MRTS PASCIENCES, LITERATURE OMANCEAND

Ernth Gears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applanse: She only Isks a Hearing.

VOL. XXVII.

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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-Danlels-Tappan-Richmond's Fayorite 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 esoteric philosophy and teachings of Mrs. Richmond.

The moral obtuseness and demoralizing vagaries of Mrs. Richmond's pupil are, of themselves, unworthy of notice, but having been spread before the public in the oldest Spiritualist paper, without comment or objection, it is indeed fortunate for Spiritualists that so able a writer as Mr. Newton has

seen fit to give them his attention. We regret that lack of space obliges us to give only a small portion of Mr. Newton's rejoinder which appeared in the Banner of Light of the 20th ult.: sufficient however is given to show the general drift of the notions which Mr. Newton so completely an-

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.

nihilates.

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 closelyrelated dogma of "No Evil Spirits," and its necessary adjuncts of Moral Transformation by Death, and Illimitable Lying by Good Spirits!

My respondent does not state that he has been personally conversant with

THE DEMONICAL PHENOMENA OF SPIRIT-

UALISM, 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 un-der 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 per suade myself that there are no evil-disposed persons in this world—that the belligerent and abusive street rowdy, the roystering debauchee, 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 sayage vindictiveness of the outraged red man in return, and every other manifesta-tion of human eraft or violence, constitute no proof of evil intention. Oh, no! viewed from a higher standpoint, all such "seeming aberrations" are only incidents of the "in-teresting process of adaptation," by which the good and wise of earth are seeking to bless the fenorant and base and in doing bless the ignorant and basel 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 stand-point that all disagreeable facts lose their ignificance!

GOOD FROM EVIL. To save misapprehension, let me here

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 rationale, that good is ascendant over evil in the universethat, in the wise and beneficent economy that prevails, good is forever being educed 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 ingermed physical and moral evils from our progenitors, intense suffering of both body and mind may be absolutely indispensable to our best advancement. 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 apprekension, that those who wantonly, mischievously or maliciously indict 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 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 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 the mischievous. the lies of the deceitful and the violence of the malevolent may in the long run, through the kindly ministrations of the truly benelicent, be turned to useful account.

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.

Of course, those who believe that wise and good spirits lie to avert what they deem greater evils, may be expected to do the same themselves, and each will claim the right of determining from his own selfish standpoint what is a greater evil. The selfish merchant or dealer in any commodity naturally thinks it a greater evil that he should lose the profits of a good bargain than that he should fib a little to his customer. The ardent politician is sure that the triumph of the opposing party with the loss of all the spoils of office, would be a vastly greater evil than unlimited lying at the hustings and cheating at the ballot box. The fathers of the church are said to box. The fathers of the church are said to have commended lying "for the glory of God;" while modern clergymen sometimes think it is safer to preach as truth what they really believe to be fable, and modern editors often not only "modify" and "adulterate" the truth, but actually change it into a lie—all, no doubt, to avert what they think would be a greater avil

would be a greater evil. The inevitable result of all this good-intentioned lying is the widespread callosity of conscience, both public and private, and the almost total destruction of mutual confidence—which is the indispensible basis of good society—alike in the commercial, the political, the religious and the social departments of life. Instead we have the general prevalence of distrust and suspicion, whereby our whole social structure is honeycombed and ready to fall into disintegration. but for the noble exceptions that still remain in all ranks, of persons whose "Sunday-school morality" or sturdy truthfulness has not

been "outgrown."
The policy of prevaricating to avert greater evils is plainly not adapted to this world. If it obtains among "good spirits," as my respondent affirms, it was certainly very unwise in them to allow him or other mortals to get hold of the fact, and equally unwise in the latter to proclaim it on earth. To practice it with any safety must require a knowledge of consequences almost if not quite equal to omniscience, in order to be sure that a greater evil is averted. But to an unsophisticated mind, it seems as im-possible for a wise and good being to tell an untruth as for the sun to emit darkness.

LYING TO CHILDREN.

My respondent seems to think that the alleged practice of falsehood on the part of good spirits, finds full justification in the fact that 'many parents falsify to their children about the origin of life. They say of a new-born babe, "The doctor broughtit." "We have here," he says, "the spirit-law of adaptation brought to our very doors. Lie

is piled upon lie; prevarication is added to prevarication," etc.

A very lame justification, for which I think no sensible spirit will thank him. I had supposed that all judicious parents pursued a far wiser course than that. Juvenile inquisitiveness may be postponed or properly satisfied without the utterance of any untruth. The old-fashioned statement that

"God sent it" involves no falsehood, leaving to after years the explanation of who or what and where God is. Reserving a part of the truth until it can be properly apprehended is not lying. True, now and then some incipient Galileo or Sir Isaac, who has been told that "God lives up in the sky," been told that "God lives up in the sky," may be found (as one was recently) intently studying the starry vault when he ought to be asleep, and struggling with the mighty problem of "how God got him down here!" But a youngster old enough to start such a problem as that, is old enough to profitably receive a truthful primary lesson in embryology. The "educated sense of shame" which would withhold it is as culpable as it is nowise.—for it is born of conscious init is unwise—for it is born of conscious impurity. If such lesson is properly imparted by an intelligent and judicious parent, no harm can ensue, and no "shock" be experienced. The most disastrous "shock" which any child is likely to receive in connection with these matters is that caused by finding out, as it sooner or later will, that its trusted parents or guardians, instead of teaching any portion of truth on this important subject, "have piled lie upon lie, prevarication upon prevarication." This discovery is liable to produce a shock to the child's motor denature that will impair, if not utterly denature its confidence in these who should be stroy its confidence, in those who should be its trusted advisers in youth, and may lead to the wreck of its own character for veracity for all future life. I cannot think that wise and good spirits act on any such "law of adaptation."

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 prope suggestions pertinent to those who imagine evil to be absolute or predominant in the universe, and hence are torm, size 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 pas-

"A spirit that is evil in earthly life enters the spiritual life an imbecile, for the reason that there is no active stimilus 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 spirit of a entit but 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., etc.

It is noticeable that this spirit (?) makes no discrimination between the spirit life or Spirit-world (that is, the mere condition of life disrobed 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 sup posed to inhere. Without these discriminafions 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 part ly 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 spirit-ual body." says the discourse first quoted. Mr. Newton here refers to a lecture by Mrs. Richmond, purporting to be by the spirit of Judge Edmonds, delivered in New York in 1875.—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.

When spirits thus disagree, we may properly resort to some method of "determining probabilities." Mr. C. says he takes the "comparative method," whatever that may be, and it leads him to the conclusion that the spirits (when they disagree with him, of course) are wisely lying for our benefit! To me it seems more rational to appeal to the facts of observation and experience, amply corroborated as they are by human history, even though they "be thread bare;" and these show, in numerous instances of demoniacal manifestation, that evil spirits are not by any means all 'imbecile"
—"impotent, baffled, despairing," and void of anger-but are sometimes powerful, malignant, vindictive and wrathful, though oftener simply mischievous and selfishly

subtle. WHY SPIRITS THUS DIFFER,

about seemingly simple questions of fact, may be difficult to determine in some cases. But it has happened more than once within my observation, that spirits of limited inmy observation, that spirits of limited in-formation and experience, after having chisels and copper tools have been found in

made positive assertions about matters in the Spirit-world, have returned to confess that larger investigation and fuller knowledge have convinced them that they were mistaken. Others again have explained that their mediums have at times been influenced by the psychological power of positive minds in the body, and thus been made to utter ideas as from spirits which the latto utter ideas as from spirits which the latter did not inspire, and could not endorse. That either of these explanations will apply in the case in hand. I have no means of knowing, but either appears more credible than some of the statements put forth in the name of Adin Augustus Ballou. This amiable youthful spirit had but a limited experience in the earthly life, and that he has since become qualified to correct the teachings of the great majority of com-municating spirits, we have no evidence. If he is really responsible for all the utteran-ces of the discourse referred to, I must think he is more an amiable theorizer than a thorough student of facts as they exist— in other words, that he sees things as he would have them, rather than as they are.

Mr. Newton concludes his masterly piece of work in the following words which we know our readers will join us in heartily and earnestly commending:

Had the extravagant hypotheses ... been merely theoretical and without practical bearing, I should have felt that I had no time to spare in confuting them. But experience has shown that no theory is too bizarre to obtain a following, more or less numerous, if persistently set forth by a vigorous and positive advocate. And when a hypothesis thus championed, boldly essays to justify fraud, deception and wholesale falsifying, claiming these to be the almost universal practice of good and wise spirits and offers itself as the only true rationale piritualism, it seems to be time for truth-loving Spiritualists to speak out in no

nucertain terms.
Mr. Editor, I hope the day is not far distant when Spiritualists in general will give less of valuable time and mental force to startling and questionable theories, and more to the practical application of acknowledged truths to human improvement. A burdened, groaning humanity waits for the deliverance which spiritual truth, practicalapplied, will bring. The crisis of centurles is upon us. A new era—the era of spiritual enlightenment, of utility, of brother-hood—is struggling into birth. Shall we not cease soaring in the clouds, and earnestly devote our energies to helping it for-

PROF. DENTON'S LECTURE.

(From the Hartford (Ct.) Post.)

Prof. Denton, the geologist, opened the second course of his scientific lectures at Allyn Hall, Monday evening, his subject being "The Infancy of the Human Race, or Man in the Stone Age." The hall was comfortably filled, and the closest attention of the audience was held throughout. The discourse ran as follows:

If, as some think, the first men were the noblest specimens of humanity, as being nearest to Him who came perfect from the hand of the divine artist, and man has been constantly departing from that superb original, we ought to find evidence of this as we discover the lost records of the human race. Back of this rusty iron age we should find a better of brass, and back of that one of silver, and beyond one of gold. We should find the libraries of the superb people who lived in that time. The older the objects discovered, the more beautiful and perfect they should be. As every geologist and archeologist knows, the very contrary of all this is what we discover.

THE IRON AGE.

