years of age. We did not pretend to doubt for a moment, but went on making inquiries, and giving test questions as though we were sure the spirit of our departed boy was with us. One of the family said, "Have a good time if it is you, Olney," and the table fairly danced about the room, in a most laughable style. None of the persons who asked the questions, had their hands on the table; neither were any of the children at the table Spiritualists, so it certainly could not have been the mind that so many affirm to be the cause of table tipping.

The children were frightened at first, but their fears gradually subsided until it became a pleasure to listen to the questions asked, and note the promptness and accuracy with which they were answered. Test questions were given and answered correctly every time, until we could no longer doubt. It was then made manifest to us, that the spirits present wished some one to sing, and that the singing should be done entirely by a sister of our spirit visitant, one of the little girls at the table. Piece after piece was suggested and of all those named, the table came down with an impressive bang at that beautiful one so dear to every mother's heart, "The Beautiful Gates Ajar." It was sung as requested, and at the most beautiful and appropriate words the delight of our spirit visitants was clearly made manifest by tips and distinct raps, which gave us much pleasure.

It was asked how many evenings in the week they wished to communicate with us, and to our astonishment the number rapped out was seven. Again they informed us that they wished us to sing. Singing books were opened and placed up side down on the table, and at the piece selected by them, it tipped loudly. A number of pieces were chosen; among them, the beautiful one, "I am Praying for You," in the Gospel Hymns, and "We Shall Meet Beyond the River By and Bye," and when it came to these beautiful words in the last verse—

"There our tears shall all cease flowing,
By and bye, by and bye,
And with sweetest rapture knowing,
By and bye, by and bye,
And the blest ones who have gone
To the land of life and song,
We will cheerfully rejoice,
By and bye, by and bye."

During this singing, it tipped again and again and showed genuine delight. Since that time we have had many communications from the other world. We have received communications from three other children, who are in spirit life, and at each sitting, they all communicate with us, each one having a different style of moving the table, so that we can readily distinguish which one of our children is talking. We have had sittings frequently since we became believers in this beautiful doctrine. We have talked with our boys about business, consulted with them on home affairs, conversed with them socially, and, in fact, have gained a store of intellectual knowledge. Many things of which we were in doubt, have been made clear to us, and in fact, we ourselves, feel the good it has done us. We find our minds elevated, and their influence has instilled into our hearts, motives that are better, purer and ennobling. For twenty years we have been members of the Congregational church, but never felt the faith that we should have had to the members in heart as well as in name. We were really always too liberal to have join-

ed any church; we lacked the faith, but prayed earnestly for it, but all in vain, and while officiating as deacon I decided that I would leave this church in which I had no faith. We then attended no place of worship for a year, but subscribed for your paper two years; we were not really Spiritualists, but hoped the beautiful doctrine might be true, and earnestly prayed that if there were any truth in Spiritualism that it might come to us, in our own home and through those who had never been used as mediums, and through whom the spirit had never manifested, and it came in an unexpected and convincing way, knowing, as we did, that the children knew nothing of Spiritualism, and believing that none of them were mediums, and the idea of their sitting at the table merely for a pastime, and that they really expected nothing of the sort.

Had it not been in our own family, none of which at that time were Spiritualists, away from anything that tended towards fraud or deception, I should have been tempted to doubt, but here in our own family circle to see such manifestations through the mediumship of children, it has been a most convincing test to me. It has been made manifest to us that it is our spirit children's wish that this should appear in the JOURNAL, and they further say that if such should prove interesting to your readers we will report to you from time to time the progress we are making in spiritual manifestations. Omaha, Neb.

Dr. Fishbough Criticised by B. F. Underwood.

To the Editor of the Religio-Philosophical Journal: I have just read Dr. Wm. Fishbough's letter in the JOURNAL of Dec. 13th. In that letter I am referred to as one of the "negationist fraternity"—a fraternity to which I do not belong. The Doctor's ignorance as to the position I occupy and the principles I advocate, is quite excusable; but it does not justify this misrepresentation.

Merely as one who does not believe in a personal intelligent Deity, without reference to any of the affirmations of the school of thought to which I belong, I may be a negationist; but it is none the less true of Dr. Fishbough considered simply as an unbeliever in the orthodox theology, without reference to the positive side of his philosophy and faith. Herbert Spencer does not recognize the existence of a personal, intelligent Deity, and must be classed by Dr. Fishbough with Atheists; but will it be claimed by any sane man that the author of "First Principles" and "The Synthetic Philosophy," is a "negationist"?

"Sexual purity," says the Doctor, "may be defended upon many prudential and societal grounds common to religionists and non-religionists, but I challenge Mr. Underwood or any of his co-negationists to defend it strictly on the grounds of Atheism as such, or to prove that Mr. Bennett has not, considered simply as an Atheist, given a practical illustration of his doctrine."