Go back 60 years and there is neither rail-road nor locomotive. Less than 200 years ago there was not a newspaper in America, nor a printed one in the world 500 years ago, nor a printed book. Julius Cæsar, in his day the foremost man of the world, never carried a watch, never looked through a telescope, nor could be send a message by telegraph. Solomon, the wise man, did not know that the world was round. Yet in his day men knew the use of iron, and formed it into spears and hatchets. We have no trace of iron in Egypt before the year 2,000, B. C., and the Egyptians were at that time the most civilized people on the face of the earth. About 1,000 years ago the most civilized human beings begun to form their implements of iron; and the period since constitutes the Age of Iron:

THE AGE OF BRONZE.

But before this time the great Pyramids were built, sepulchres were hewn out of solid limestone, temples were reared, as were also elegant residences, which were supplied with furniture showing the work of skilled artisans and good tools. Of what, then, were their tools made before iron was known? It was bronzel formed of nine parts of copper and one of tin. Old Egyptian paintings represent workmen cutting blocks of granite with yellow tools, which

ancient Egyptian mines, which must have been used when iron and steel were unknown. At several stations occupied by the Swiss lake-dwellers thousands of bronze articles have been dredged up from the bed of the lake where there was a complete absence of stone and iron, showing that they lived in an age when bronze was exclusive. lived in an age when bronze was exclusively employed for arms and implements.

THE STONE AGE.

But there was a time when even bronze was unknown, and stone, wood, and bone were the materials of which weapons of were the materials of which weapons of the most civilized people were formed. This has been called the stone age, and in all countries where man had emerged from barbarism at an early historical period, it can be proved that they had passed through this stone age, on their journey to a metal-lic age. In Great Britain, France, Germany, Italy, Russia, Spain, Egypt, India, China and Japan have been found within the past twenty-five years hundreds of thousands of twenty-five years hundreds of thousands of arrows, chisels, knives and other implements of stone, which represent in these countries an ancient period in human history, long before man had formed the first letter to record the steps of his progress, a period known as the Age of Stone.

STILL FURTHER BACK.

Discoveries in relation to the stone age in Switzerland show that men drove piles into the lakes with stones, having by the use of fire felled the trees in the forests and cut them into the requisite lengths. Splitting other trees in two, they placed the flat side upon the tops of these piles and on them built huts of wattled sticks in bee hive shape, plastered with mud. They were not savages—they raised wheat and oats and barley and millet, they fashioned rude pot-tery from clay with their hands; they kept sheep and goats and horses and cows, and of their stone implements are polished, and others are very finely chipped by men who must have acquired their skill by constant

There was an age, however, older than this, which is represented by the rude implements found in caves and river gravels, accompanied by the remains of wild animals. It was an age as cald that houlders mals. It was an age so cold that boulders floated down the rivers of Northern France, when caves were the homes of the people, who were rude hunters, and agriculture was unknown. This period was called the paleolithic age, or the old stone age, while that in which polished instruments were used has been called the neolithic or new stone

PRIMITIVE MAN.

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 6,000 years seems but as yesterday. Man has evidently been upon this planet for hundreds of milleniums: the facts that indicate this are crowd-

ing upon us from every quarter. In caves in the north of England which have been explored implements have been discovered with the remains of animals that could only have lived in a country much warmer than Great Britain is to-day. What man then was like geology can tell us little; but his weapons were rough flint spears and knives; he had no domestic animal; he was probably naked, of great strength, and roamed over the country in a wild state. When England and France were united, when land stretched away up north and west, land that is now occupied by the Atlantic, then came that terrible time, the icy age. Drawn by reindeer, man went bounding over the fields of snow and ice; he feeds upon the elk, horse and bear. So sweep the long centuries. Back of all these ages the lecturer believed that man existed in a yet lower form, being only a trifle superior to the gorilla.

PROF. DENTON'S THEORY,

What a chapter! From the naked savage that fought with the cave bear and killed wild horses for food, men advanced to the cave-dwellers of England and France. From this step by step in the neolitic age, to the lake-dwellers of Switzerland, and so on till the iron age was ushered in and man learn-

ed to keep the world's diary.

What are the lessons to be drawn from these facts? First, that man is not a fallen being, but is a risen being. Instead of having fallen from the greatest height of glory to the lowest pit of wretchedness, we have risen from brutality, through savagery to manhood. If the facts I have related, said the speaker, are true, if man has been advancing for two of thousands. If years advancing for tens of thousands of years, growing into science, art, religion and man-hood, then Gou never looked down upon man in his ruined condition, and never made a compact with the Second Person of the Trinity to come down and die in man's stead. In speaking of the fall of man Prof. Denton said that he never fell an

At the close of the lecture, several views were shown on the canvas on the stage, illustrating the animals that are supposed to have existed during the various ages described by the lecturer.

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 bracing up of my own faith, as all the conditions were favorable for this purpose. The family was one in which I had held circles regularly for some time until all had become much interested, indeed, nearly all of them were more or less mediumistic. This was especially the case with the mother of the girl, who was an excellent tipping medium; and with the family all around a table, we had some quite powerful physical demonstrations.

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. On one occasion of this kind a very striking test was received by me, which I will now proceed to impart to the reader.

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 Bnecticut. At that time, the one who now seemed to be so active in my behalf from her home in the Spirit-world, was the loving and faithful companion of my earth-life. She was a person of a decidedly intuitive stamp of mind, and of great refinement and depth of feeling. Not often however, would there be such an overflow of this feeling as on the occasion now to be noticed.

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. We were sitting side by side, gazing with rapt attention at this two-fold presentation of Nature's loveliest smiles, he brightness of the earth and skies seeming to meet and mingle in one entrancing and indescribable glow of glory. It was indeed, a magnificent, soul-melting scene, so much so that my tender hearted companion suddenly gave way to a perfect gush of tears and sobs. This result was, as she afterwards told me, solely in consequence of the wonderful display of beauty and grandeur arcund us.

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 wifethe girl medium being alone with me in my study. But my spirit still hungered for more, and that of a character which would fully satisfy me of the personal identity and nearness of the dear one. I therefore appealed to her in the most earnest manner that she would try thus to satisfy me. To

this it was written. "Yes, I will try,"
I then bethought 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?" "Yes." Well, then, please write me what it was of special interest that you did at that time. The hand of the young girl moved and wrote, "I cried" I was satisthat it really was the companion of **m** earthly life who thus gave back to me this singular and touching occurrence of the past. For surely such a result would be the last one to be imagined by the medium, after my glowing description of the scene in her presence, even if she had been capable of anything like trickery in the matter. But the considerations also where wholly against any such supposition of fraud. The girl had been brought up in a religious family until she was now about eleven or twelve years of age. I was their minister, and must have shown by my whole bearing that this was a sacred thing in my estimation, and not to be trifled with in any degree. Besides, the girl herself was evidently greatly impressed and moved by the result

On another occasion, having a good rap ping 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. This he did for the space of about half an hour, manifesting all the while a most absorbing interest in what he was doing, although, to myself and the medium, nothing but the regularly recurring signals, with their well understood significations of "yes." "doubtful," etc.. could be received. At the end of this time, my friend, who previously had paid but little attention to the subject, declared that so successful had been his experiments—the replies having been correct in almost every particular—that he was already satisfied of the truth of the leading claim advanced.

A MINISTERIAL MANIFESTO.

But decidedly the most important event of my experience whilst at M— was the

Having, with some good degree of thoroughness, gone through with my investigation of the new Spiritualiam, and come to a decided conviction that its leading claim was founded on the truth; I feit that I had a duty to perform in the matter towards others who had, as yet, paid but little or no attention to the subject, and who, from my relations to them, might be especially open to my testimony. Especially did I feel a call of this kind in behalf of the ministers of my own denomination. A large proportion of these I knew personally, and I was confident that they knew me well enough to be satisfied of my integrity 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

I therefore determined, under strong spir it 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. And this I accomplished accordingly -the pamphlet being of about thirty pages and marked, "not published, but printed for gratuitous distribution." About six hundred copies were printed and all of them sent, free, mostly to persons of the classes

Fersonal Experience from notes taken whilst investigating the new phenomena of Spirit thought and action; addressed to friends by a minister of the Gospel." I will quote a few passages that its general tone, and purpose, may be the better understood. From the introductory note I take the following;

MRS. HOLLIS BILLING.

"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 fre-

quent and familiar intercourse with those

in the body. It will be readily conceded, I think, that if there is any truth in this claim,

it assumes at once a highly religious char-

pecial sphere of those whose vocation it is

to study and impart religious truths and

spiritual influence. And hence my anxiety

to bring a subject which has so deeply in-

terested me during an investigation extend-

ing through nearly a year, before my breth-

ren of the Christian ministry. . . The result is now before my friends, and it remains to

be seen how it will be received. I am fully conscious, however, that the claim set up

will be utterly denied and scoffed at by some, and I can easily imagine the smile of

derision, or perhaps the frown of contempt that will rest upon the brow of many a

friend and ministerial brother of mine,

when the subject is brought gravely forward, for defense by one who, for the last

ten years, has been accustomed to stand up

as a teacher of religious truth. I only ask and hope that such will have the fair-

ness and patience to hear me through be-

fore they pass a sweeping denunciation

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 is the thought of this class, which more than

all else has encouraged me to go on with

my attempt, feeling that with such, at least

also brother ministers, who, like myself, have looked into this subject with some

good degree of thoroughness, until they have discovered beneath much mistake,

much error and extravagance, mingled per

haps with some deception, the gleams of a

most beautiful and precious truth. These friends will not, I think, regret that another

bas undertaken what, from various causes they have not felt called upon to do."

The main body of the pamphiet is taken

up with my observations first of the differ-

ent kinds of physical phenomena then

knewn to investigators; and second, of the

mental, which last was then, and ever has

been, with me, the most interesting and im-

portant phase of the manifestations. I will

"It will be seen that there are but two

important steps in this investigation. The

first question to be decided is, do the mate-

rial 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. And

perhaps it might do to assign the whole

matter over to electricity, magnetism, mes

merism, or to some other power almost, if

not equally mysterious with the asserted

agency of invisible spirits, were it not for

one insurmountable difficulty. I allude to the unquestionable fact that the singular

phenomena in question are not meaningless

in their action; on the contrary, they con-

vey, in the most clear and decisive manner.

the manifestations of mind. The electric

telegraph, with all its wondrous powers,

cannot convey one line even of connected

thought without an intelligent mind to

guide. Nor is it possible for electricity in

any form, or any other element, however

subtle, to do the same thing without a sim-

ilar help. This must be admitted by all.

do come through these phenomens, some of

them, at least, of far more striking import

than any that come through the agency of

the electric telegraph. Now, whence come these messages? This is the other and the

decisive question. For, if it be satisfactorily

proved that they do not come from the minds

of those visibly present, then they must

come from the minds of invisible ones, and

this is the sum and substance of the claim

I quote once more from my pamphlet and

this shall be from the concluding part, in

the writing of which there seemed to be a

"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 his-

tory, it will have its brief day and then die

out, leaving but an ill-sounding name be-

hind. But if, on the contrary, it shall prove

to be of God—as I firmly believe it is—if it

shall prove to be a genuine development in

the world's religious education, then, all

the shafts of ridicule, and all those more

serious efforts at opposition, that the per-

verted ingenuity of man may employ, can

not stop its progress. The press may con-

tinue to pander to the grossly material ten-

dencies of the people, and follow up never

so closely with its voiley of jokes and small

wit: and the self-constituted wise ones of

the earth may stand aloof, and call the whole

matter trivial and utterly unworthy the stoop of their dignity, yet stubborn facts

will remain stubborn facts; they can neither

be scouted nor winked out of sight; they

must be openly met and honestly disposed

of. Until this be done let not the wise glory

"The time has been, and may be again,

when it shall be said. God bath 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 de-

spised bath God chosen, yea, and, the things

which are not, to bring to naught the things

that are." It may indeed be beneath the

haughty self-sufficiency of certain oracles

of wisdom to condescend to look seriously

into such simple and absurd affairs; but r

will still remain true that the way of wis-

dom is along the path of humility; and as

in regard to God's spiritual kingdom, so of

the kingdom of this truth, that whoseever

would enter therein must become as a little

child. It is very easy to follow the truth

when some great and popular thing is re-

quired, but when the course lies through

some despised Nazarine Quntry, it is not

so easy, and many stumble thereat, and fol-

"Let the following be said in all humility

indeed, yet with the firm assurance which

low the truth no longer

too much in their wisdom.

special power of inspiration upon me.

But it so happens that connected messages

give one brief extract in this connection:

There is still another class, many of these

my efforts will not be wholly in vain.

"Others there are, and not a few. I think

against my present position.

acter; and hence, it comes within the es-

Communication from England.

To the Editor of the Religio Philosophical Journal: Great mediums, like great anthors, should belong to the world; but unlike the works 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. America has—for a brief pe fod, alas!-lent us one of her greatest mediums, Mrs. Hollis-Billing, who for the last few months, having emerged from the retirement of the domestic circle, has in a quiet, unobtrusive way, been given London Spiritists the benefit of her unique, and in its way, unrivaled mediumship.

Mis. Billing visited this country some years ago, and was warmly welcomed upon her return by many old friends who had previously learned to appreciate her. I was not of that fortunate number, having only a few months ago had the pleasure of mak ing an acquaintance, which I may truly say, will henceforth be one of the treasured recollections of my life, not only from the fascination of communion with her incomparable spirit controls, James Nolan, and Ski, but from her own sweet gifts of heart and mind, which impart to her a fascination all herown: those womanly qualities which all of our sex know how to appreciate, and of which we may know the fortunate pos-

sessors, by observing the way in which they are sought and loved by women.

I cannot give Americans any new information concerning Mrs. Billing's mediumship. Those who know her have also, no doubt, frequently enjoyed conversations with Ski and James Nolan, and received hundreds of Ski's wonderful tests, as well as tests of identity from their own disemas tests of identity from their own disembodied friends. Many in America have witnessed powers of mediumship she has not exhibited here. Materializations being necessarily very exhausting, Mrs. Billing has not telt herself in condition for them in this climate, which is not so conducive to mediumship as that of America, nor so recuperative of exhausted energies. Feeling that the hearts of friends over the water, will sympathize in all I would say concern ing those they can have known only to love, I will as briefly as may be, give my impres sions concerning Mrs. Billing's controls, "Ski' alone would be quite sufficient to make any medium celebrated; he has proved in this country, he is "a host within himself, and has exhibited to the fullest extent his extraordinary powers, winning golden opinions on all sides, and making numerous friends. His sagacity is as great as it probably was when he was "Sachem" of his tribe. with the powers of a spirit superadded. He never loses scent of a trail, and displays such extraordinary ability in following up his game, making his appearance in such unexpected places, that one is almost constrained to believe him ubiquitous. Nothing is apparently concealed from his penetrating vision, and he reveals the most secret things of the life. But a delicate reticence also marks the disclosures of the sagaci us and discriminating Ski; he knows perfectly well how far he dare go; what mental corns to avoid; what old wounds require tender handling, or perhaps leaving alone altogether; even does he perceive the affectionately fondied delusions which will ly waits until the time is ripe for the truth to come, for false persuasions, like some diseases, will not always bear summary treatment. Ski is gentle, too, tender and refined as a woman; sympathetic, merciful and compassionate; active in deeds of be-nevolence, and with all his wisdom is, at times, as simple and innocent in manner as a child. But, because the office he fills does not admit of it. Ski never displays the full greatness of his spirit; he is far more than appears on the surface. He possesses that greatness which easily descends into the seemingly trivial things of life-content to be, to all appearance, the least and last, if thereby a use may be fulfilled, and the larger number benefited. Although gifted with the wisdom of an ancient spirit, he possesses that easy versatility which accommodates itself to any circumstances, and notwith-standing that, he is qualified to fill a far superior position as teacher of men; his sole object apparently is to perfectly discharge, in his character of an Indian chief, the more humble office he has assumed. It would be merely a recapitulation of what is well known to all of Ski's appreciative friends. to speak of his honor, integrity and trust worthiness; and there must be many in America, as well as here, who admitted to an intimate acquaintance with Ski, have pierced through all the quaint externals of the Indian role he plays, and have recognized the many eminent and beautiful character istics of the advanced spirit. But all those who have truly and intimately known Mrs

and would not be easily taken in by counter The frequent visitors at Mrs. Billing's circles in America, must be well acquainted with the melodious voice of "James Nolan," but seldom-heard in London, for he confines himself in this country solely to teachings in esoteric spiritism, rarely sought by the

Billing's Ski, know the ring of the true metal

ordinary visitor. There is a wonderful expression of character in the human voice; from the voice of an unseen person we may gather their predominating traits of nature and disposi tion; even obtain a correct impression of the physiognomy. When the refined, metifluous tones of James Nolan's voice first fell upon my ear, a force of ideal, poetic beauty, seemed photographed by the sounds. as by light, upon my mind: an impression fully borne out subsequently by clairvoyant vision, and Ski's description. Whatever may have been the appearance of James Nolan in his last earthly life, his soul or spirit body is now invested with all the beauty it gained for itself through necessary experiences on the physical plane. And richly is this appearance borne out by the lorty tone of his enunciations, the wisdom and beauty of his teachings. The speaking of James Nolan through Mrs. Billing's mediumship, closely approaches to the promis ed lectures in the materialized voice, and although external darkness surrounds the auditors and medium, the wonderful voice pouring forth its stores of learning, often reaching the highest flights of poetical diction, makes one forget all but the rapture of listening.

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, primarially perfect, in the elevation and piritualization of the lower physical conditions. Those who have had the privilege of being taught by James Nolan will understand what I mean. God grant the time msy goon come when the band of spirit teachers of whom James Nolan is the mouthpiece, may see fit to publish to the um, sulphur, fluorine chlorine sodium, iron, world these hidden things of eternal wis-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.

may judge of mediums by the spirits lest through them, the characterames Nolan and Ski would indicate on the part of their medium, the possession of excellent mental abilities. Through the revelations of her rare mediumship the possibilities concealed within her, may be surmised.

Taking a natural pride in her guide's noble worth, his intellectual ability and elo-quence, Mrs. Billing delights in forming circles in which these gifts may be displayed to the greatest advantage, and receive that admiring appreciation they deserve. Chnscious during the time of his speaking, and attentive, she is herself one of the greatest admirers; and the high priestess of the temple of wisdom in which he teaches, she also listens, and learns. Truly her mediumship is of a most enviable kind, and from its power of intellectual teaching, combined with the tangibility of materializations,

stands unexcelled.

May propitious fate ordain a third visit to our shores of one of America's rarest and most noted mediums, and the warmest wel-

come will be given.
CATHERINE WOODFORD.
90 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, and if this was demonstrated to be a rational and philosophical truth, then non-belief in a future life was irrational.

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. Like life, death is being thrust upon all. Death is the dissolution of a partnership temporary in its character between life and physical organism. This partnership must be dissolved; willing or unwilling we must all die. Our death becomes an event, the results of which we can no more evade or escape than those of life, and its subsequent contingencies. The question is, Are there any results to the dead?

In the language of the patriarch of old, uttered in a time of mental distress, "If a man die, shall be live again?" or, as Shakspeare 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. 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. He takes the position that as you put out the fire and break up the mechanism of the engine you thus disperse the mechanical organism which produced force and motion and there is an end of these. So it is with man. Destroy the body, the machine falls to pieces and the human being is ended.

This, he said, is a specious argument, yet it requires but very slight reflection to de-tect 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 concern-

That conclusion is, when the animal or ganism in man dissolves, therefore mind is destroyed. When using such terms the naturalist 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. In the one case we know that they are the result of mechanical power, and that the machine which produced these results as qualities of its action was itself produced by mind or spirit, whichever you please to call the thinking principle in man. The continuity of life after the dissolution of organism is apparent from the fact that throughout nature life is always the cause and never the result of physical organism.