Certainly no one claims that moral obligations can have a foundation on the bare denial or disbelief of a God; their real basis is in the nature, the wants and the relations of man. "Sexual purity" can be as rationally and consistently defended by the Atheist as by the Theist, and as Dr. Fishbough correctly observes "upon many prudential and societal grounds common to religionists and non-religionists." If it cannot be defended "strictly on the grounds of Atheism as such," neither can it be defended strictly on the grounds of Theism as such—in other words, to obtain a foundation for virtue, we must go further than either the mere denial or the affirmation of a Deity. If Theism be made to represent the whole philosophy and belief of those who accept it, it will include the basis of morals and the highest incentive to a pure and noble life; if Atheism be permitted to represent the entire philosophy and belief of those who do not believe in a personal God, it will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective as those afforded by the best system of religion.

I am asked to show "that Mr. Bennett, has not, considered simply as an Atheist, given a practical illustration of his doctrine." "Mr. Bennett considered simply as an Atheist," is one who denies or disbelieves in a personal intelligent Deity. How the writing of foolish, vulgar letters to a young woman, or soliciting her to become his mistress, can be a practical illustration of his disbelief of a personal Deity, I am at a loss to understand. If the meaning of the word Atheist be enlarged so as to include the Ethics of Materialism, then I say, emphatically, that Mr. Bennett's conduct, far from being an illustration of Atheism, is plainly condemned by the Ethics of Materialism. Founded on the broadest utility, and relating to this world alone, teach that monogamy is the most exalted relation of the sexes that has prevailed; that marital fidelity is a most important virtue, and that unrestrained passion and promiscuity are the foes of society.

I am not a believer in Spiritualism. Mr. Bennett is. He, with Dr. Fishbough, believes in the existence of spirits, and claims to have had communication with them. Now, were I to say that Spiritualism, as a theory, should be regarded as the real cause of Mr. Bennett's folly, that indeed his conduct was but a "practical illustration of his doctrine," the statement would be regarded by the thousands of Spiritualists—and by candid non-Spiritualists as well—as most unfair and untrue. I think Dr. Fishbough's statement not less so. He will pardon my frankness. I do not question his intelligence, his learning, or his disposition, to be impartial, just and truthful; but I am very confident that, in some respects, he does not do justice to those who differ from him. I will thank Dr. Fishbough to show, or to make the attempt to show, that D. M. Bennett has "given a practical illustration of his doctrine"—assuming that he is an Atheist. I am very sure that he cannot prove anything of the kind.

"Commands the Respect of All."

Those who are interested in the phenomena of spirit-land will find all the latest developments in this line ably and fairly discussed in the RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago. The editor does not attempt to make his paper a supporter of every new-fangled thing stirred up by humbug propagators, but puts them all to what Spiritualists term a "scientific test." Though we have no part or lot in this matter, yet we cannot but admire the able and consistent way in which this journal is conducted; for its management commands the respect of all, whether Spiritualists or not. If any of our readers desire to see this matter, no better medium is afforded than this weekly. —Pittsburgh (O.) Republican.

A NEW DISCOVERY IN

WASH-BOILERS.

The True Principle of Washing by Steam and Water Discovered at Last.

SOMETHING NEW!

Nothing Like It Ever Used Before!

GREATEST LABOR-SAVER OF THIS OR ANY OTHER AGE.

Eight Million Families in the United States and Each Family Uses a Common Wash-Boiler.

Is it not reasonable to expect that all will adopt the IMPROVED WASH-BOILER, when it costs but little additional to make it, and it washes clothing without labor or wear of material in thirty minutes' time, requiring the same operation only that is required in boiling clothes in an ordinary wash-boiler? Before calling your attention to our very liberal terms, allow us to ask you to read our circular carefully, and candidly consider what we propose to you in the way of business. In the first place, permit us to state that the matter of washing clothes is a matter of no small importance. It concerns every man, woman and child in the land. The time was when hand washing was in common use, but within the last few years there has been more effort made in the way of inventing and constructing machinery and devices by which the labor, loss of time, wear and tear of material might be obviated in the washing of clothing by the inventors of the country than in any other department. Many washing-machines have been invented, and some of them improvements over the old methods, and some have been used extensively. People will continue to buy them. But we ask you if our IMPROVED WASH-BOILER, which can be constructed, costing but a trifle additional over the cost of common wash-boilers (much less than any washing-machine), and enable all to wash without labor, loss of time, without wearing of the clothing, will it not come into universal use, and supersede all other devices for washing now in use? The sale of this WASH-BOILER is without a precedent, and cannot be otherwise. There is nothing like it in existence. It is new. Every family needs a wash-boiler, and will certainly adopt the improvement. It has a double reservoir; a double system of trap valves; double circulating columns, through which the water is forced by the expansive power of heat under the reservoir, and is discharged on top of and through the clothing, which, by the great weight of water thus lifted, is returned by the hydraulic pressure or attraction of gravitation to the double reservoirs before mentioned, to be immediately trapped back into the circulating columns. Thus it will be seen the motion of the water is continuous, stimulating perpetual motion. The water, boiling hot, is forced through the clothing by the repellant power of heat, at the rate of seven (7) gallons per minute. Bear in mind that the water (and soap) does the washing, not the steam alone, as many inventors of the so-called steam washers claim. Our invention is not to be compared with "Steam Washers," or any other invention or device for washing clothing. It is astonishing to see how speedily and perfectly it will wash the clothing. Thirty minutes is ample time to wash twenty-four shirts.