Search in the vegetable world and you will find in every case that vegetable organism 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. Life is essential to growth, hence life is the cause of material organization, and not the sequence. Hence, also, the analogy of the mechanical apparatus fails as an argument

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 fined through and by which it was produced and developed, as it would be to account for the exist ence of a full grown and ripe field of corn without the previous deposit of vegetable life in the field where the corn grew. The rose with its sweet and delicate perfume could not have grown and developed except from the blossom and bud. The stem upon which these grew and the seed out of which they sprouted sprang from the secret principle of life which was the vitalizing power that gave form, vigor, force and fragrance to the whole plant.

None of these outward material and 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 ot 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 still smaller particles of phosphorus, calci-

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 mar-velous composition of atoms was welded into individuality and character, with all its hones and plans, its sins and its virtues, its trials and conflicts, its loves and its hates: its soul-turnults of passion and greed and lust of pride of power and of pelf; its more noble and gentle impulses with all the higher flights of famey and of chastened 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 inward 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 king-dom 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 revolution, which is soon overthrown, leaving conscience the monarch 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 tahernacle, in which the ego resides, we are, and therefore we are im-

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 scances 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 flutation.

Recently a tendency has been evinced here and there in London and the provinces to return to some extent to cabinet scances, and with corresponding evil results, for complaints are again flowing in to us in a 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 ex-

perience 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 obloguy by himself and his friends, by the use at the beginning of the scance of bonds from which he cannot free himself by normal means. For scientific purposes, and in the presence only of Spiritualists who un-derstand the subject, there is no harm in cabinet scances, 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 optainable through the same medi-

At least five out of every six of the public troubles to Spiritualism in America bave been due to cabinet scances; 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 Sviritualist.

A Theory About a Spiritual Body.-I have always thought that there was something yet unexplainable about the nervous organizations, 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 have the precise form 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 eytem, and filmy 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 A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have 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 mystelsm? 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! Whoso recognizes the unfathomable, all pervading domain of mystery, which is everywhere under our feet and around our hands; to 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 snifting charity, wilt protrusively proffer thy hand lamp, and shrick, as one injured, when he kicks his foot through it. Wert thou not born? Wilt thou not dief 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 prosalc, but that thou thyself art hitherto a sand-blind pedant,—Carlyle.

Ciristian Evanson, in his Disconance of the Four Gospels, remarks: "I was many years ago assured by an intimate friend, and intelligent. worthy man, who had traded largely both in the northern parts of Africa and in many different countries of Europe, that he was hever once deceived in confiding in the honor and integrity of a Mohammedan; but that through the perfidy and dishonesty of some of those he dealt with, he had been defrauded and injured in every nation of professed Christians."

Spiritualism throws 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.

MENTAL QUESTIONING.

one which I will now proceed to give.

whatever they might think of my liability to being misled.

very novel and strange claim.

named above. This pamphlet was entitled "Incidents

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.

Woman and the Mousehold.

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

The largest dairy fair ever held in this country, has just closed in New York city. One pyramid of cheese, alone towered over twenty feet into the air, and weighed 25.-000 pounds. Speeches were made by prominent men who are interested in agricul-ture; speeches bristling with statistics, and full of prophecies of the grand future of the

farming interests of this country.

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? Even in large creameries, with every convenience at hand, it is women who do the chief work, and keep every thing immaculately clean and orderly. However much poesy there is in the early morning milking of the lowing kine, in merry maidens, balancing their brimming pails of foamy and fragrant sweetness, in the cool, sweet dairy, or shaping golden globes of delicious butter; under it all lies good, hard, honest work, remorseless and unwearied. Mrs. Robert Dale Ower, herself a notably practical woman, used to say, that the care bestowed on every article indoors, was more than equal to the labor of its production. That is, the labor of manufacturing a carpet was less than the making, cleaning and sweep-ing it until it was worn out. A little reflection will show that she was right. And all this work devolves upon woman's muscles.

It is computed that in dairies, seven-tenths of the toil is done by them; in many cases, the proportion is much greater. And yet, those of this army of tollers, working from early morning until into the night, who are married, are supposed to be "supported" by their husbands. At the woman's death, the man takes every thing; it is already his. At his decease, the wife and mother has her thirds; the minor children have a guardian appointed, and the home secured by the joint industry of both, is broken up, and the property divided, if there are elder children clamoring for their share, or if the execu-

tors so decide.
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. For the isolated farmer's wife, independent and delightful in many ways, is too often to the housewife a weary round, where work is never done. The fact that this class contributes more to insane asylums than any other, furnishes the most terrible proof of great wrong somewhere. Overwork, the absence of genial society, the unslaked thirst for Leauty, refinement, social exhileration, recreation, and for fresh magnetism of every kind, contributes greatly to make the mistress of the country household lose ambition, hope and aspiration. That country life which should be the most natural and inspiring, becomes a pall which presses the soul out of the body, and quenches the radiance of generous emo-tions, in those who are heritors of all that could, properly cherished, make existence a

priceless blessing.

In most cases, there are too many kinds of work done under one roof. I believe a radical change in this respect must surely Neighborhood laundries might, economically managed, take out of the house a weekly nuisance. A neighborhood bakery, too, might furnish the bread. Take these two onerous burdens off the housekeeper, and you materially lighten her burden. Simplicity of diet also is coming. Instead of greasy pies and sodden puddings, would it not be better to use untricious cereals, to be eaten with cream? I know of families where "mother" is a drudge, dragging herself about with the pathetic look in her eyes of a dumb animal, who is expected to have pie and cake on the table six days, at least, out of seven.

In these cases, there is no intention of cruelty; it is simply habit. Men are not our natural enemies, they are our other selves. But not even "other selves" can be trusted to the traditions of the past, and the habit of sole power; that begets unconscious tyranny on the one hand, and passive acquiescence in wrong on the other. Both are equally destructive of the highest development of the race, and men and women have the same interest in beginning a new era. GENERAL NOTES.

Miss Dodd gave a course of lessons on cooking at Albany, out of which has grown a permanent cooking school. The December number of Harper's Magazine has an interesting article on the New York cooking school, presided over by Juliet Corson, which is well illustrated by Miss Fenny Curtis

is well illustrated by Miss Fanny Curtis. 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. Among them are Addie Ledyard, Jessie Curtis and Mary Hallock Foote. They show marked delicacy, grace, imagination and purity of design. Mrs. Foote is beginning to write short stories, and her pen and pencil are alike dainty in their touches. She is a cousin of our old

friend, Dr. Robert Hallock, of New York. Several cases have lately occurred in which women have successfully navigated vessels. The ship Templar's first officer was prostrated by sickness; the second was insubordinate, and the third was not a navigator. Miss Armstrong, the daughter of Capt. Armstrong, had been very sick and was not able to leave the cabin when this complication arose. Accordingly, the second mate took observations with his sextent, each noon, and then hastened below where the young lady, still an invalid, worked up the latitude and longitude. In this way the Templar doubled Cape Horn, and in due time safely reached San Francisco, meeting a little better fate than it would have done had this persevering girl been reared to be one of those clinging vines who can never take any responsibility.

President Angell, of the Michigan University, which counts among its students one hundred and thirty-four young women, says of co-education, "After our nine years experience we have become so accustomed to see women take up any kind of university work, carry it on successfully, graduate in good health, cause no embarrassment in the administration of the institution, and awaken no especial solicitude in the minds of their friends or teachers, that many of the theoretical discussions of co education, by those who have had no opportunity to examine it carefully, read strangely to us here. It is a cause for sincere congratulation that both in this country and Europe the opportunities for women to obtain as extended an education as men, are rapidly

multiplying." That a thousand women in Boston should vote on the school question, is a matter of surprise and congratulation: It shows how

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. The polls were orderly places and not the slightest inconvenience or annoyance was encountered. In fact, it was vastly more agreeable work than threading an impatient crowd in seeking entrance to a theatre on a "Pinafore" matinee; yet the propriety of the latter has never been questioned. It was also a memorable demonstration on account of the character and intelligence of the women who voted. It is safe to say that it has made a great impression upon the conservative public. In London, the presence women upon school boards wax so popular, that in November the former number, five, was at the annual election increased to nine.

Book Notices.

ROWLANDSON THE CARICATURIST, a selection from his works; with Anecdotal Descriptions of his Famous Caricatures and a Sketch of tions of his Famous Caricatures and a Sketch of his Life, Times, and Contemporaries. With four hundred illustrations by Joseph Grego, author of "James Gillray, the caricaturist; his life, works, and times." Two vole demy 4to, hand-somely bound in half-morocco. J. W. Bouton, Publisher, 706 Broadway, New York. Price: half morocco, gitt top, \$20,00; full tree calf, extra gilt edges, \$33.00; full clive morocco, extra, \$40.00.

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, congenially engaged in hiding away from his victims, excepting on occasions when, in the exercise of his socially predative vocation, he is stealing forth, under cover of darkness, from his fastness (pictured as an attic), to collect the materials for contemptuous libels, in distorted but graphic forms, upon all that is good and great or held in respect

by the reputable section of the community. On the other side it may be argued that the ability to transfix "folly as it flies" is a special gift, the employment of which is legitimate, and often commendable even from a moral standard; since it is proved that vices and abuses which the thunders of the church have been powerless to reach, while the artillery of censors has played wide of the mark, have been winged by the more subtle shafts of satire, and have precipitately recoiled before the keen-pointed quips of ridicule, endorsed by the sense of the public aroused for the nonce, against which the defense of callousness to criticism, ordinarily relied upon as an impregnable breastwork, has been relinquished as worthless.

Satire has successfully pilloried transgressors for all time.

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; it condenses the lively impressions of passing events. whether of society or of the State, and, to follow the expressive simile of "flies in amber," hands them down, with the chief performers, "who have made history," embalmed in perfect lucidity by a permanent process, in the freshness of the hour of action, for the contemplation of generations to follow.