A glance at the construction of our WASH-BOILER will satisfy any one that it is impossible for the dirt to settle, and leave streaks or "yellow the clothing," as some wash-boilers do. This is the most perfect system of washing clothes in the world. No rubbing, no pounding, no wear and tear of material. It is easily managed as a common wash-boiler. It cannot get out of order. Simple, cheap and most valuable invention extant, needed in every household.

We wish to secure immediately a few good men—men we can trust—to sell Wash-Boilers and rights for us and, in order to secure us as many as needed at once, we offer the most extraordinary terms. To those buying the right to a single county we will sell Washers at cost, or allow them to manufacture them (any tinner can make them) and save cost of transportation. Besides, we will furnish each with a certificate of authority to sell any county or State for us, and, on receipt of the application for a deed, will send it by express. We make all the deeds, so there can be no confusion or mistakes. When you send for a sample, name the county you wish to control all sales in, and we will hold it a reasonable time for you to decide whether you will engage in the business or not. Bear in mind, that if you buy one county you shall have the selling of any unsoiled county or State and can make 200 percent. commission. Do not send for sample unless you wish to engage in the business and make money. We shall insert this advertisement in all the best papers; consequently our agents and patrons will be benefited proportionately.

We want but a limited number on these terms, and make this offer for a short time only. After we secure as many as we need, we will sell at a regular price. The amount you will have to pay for your county, will be insignificant, considering the privileges and the splendid chances to make a large amount of money we place in your hands.

OUR SPECIAL TERMS

Will be made known to you when you order a sample Wash-Boiler. You can do nothing without a sample. On receipt of \$3.00 we will send you a complete Wash-Boiler, and give you time to test it, and if you find it not as represented in every particular, will refund your money; or send \$1.00, and we will send a small Wash-Boiler (holding a gallon) as a sample suitable for agents to canvass with. It shows the principle the same as a large one.

HOW TO CONDUCT THE BUSINESS.

Send for a sample and test it. A single trial will satisfy you as to the value of the improvement. As soon as you learn by actual demonstration that it will perform all we claim for it, you may safely conclude that it will sell. You should lose no time in ordering, decided to your choice of territory—a county or more. Then you should commence to take orders for Wash-Boilers, to be delivered at a future time. Meanwhile make a contract with your tinner to make the Wash-Boilers; or, if not convenient to do this, we will sell you a gross or so at cost to give you a start. You may also make contracts for deeds to counties, to be filled after you get your right and certificate of authority. The price of Wash-Boilers at wholesale and retail, and all particulars, will be fully explained when we send your sample. By the time your deed and certificate of authority could arrive you might have a gross of Wash-Boilers contracted or sold. Every family will buy it on sight. We do not dictate the price you may sell at wholesale and retail. That is governed by the locality. After you have sold a few gross in your county you can sell the right and be sinner for many times what it cost you. Indeed, we have known a single county to be sold for what we ask for a State. Selling Wash-Boilers alone is not a tenth part of what you will make; for while you are traveling you will meet with many men out of employment; when they see what success you are having, they will buy counties, and perhaps States. Such a splendid opportunity to make a large sum of money—a fortune—may never come again. Do not forget that this invention is of universal utility. The supply can never be exhausted. Besides, you have a business that will be advertised extensively.

DIRECTIONS:

Place the WASH-BOILER on the stove or range, or wherever you can get a hot fire under it; put in soap enough to make a good suds, but not quite as much as would be required to wash in the usual way. Lay the clothing to be washed over the bottom; see that each piece is smoothed out; all to the top (it will take about 20 to 24 shirts to fill it); then put in water enough to cover the clothing; see that the fire burns briskly; when the steam begins to expand in the reservoir the water will begin to flow; after it has circulated say 30 minutes, take out the clothing, and you will find them perfectly clean. Should you wish to bleach your clothing, put into the water a lump of bicarb. of soda of the size of a nutmeg. This is often done when clothing has been "yellowed" by an unskillful washer-woman in the old way. Some housekeepers soak the clothing over night, and rinse and wring out before they put them into the Wash-Boiler. Lace curtains can be washed to perfection. The water and steam removes the dirt from the material in a surprising short time.

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Hundreds of letters received from persons who have used the IMPROVED WASH-BOILER, and are pleased with it. But we do not ask any one to rely on the statements of others; nor do we wish any one to engage in the business until he knows by his own experience that our invention has real merit. We send a sample on receipt of \$3.00 (about one-half of what they can be retailed for), and agree to refund it if not as represented. So there is really no risk to begin with. As above stated, we shall continue to advertise in all the best papers, using the largest advertisement of any used heretofore. If you want the benefit of our advertising, commence at the start. Send for your choice of counties before taken by some one else.

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