The name of Thomas Rowlandson, the caricaturist is probably that best known in the annals of old-fashioned pictorial satire. More than a century has elapsed since the mirth-loving public began to appreciate his skill and humor, but his fame, which has survived that of consecutive generations of professional workers, has increased rather than diminished, and has been confirmed by

the verdict of posterity. Yet comparatively scant information has been hitherto accessible as to the individ ual; the extent, cleverness, and versatility of his powers are but partially familiar, except to a limited circle of his admirers, the the special few who are able to indulge the somewhat costly hobby of collecting his productions.

The inadequate reputation of having furnished quaint illustrations to "The Three Tours of Doctor Syntax," and of having de-signed fantastic devices to "The Dance of Death," is the limited notoriety that is popularly accorded to a most felicitous and prolific artist, who deserves special distinction in very various branches of his chosen vocation.

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; under the encouragement of this assurance, the present volumes—the preparation of which, owing to the scarcity of the materials and the difficulty of tracing them, demanded both patience and persev erance in no ordinary degree--are offered the public after many years' gleaning in for-gotten corners, out-of-the-way directions,

Rowlandson existed in an age that was at once realistic and fantastical, which he has fittingly illustrated; he noted fashions, caprices, and ways of life that were curious studies in his day, and which lose none of their pungency after the intervention of change, or when looked back upon through the halo of time, progress, and improve-ments of various descriptions.

Amid much mirth, fun, frivolity, fiddling, and flirtation, we recognize a due propor-tion of earnest effort, sustained sacrifice, and strong aspirations. We mark the political struggles which covered the era, the sweeping tide of faction, the efforts at repression exerted from high quarters, conflicts amidst which the voice of freedom distinctly enunciated its penetrating accents; the doom of effete prerogatives, which vainly attempted to shackle a generous, vigorous, and liberty-loving people, may be distinctly traced with a lesson not altogether worthless as regards the future; we watch, step by step, the downfall of oppres sion in a sister empire; we survey revolution surging onwards with violence in its wake, and reform progressing with more sure and temperate advances; we realize the fury of reaction, and we are afforded graphic spectacles of the excesses which subsequently degraded a virtuous protest against the abuses of ages, exertions towards regeneration which received the applause of the most thoughtful minds and the finest intelligences; the outcome of the Great French Revolution is registered, after an interval of ensanguined paroxysms, in the advent of the "Phoenix of History;" we are admitted to study the boundless ambition of Bonaparte, which grew on the food which fed that mighty captain; we see a continent at his feet, and successive kings constrained to play the part of servile tribu-taries to the all-powerful Corsican at the head of his legions; French principles are sown broadcast with fire and steel, until the face of Europe becomes barely recognizable; we watch the dogged determination with which Britain fought the traditional surprise and congratulation: It shows how for to the bitter end; and when fortune large a proportion really take interest in had exhausted the favors she capriciously,

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

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, graphically assisted by an extensive collection of his published plates, selected at considerable pains from his multitudinous works-is to reproduce the nearest practicable approach to a veritable picture of his times-of a bustling old fashioned world which has vanished, of a period sufficiently fresh and familiar as regards the outline of great events, but more distant as concerns its outward form and everyday aspect than appears consistent when we consider how few generations have intervened between the fascinating restless past of Rowlandson's era and the material progress of the days in which we live.

Magazines for January Just Received.

The Atlantic Monthly. (Houghton, Os-good & 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; Lectioneerin' on Big Injun Mounting; The New Edition of Chaucer; St. Martin's Summer; Two New French Novels; The Hunt Memorial Exhibition; Holiday Books; The Contributors' Club. This number is the beginning of a new volume with special attractions. It contains sixteen more pages than heretofore and is printed on new and larger type.

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 Importations of Races, by F. Mueller: the Imigrations of Races, by F. Muelter; Vaccination in New York, by R. Osgood Mason, M. D.; The Most Powerful Telescope in Existence, by E. Neison, F.R.A.S.; The Moral Sense in the Lower Animals, by W. L. Lindsday, F. R. S. E.; Middle-Age Spiritualism; History and Methods of Paleontological Discovery, by Prof. O. C. Marsh; Interoceanic 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. Pelton, 25 Bond St., New York.) Contents: Two Fine Steel En-graving, "The Smile," and "Sir Walter Scott and his Literary Friends at Abbotsford;" 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; Forms of Salutation; A Sermon in Store; Mademoiselle de Mersae; The Book Language in China: A Mathematician's View of the Theory of Evolution; Shuttlecock and Battledore: Literary Notices: Forngn laterary Notes: Science and Aft: Var eties. 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 Grandissimes; The Acadeans of Louisiana; Confidence; A Madonna of Fra Lippo Lippi; A Revolutionary Congressman on Herseback; 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: Culture and Progress; The World's Work; Bric-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 lifteen cents for a sample copy.

Magazines for December not before Mentioned.

Revue Spirite Journal D'etudes Psychologiques. (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.; Terre Haute; The Maiden of Twenty Eight; 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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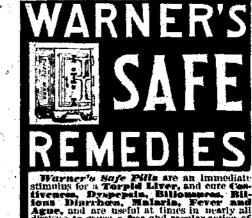
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Thomas Paine.

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. Venomous paragraphs that appeared in English papers, during or just after the American Revolution, in which Paine distinguished himself by his powerful pen, are the only authority that can be cited for most of these falsehoods, which have long since been exploded, and are now repeated only by religious zealots who know nothing in regard to the philanthropist.

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 beat 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 decen-'cy;" 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. Many of these and other slanderous statements respecting Raine, admit of the completest refutation, while there is no proof whatever of the truth of any of them.

We know that Paine was a man of not only a clear head but of a generous heart. Howas 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. In France his whole course was heroic and highly honorable. He voted against the death, but in favor of the banishment of the King, and did his best to infuse moderation into the proceedings of the National Convention, and to establish in France a Republic such as he had helped to found in the New World.

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 barrel off 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 Pame's last hours agrees with Dr. Manley's own statement. He was an orthodox Christian and very auxious to induce Paine to re-

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. 36 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 remember ed 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 hoarded 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 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 headheres 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 aboyance and the emotions in due subjection during the investigation of phenomena, in order to insure results of value and prevent

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

worthless and often mischievous effects.

"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 Spirituatism simply the "survival of the old practices" of witchcraft as a matter of curiosity, and for the solemn amuse ment of credulous and vacant minds." The great change from the mythological Spiritualism of Greece and Rome, and the vulgar witcheraft 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 embued 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

Modern Spiritualism is different, because t shakes off all superstition, and makes of man's spiritual nature a science. The writer says it is a "matter of currosity 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 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 ferver. 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 charlot, and as he passes he sends upon the new and convert ed 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 france, but a few days ago, she startled 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 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

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, la., 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 accorded 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 came direction; there is no place like the secred precincts of home to cultivate intimally with spirit friends; it requires timenationce, high and holy resolve, but the end is sure of accomplishment. True it is that spirit intercourse had in this way involves greater sacrifice 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 titted for communion with those from the "Better-land." That which is got with little cost of time or money, beit 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 bysnatching an hour from business and rush. ing 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 sub scribers 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 nonpartizan 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 MS. 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 Phrenology and Health Almanao 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 la ely 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 Profs. 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 indicted 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 Harmonial Association of New York will hold its first Annual Meeting in Steck'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 harmonial themes, will also be discussed.

The annual meeting of Portsmouth (Ohlo) 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 auswered all questions asked. The conversation was very pleasant, 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 Jour-NAL entitled "To day," written by that eminent lecturer, Mrs. F. O. Hyzer, 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 analying, yet they will happen occasionally, especially if words are not plainly written.

DAN RICE, the veteran circus clewn, 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 blaze 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 \$30. The mere matter of the paitry 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 Wilwanker Excidenter 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 journalsince 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

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 prodúcts 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 ntilization 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, opposed intemperate indulgence in them on the part of those who claim to have received indubitable evidence of the truth of immortality. New York, Dec. 1879. 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

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 Golds, Coughs, Asthma and Bronchitis has been unparalleled. No household should be without "Brown's Bronchial Trackes," as by their early use most troubles of the Throat induced by cold can be overcome.

Wear Rouge Co - Dur readers wil find advertisement of this company in another column. We endorse the following which we find in the United Presbyterian of Nov. 18th: "The cd-vertisement of the Automatic Wash Boiler Co. in this issue will attract attention. We have examined the Improved Wash Boller, 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 foil less ought to be worthy of attention. Persons sending this company money for a sample will receive it promptly and be fairly dealt with."

Ir people who suffer from the dull stupidity that meets us everywhere in spring, and too often in all seasons of the year, knew how quick it could be cured by taking Ayer's Sarsaparilla to purge the bile from their systems, we should have better neighbors as well as clearer heads to deal with.

RIGHES DON'T LIE .-FIGURES DON'T LIE.—

SPARTA, Union Un, Oregon, May 30th, 1873.

BUTTER IMPROVEMENT CO, Buffalo, N Y.:

Size—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 approve the results to you as I have the marge. 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 no 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 greatly 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. EASTERBROOK.

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, Ills.
E. V. Wilson.

Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Ciairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. 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 an-swered. 21-23tf.

Mrs. D. Johnston, Artist, 165 Farwell Ave. Milwaukee, Wis. Water Color Portraits aspecialty

J. B. CRUVER, of Warner, Minn., savs: "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

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

SLY Doctors.—It is a fact that many of the "regular" doctors who will not recommend Warners 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.

THE WONDERFUL REALER AND ULAIRVOYANT Mrs. C. M. Monnison, M. D.—Thousands acknewledge Mrs. Monrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

Discoverie by Letter.—Encloselock 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 Canadas.

Circular containing testimoniuls and system. of practice, cent free on application.

Address, MRS. M. C. MORRISON, M. D. 25-20tf P. Bon 2519, Bosten

Spiritualist's and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 3 P. M., at 563 West Madison street. There will be trance speaking, tests,

Vermont State Spiritualist Association.

The Vermont State Spiritualist Association will hold The Vermont State Spiritualist Association will not a quarterly convention at Waterbury, Friday, Saturday and Sunday, Jan. 2nd, 2rd and 4th, 1889. Besides the nebal state talent, Mr. E. V. Wilson will be present and hold two seances and will also speak during the convention. Free return checks will be given by the different railroads to all those wishing to attend.

W.H. Wilker 2, Sec'y.

To the Spiritualists and Liberalists.

For nearly two years there has been a committee fully authorized by your encicty to locate and nurchose grounds for State Institutions or Camping purposes. It was the sense of the sock to that such ground becentrally torated and of sof fickent area so that in the teliare we might calabiled a Lib ral school, and a Healing Institute, or carry out any other progressive idea that might suggest itself to our people. The present object, however, is to have a desirable Camping Ground and Summer Leaver. In view of all the advantages your committee have decided that 8° acres of hand at 6. guace Lake, near Battle Creek, is the desirable spot, providing the sum of \$16 000 can be raised between the issuing of this circular and the annual meeting to be held at Battle (reck, in March 1883.

laren. 1883. Thos to referred to is one of rare beauty; contains a beauti-These terestred to is one of rare beauty; contains a beautiin grove fronting the east and overlooking the lake.
In view of what the project may grow to, it is proposed to
organize a stock company, plating the capital took at \$55,
600, and making the shares \$25,00 cach, in order that the shares
may come within their ach of every member of the per critliminediately upon your subscription to stuck an error to pay
the expenses that institutily grow out of the wirk. If the sum
of \$5000 is all subscribed within three months you will probably not be assested for more than one third of your stock,
but if only the \$1000 is subscribed in tent time, you will be
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Poices from the People.

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Humanity's Hope.

BY LARCY SUNDERLAND.

And how shall the humble rustic disclose Of the depths in unbounded space? How self-controlling force the spheres dispuse, And thus evolve the human race?

Yet, all who think, may see, from first to last, Humanity is a success; As in the remotest ages of the past, The juvenile race was much less.

The same law controlling you distant star. Is in the whole of things we know; In that central sun and the worlds ofer, And the odd comets, to and fro!

It never varies the breadth of a hair: It is Nature's motive power— Henceforth, let no poor human soul dispetr; The ripe truit is in the flower.

So in man growing from within, these laws Are a live power without end! Of life and happined; they are the cause, Man's guide, his counsellor and friend!

Evolution never falls in worlds above; How can it ever fail us hore? It dells us all we know of life and love; What has humanity to fear?

In childhood a fear comes into play, But in matters of the unknown! Thus was turned to darkness the light of day, Ere to manhood the race had grown.

Thus the race when young was the most decrived, P By drilling its wonder and fears!
It was sick "by faith," and "by faith" relieved, And both done by false ideas!

Yos! false ideas of what is not known! On which the preachers love to dwell! In this way millions have been made to groun,

In fear of an eternal hell! But these same laws that unchanging endure, And keep each planet in its place, We must suppose sufficient to secure

From, as into, this same hope, man is born, And this same light shines in each breast; The star we follow in the darkest storm; And thus forever man is blest!

The final good of all the race.

SPIRITUALIST SERVICES.

In Christening an Infant-Ceremonies at Halle's Hall.

From the Cleveland (Ohio) Plaindealer.

The Spiritualist devotional exercises at Halle's Hall on Sunday were varied by the heptizing of an infant. We believe this is the first public ceremonial of the kind in this city and, as a matter of general interest, we give the full ritual, together with the addresses made.

After singing by the choir and Lyceum scholars, which was followed by reading from Mark X, 13th to 16th, Mr. Thomas Lees, efficiating, spoke as follows: Andrew Jackson Davis, the eminent seer and

acher of the modern spiritual dunosophy, makes Christ and Arabula synonymous terms and says, "Christ is the Arabula in the great heart of the world-living, loving, inspiring, working, approv-ing, punishing-parting with each person at birth and accompanying him under all circumstances all through this life and through all the life that is to come." In this broad sense of the term we accept Christ and wish on this occasion at least that this congregation may become the "Church of Arabula." Is publicly presenting this infant for baptism we recognize clearly the desire of the parents to identify this their child with the new and heaven born dispensation-Spiritualism. The old orthodox idea of the heritage of original sin through the transgression of Adam and Eve, and that all children are "conceived in ain and born in iniquity," and doomed to eternal punishment i not "born anew of water and the Holv Ghost! through baptism in the Lord Jesus, and that there is no other way of escaping from this original sin but through this narrow ordinance, is to us fallacious, and is not our reason for performing this ceremony this morning. We take it that "origina sin" is original ignorance, which nothing short of knowledge through education can ever lift us out We do not claim (and it is a debatable ques fion with many outside of Spiritualism) that the ordinance of baptism afters the moral status of the child, but if through this form we can bring about the co-operation and assistance of those in spirit life, and so influence those who participate and witness the ceremony to do what they can in the early life of this little one to unfold its spiritual nature free from sectarian bias, we shall think the time well spent and the baptism a blessing. The ceremony continued as follows:

Question.—Who besides the parents appear here as spiritual sponsor for this little one?

Answer.-I. Tillie H. Lees. Q.—Do you, Tillie H. Lees, voluntarily take on yourself as a true Spiritualist in conjunction with the parents, the spiritual and moral unfoldment of this infant, agreeing as far as within your now er to protect her from all sectarian influences and instruct her in the beautiful teachings of the spiritual philosophy until she arrives at that age capa ble of judging for herself?

-(Addressing the parents.) Are you willing that this person in conjunction with yourselves should so act?

Then on taking the intent from the godmother. Mr. Thomas Lees said: "Please name this child." The name being given he continued: "Using this clear and sparkling water as an emblem of purity, I christen thee, Tillie Lees Collier, in the names

of truth, love and progress."

On handing back the child to the godmother he said: "May this Trinity and the beautiful teachings of Spiritualism be to ber a beacon light through life and may its pure and enobling ethics guide her safely through the rough and dangerous places along the pathway of life, especially its noon, so that when she arrives at maturity she may have so grown in knowledge and goodness as to be enabled in herself to regulate her life at its noon, so as to be a blessing to her parents, a credit to her godmother and a lasting consolation to herself that the life she has led has litted her for the approaching evening and prepared her for the new birth into the life still higher—the realm of

After singing by the choir a short discourse was delivered by the speaker of the society, Mr. Lyman C. Howe, in which he beautifully described the utility and spirituality of all such ceremonies.

W. O. Piper writes: I do not wish to become delinquent, especially for a paper that furnishes such wholesome food for the mind, I like the manly and independent course you have taken in exposing freud; a religion that is not honest enough to expose the deceptions that is practiced its name, is unworthy of a moment's thought It is a mistaken idea that to expose the deceptions of any religious theory by its own advocates, is an admission of its own weakness; on the contrary it is the reverse of that, and proves their mora

J. F. Morris writes: You are doing a good work. Continue to deat heavy blows upon the heads of all fraudulent mediums, and if necessary, give their friends who wish to apologize for them, eir portion in due season. Lef us have a class of honest, square mediums. You deserve the thanks of all good Spiritualists for the manner in which you showed up the Pence Hall-Stewart frauds.

Waldo County Spiritualists' and Liberalists' Association.

To the Editor of the Religio Philosophical Journal. The Spiritualists hold a meeting at the meeting house, Swanville, on Sunday afternoop, Nov. 2d, to discuss the subject of organization. A committee of five were appointed to frame a constitution and by-laws to be submitted to a future meeting, the committee to meet on Saturday afternoon. Nov. 15th, for preparation. On Sunday afternoon, Nov. 16th, at a meeting for the purpose of organizing, the chairman of the committee presented a constitution aigned by the committee present: Geo. C. Waite, Sandy Point, Chairman; Mrs. Mary Ford, Belfast; Joshua E Jordan, Stockton; Jennie

L. Stevens, Belfast; after which, being thoroughly reviewed and discussed, it was adopted.
On Sunday forenoon, Dec. 14th, the Spiritualists formed a union with the Liberalists by amending the first and second articles of the constitution as indicated by the words in italies: CONSTITUTION.

ART. 1.—This association shall be known as the Waldo County Spiritualists' and Liberalists' Associa-

3.-This association endorses the inter-communication between persons inhabiting the physical form and those who have passed through the change called donth, or the defense of all persons in its honest investigation, advocacy and promulgation.

3.-All persons, irrespective of sex, race, condition or nationality, who favor its objects, shall be accepted as members of this association, and en-titled to a voice and vote in its meetings; and that no one may be compromised by any vote of the majority, the minority shall be recorded whenever

4-Its officers shall be elected annually, and consist of a President, Vice-Presidents, Secretaries, Treasurer, Auditor, and an Executive Committee of not less than five nor over twelve mem-

5.—The Executive Committee shall have power to enact their own by laws, fill any vacancy in their body, or in the offices of Secretary and Treastheir body, or in the omces of secretary and areas urer, employ agents and publishers, direct the Treasurer in the application of all moneys, and call special meetings of the association. They shall arrange for general conventions or meet-ings, provide for the expenses, and prescribe rules for the conduct thereof; make an annual report of their doings, of the expenditures and funds of the association, and adopt the most energetic measures in their power to advance its objects.

6.—The annual meeting of the association shall be held at such time and place as the Executive Committee may direct, when the account of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, and other business transacted as may be deemed expedient

7.-All associations within the county, having the same principles and purposes, may become auxiliary to this association, and their members shall be entitled to equitable representation in its meetings. Its public conventions or meetings shall allow freedom of criticism and dissent, and respect diversities of opinion as tending to the discovery and establishment of truth.

8.—This constitution may be amended by a vote of two thirds of the members present, provided the changes have been previously submitted in writing to the association in regular session, or to the Executive Committee. 9.—Since this association is strictly voluntary,

no tax will ever be assessed, and members are free to withdraw at pleasure; but members and officers shall be held responsible for the payment of all bills of their own contracting. Those wishing to join can send names to the Treasurer. Those desiring to form local societies within the county auxiliary to or independent of this association, shall be assisted in doing so by addressing one of the Secretaries or the President.

The following named officers were elected for the cusuing year: President, Albert T. Stevens, Belfast; Vice-Presidents, Josiah A. Larrabee, Swanville; Mrs. Amanda M. Larrabee, Searsport; Mrs. Etta Clifford, Prospect, Secretaries, Mrs. Jennie L. Stevens, Belfast; Mrs. Amanda S. Cunningham, Searsport; Treasurer, Joshua E. Jordan, Stock-ton; Auditor, Dr. Byron Merrill, Belfart; Execu-(ive Committee, Geo. C. Waite, Sandy Point, (Chairman); Mrs. Mary Ford, Belfast, Josieh A. Larrabee, Swanville; Mrs. Amanda M. Larrabee, Searsport; John W. Stewart, Belfast.

In the absence of the President in the afternoon, Josiah A. Larrabee (Vice-President) presided. The writer delivered the regular lecture of the after-noon; subject, "The march of Spiritualism and Liberalism. Remarks were made by Albert T. Stevens and Dr. Byron Merrill, Belfast; Mr. Albert T. Peabody, Scarsport; and from the chair; after which the meeting adjourned to meet in the same place in four weeks.

Belfast, Maine.

Strange Phenomenou.

GEO. C. WAITE.

A. Liberman of New Orleans, La., writes: As the champion of true mediumship, I address you this communication. Sister S. Crane, a lady of talent and energy, residing here, has power for healing the sick, that cannot be surpassed. One evening went to consult her about my wife's sicknessinflammatory rheumatism. All at once, and for the first time, she felt a strange influence, rose from her chair, and stretching out her kands above her head, she brought them down covered with an oily substance glistening like polished silver, and from which emanated an aroms. She came that same evening to cure my wife. After having used her magnetic power on her, he raised her hands into the empty space and brought them down full of the mysterious oil. We all examined it, and three of our senses were convinced of the exist-ance of an oily substance produced from the atmospheric elements. In exhibiting it to my wife, one drop of the oil fell on her hand; in rubbing it on her limbs, she felt a cooling sensation. I invited two of my intimate friends to be present at the medium's next visit, and the same phenomecon was produced. She wiped her hands with a towel—then raised them in the atmosphere and brought them down full of the oil. Every one in the room examined it, six in number, and were convinced of its reality. One man present remarked that the room was full of its aroms. The truth of this vonderful phenomenon can be testified and sworn to before any magistrate by four honest, trust-worthy witnesses, besides the medium, her husband and son. I should like to hear an explana-tion, if such a substance could be produced without the aid of spirit power.

The 25th of November I went to the medium with the intention to ask her consent to publish a statement of the case (she shrinks from public ity); before I was half through with my request she (being entirely ignorant of the cause of my visit) said. "Give me your hand," and raising the other hand in the air, in less than one minute she brought it down full of that same oil. She re-peated the experiment with the same result. Now, as your JOURNAL is read all through the civilized world, I hope you will give this publicity, for the benefit of our holy and truthful cause.

S. W. Henley writes: I recently subscribed for the Religio-Philosophical Journal through a newsdealer of this place. It has been received, and though I am a professing Christian, of an orthodox denomination, I cannot refrain from expressing to you, in my humble way, my high appreciation of your most excellent and fearless paper. I admire the candor and fairness with which you treat your subjects, and sincerely wish you may receive that support and encourage, ment from all friends of humanity, to which your efforts in the cause of free thought so justly enti-

M. V. Robinson writes: We are all well pleased with your course in the Journan and find it much easier to get new subscribers now than ever before. I have never seen so much interest taken in the paper before as at the present time. All of the Spiritualists here, with two or three exceptions, are enthusiastic over it. We want the truth "though the heavens fall." I will do what I can for you and the reliable old Religio-Phiosoph. ICAL JOURNAL.

A Correspondent writes: I admire your manly and straight forward exposition of fraud and deceit, and hope that you will continue to hit them wherever and whenever they may orise. Iam not a Spiritualist, but feel willing to give it afair trial upon its merits. I am what is called a writing medium, and yet cannot for the life of me, see that what I do, even though I do not understand It, should be hid to the charge of the

EDITORIAL CORRESPONDENCE.

Visit to the Spirit Flower Medium—Strange Manifesta tions-Visit from Sam Bowles, of the Springfield Republican, and Shanghai Chaudier, of Wisconsin, who from the Spirit-world Makes a Request of Hon. Jack Turner-Bringing of Flowers-Something for the Carious to Ponder Over.

(From Pomeroy's Democrat, La Crosse, Wis.)

The letter last week was principally devoted to a statement of facts that puzzle those who are not believers in Spiritualism. This letter continues the theme, but in another direction, while our next letter will be from Colorado, and descriptive of the ride and country from Chicago to the great metal pot of America.
"Have you ever seen Mrs. Simpson, the spirit

medium in Chicago, whose coutrol brings or ma-terializes flowers from the invisible?" asked Wil-liam Chandler, a prominent railroad man the

other night as we were talking together.
"No. Is she good?"
"Very good—very wonderful as a medium." "We will see what can be seen and learn what

can be learned."

No. 24, Ogden Avenue, one of a long row of handsome white marble front, three story above the basement houses. A pull at the door bell. Jingle, jingle, inside. The door opens, a little girl about seven years old bids us enter and follow her up stairs to a modestly furnished, unassuming lit-tic parlor or sitting room. Soon a middle aged woman, a dark brunctte, lithe and trim, with dark, piercing eyes, a pleasant, lady like, very intelligent face enters and leads the way to a small room on the same floor, at the back of the house. A room with a plain carpet, three chairs, a little stand with odd articles thereon, and a few pictures and ornaments on the walls. The largest picture is that of a very intelligent looking chief, and a photograph of a picture of another chief known as the beauty in a picture of another chief known as the beauty in a picture of another chief known as the beauty in a picture of another chief known as Ski-wan-kie, khown in spiritual circles as Ski, and who is one of the controls of Mrs. Simpson, and who comes to her appearing as tangible to her as man does to man.

In the little room is a table made of a pine board about three feet long and eighteen inches wide. Through this board are four meh holes. Through these holes are thrust four plue sticks or legs, of the rustic table; a light, cheap thing, as bare of trickery as the head of a perfectly bald man is of hair. Over this table is thrown a common red linen table-cloth, slim and cheap. The medium motioned one of us to a seat by the window, the other to a seat close by, while, with the table partly between us, she occupied a plain chair in the corner. On the table, which, with the cloth, were thoroughly examined, were two common slates. On the window-ledge were a few strips and bits of slate pencil, whittled down to the size of a knitting needle, and broken into small fragments not larger than pin heads. Placing a small bit of pen-cil upon a clean slate, she held it close to the un-der side of the pine board table, and in a moment or two we could, and did, hear a scratching noise. The slate was pulled out by the medium and on it was written:

"SAM BOWLES "

The medium then said: "Here comes a strange man to you. He is standing in spirit form by your side and wants to say something."
"Where did he live!"

The medium then took up a long, clim pencil, and holding it by the top end, her arm extended. was moved to write on the slate-

"SPRINGFIELD, MASS." "What business was Sam Bowles engaged in?"

Again the writing: "PAPER," "But Sam Bowles, of the Springfield Republican,

was no friend of mine in earth-life. Why does he

come to me now?"

Again the writing on the state.
"You are right. In life I did not see so clearly as now, and I did you injustice; when you are rooms I come to give you strength—to help you in the great work. Go ahead, 'Brick.' "

Now this was a poser. We entered the house a stranger, never having seen a soul or person of its occupants. We had not thought of Sam Bowies for a year or more. Certainty thoughts of him were not in our mind at this time. Previous to his death there appeared an article in his paper, based on a lie started by some political enemy in the East. We wrote to Mr. Bowles, whom we had never seen, giving him the truth and asking iustice. The article in his paper was contradicted and there, with us, the matter dropped. But, it seems, not so with him. So from the earth to the spirit life we send thanks and greeting to a brothspirt the we send thanks and greeting to a broth-er editor, who, though a bitter portizen, never "croaked the pregnant hinges of the knee that thrift might follow fawning." Assuming what we saw and read on the slate to be truth, we say to Sam Bowles, "Hail, but not farewell. Thanks. We shall like some day where minds can be minds and where souls grow as they work for humanity instead of shrinking as they work for usurers and public plunderers."

The medium then said: "Here is snother strange spirit comes to stand by you. He wants to speak with you. A fall, dark complexioned man. Through me he will write his name."
"Who can this be?" thought we. Taking up the

pencil, the medium wrote in the most natural way the fac-simile,

J. C. CRANDLER, BARRABOO, WIS.

The medium.—"Did you know such a man?"
"Yes, very well. People knew him better as 'Shanghai' Chandler, he was such a queer fellow. I am glad to know that he is here. Does he wish

to say anything to me?"
"Yes, he wishes to speak through me. He says that when you knew him he was floating in firewater, to his great physical and mental detriment, and that now in spirit life he is outgrowing the dissipations that brought him down. That he left papers and writings all careless and scattered, and he wants Jack Turner to get them together and preserve them or use them for the benefit of his wife and children whom he left when he entered the Spirit world."

Were Jack Turner and Chandler friends?" "He says they were both in the same political work, but used to pick at each other at times," "Hon. Jack Turner of Portage-the great big man ?"

"The great big man! Haw, haw, haw! Yes, the great big man—in his look! Tell Jack Turner he better look sharp, or he will be run off that railroad, sure. Influences are at work against him. To close the interview the medium took a glass oblet about one-third full of clear cold water from the window sill where it had been standing. in our presence, placed it upon one of the sister took the slate by one corner with one hand and requested us to take hold of the other corner of the slate. We did as requested. The slate was then pushed under the pine board forming the table, the top of the goblet close to the table. She then placed her other band upon the table and re-quested that we place our right hand on the top here. In a moment or two the slate was violent ly shaken so that one edge of the goblet rested against the table, while one edge of the bottom of the goblet cut into the slate. The trembling motion soon ceased, when on drawing the goblet out from beneath the flat table, a green plant with leaves fresh and full was found in the goblet of

The window was then raised a few inches, clean slate was slid in under the table, being held there by the medium and the writer hereof. There was another trembling of the slate in a moment. When it was taken out, there was a cluster of pure white flowers, while the state was dotted with little drops of water.

The medium claims, as do others, that the flowers are materialized by spirit power, and thus produced, or are brought by invisible spin "power. At all events, they are produced, and this in a manner that delles detection by mortal man. One might as well expect to see a plant or flower grow directly from the back of his hand or from the surface of a pine board, as to see them thus

Chicago is becoming noted for its spiritual mediums,—probably more so than any other city in the United States. To some of these mediums, those of the purer, better, more positive class, numbers of the most successful business men go

portant inventions have been brought out through human agencies by the control or spirit that through a medium works in conjunction with some inventive progressive mortal. Men who last year sneered at Spiritualism and spirit power, are now among those who are firm believers in this great principle, so little understood even by those who are born to immortality.

The two worlds appear to be growing nearer to

each other, as from the grave of creeds are blooming the flowers and ripening the fruits of progress.

M. M. P.

*"Brick's" statement is liable to mislead; as we understand the matter it is claimed by Mrs. Simpson and her spirit friends that the flowers are natural, earth grown flowers brought to the room by spirits, through the aid of spirit laws not understood by mortals.—Ed. Januara.

Notes From Maine.

In continuation of his remarks published in No. 15 of the Journal, D. Howland Hamilton writes as follows:

There is one thing I never do: I never close my eyes and play blind man's buil with the holy angels, nor promise to wrestle in full gas light with Abraham, Isaac or Jacob; nor do I promise to call up Samuel or Saul, Jesus or Judas, Peter or Paul, Parker or Paine. Let them come up on their own hook whenever and wherever they can find a suitable chance, and if they can make themselves known—can give proof of their identity, glory to them. One unsolicited test, without money and without price, such as my mother gave me in the early days of Spiritualism, is worth a thousand "guess so's or may ho's." It has been a beacon light in my pathway all these long years, and like the north star to the mariner, it tells me how to hold my helm; amid all the snams, exposures and counterfeits that you, dear Jounnal, are bring-ing to grief, possibly to repentance, my faith, hope and charity, still live and do me good service. My mother lives and so shall I. Go on with your two edged sword of truth. Hew off all these ugly excrescences from the great spiritual tree of life excrescences from the great spiritual tree of life; trim out the dead limbs of doctrine; shave off all parasitic money suckers; dig out those materialistic borers from its trunk; give those wormy follows who try to gnaw the heart out of spiritual science, who leave nothing but chips, dirt and death behind them, some well attested spiritual nuts to crack, that shall break their ratty teeth and make them were unon our spiritual name. make them pensioners upon our spiritual manna which, now and then, in the form of angel visits, drop down upon us. Let the world see that although we are Spiritualists, we are not a set of crazy wonder seekers, but truth lovers,—philosophic reasoners upon spiritual things, lovers of the good and true every time and place; that we have no fellowship for sin, either in the church or out the church, nor any plous reverence for the sacred blunders of the past, nor any sham mantles to throw over these who deliberately put on the liv-ery of heaven to serve the devil of avarice in. Let every tub stand on its own bottom, and who-ever has not wisdom enough to see that honesty

is the only policy worth having should be brought to his moral senses at once, by exposure—even white winged philosophical charity demands this. The day of judgment, I believe, has begun to come religiously, politically and socially, and whoever does not wish to be shown up, must show a good record. Let every man begin to be willing to sell for what he is worth in the eyes of justice and honesty, for that is what we have all got to come to. This living on borrowed capital derived from the faith of unreasoning credulity, or of going into heaven on the goodness of another is about to heaven on the goodness of another, is about played out. Puff-balls, air castles and gas-bags, must hereafter seil by weight and not by bulk. Self made martyrs, philanthropic office seekers prayerful libertines self-made egotistic reverends hely ghost bigots, drinking temperance men, and hypocrites of all persuasions, have got to go to grass, like old Belshazar, and learn that they are mongrels and not men-dupes to vanity and avarice, and not lovers of righteousness-passion worshipers, and not truth seekers. Let the tide roll on—let the cold waters of reflection overtake them and drive them to the mountain of honest

When I came home, besides many other papers and numbhiets, I found a pile of eight Remote-Puniosophical Journals waiting my perusal, and what a feast I have had. All others were left untouched till I had read these. What a pleasure to come in sympathetic contact with so many vigorous minds. What a power in the land is a paper freighted with so much of progressive thought. Davis and Denton, Bundy and Buchanau, Coleman and Crocker, Tuttle and Tyrrell, Steb-hins and Storer, Spinney and Spencer, Peebles and Polle, Watsonland Nichols, Ingersol and Underwood, and many other true souls, all have my thanks for their several efforts to portray the truth of things. Heaven bless them-every onc. -is the prayer of my hopeful and truth-loving

heart. Lewiston, Me.

A Strange Romance.

That "truth is stranger than fiction" is once more aptly exemplified by the following curious narrative, which reaches The Nazione from its correspondent at Lucca: "Some years ago a native of Casamaggiore emigrated to America, leaving be-hind him his wife and two children. Shortly after his arrival in the states, where he promptly found lucrative employment, he sent 1,000 lire to the priest of his native place, to be by him conveyed to his family. A few months later this remittance was followed by a second 1,000 lire; and at subsequent periods other sums were forwarded in the same manner, to the total amount of 25,000 lire or £1,000. The priest, however, to whom all this money was transmitted, put it in his own pocket. One day, having come to the conclusion that he had derived sufficient profit from his agency, he sent for the woman and informed her, with many consolutory reflections, that her husband was dead about the same time he wrote to the emigrant stating that the latter's wife and children had succumbed to an epidemic which had all but depopulated Casamaggiore, and inclosed in his letter an official certificate of their death and burial. It appears that after awhile the emigrant, believing himself to be a widower, married again. He prospercd in business, became a wealthy man, and few months ago determined to revisit the place of his birth. In due time he arrived with his second wife and family at Casamaggiore, where he took up his quarters at the principal inn. Strolling out to look up some of his old acquaintances, a little beggar boy followed him, importaning him Something in the child's appearance arrested his attention. He asked the boy his name, and found him to be his own son. Further inquiry soon elicted the fact that his wife and two children were living, but in the utmost poverty and distress. The reverend embezzler, when confronted with his victims offered to refund the twenty five thousand lire, but the affair had come to the knowledge of the police authorities, who refused to permit any compromise, and arrested the holy man, against whom proceedings have been taken by the State. Meanwhile, his unfortunate ex-parishioner finds himself saddled with two wives and families, between whose claims upon his affections and support there is, equitably speaking, nothing to chose either way."-London

A few weeks since this story went the rounds of the press, but the scene was located in Germany. We are therefore left in doubt as to which account, if either, is true.

The Spirit of an Aged Lady Returns.

I am reminded of an incident that occurred soon after my arrival here from Wisconsin, in 1870. Soon after retiring for the night, the form of an aged lady approached me and said, "You do not believe I am Aunt Mary, do you?" I said, "No." "Then follow me," was her reply. She led me into the parior, stepped into a chair, took a small beging it hid me arganine it. bag from its hiding place, and bid me examine it, which I did, even to the thread with which it was made, and I found it contained gold and silver. Saidshe, "I found that my hired help were robbing me, and I gave it to your mother for safe keeping. The next morning my mother confirmed the truth exactly as I saw it. The next night I saw a steam or aproaching. It moved grandly on until it came close to me. A form stepped off and said, "You numbers of the most successful business men go for advice. Lawyers come to consult with the spirits of great lawyers who have passed on. Business men to consult with the aprilts of deceased partners. It is a positive fact that several im-

Texas," "I do not believe it," was my reply. He said, "The big iron horse has on board a large letfer confirming her safe arrival there, and you will get it in less than twelve hours. The next fore-noon a letter was handed me. I broke the seal and read: "On board Steamer Carlton, bound for Texas; arrived safely at that place." It was signed by my sister, M. J. Wilcoxson.

MRS. E. S. FAIRCHILD. Newton, Ct.

Notes of Travel.

To the Editor of the Religio-Philosophical Journal: I desired to call on you before leaving Chicago, to announce to you, as I promised to do, my success in being controlled to speak independently without requiring to be magnetized by any one in the form. My summer's rest, and proper surroundings and conditions aided my development greatly, and I am now controlled with perfect ease. and if I may judge from what I am told, with good success in giving such lectures as I desire to have given through me. It has been my earnest wish that I might not be used to give merely that which would please the faucy or delight the taste of my hearers, but that practical truths might be given through me, which might sink into the hearts of those who heard them and he of lasting benefit to

Such, I have been repeatedly assured by my audiences, has been the effect of my lectures, and it is encouraging to me to have them tell me so with that warmth and earnestness of manner and cordial grasp of the hand, which means so much more than the mere words can express. I was called to speak the last two Sundays of October, at the Whittier Grange Hall, forty miles north of Chicago, and in compliance with the earnest desire of the people I remained during the mouth of November, speaking on Sunday to good and appreciative audiences, which assembled from the towns and farms in a circuit of twelve miles around. The people in that part of the country are a vigorous minded, intelligent, reading, thinking class of people, who desire earnest practical teachings, and will be satisfied with nothing else. As they gave me an unanimous call to return and remain with them as long as possible this winter. emain with them as long as possible this winter,

I may safely conclude that my own desires have been gratified in attracting the controls which alone could satisfy me as a lecturer.

I came to St. Louis the first of December, expecting to speak there, but as there was some delay in getting a suitable hall, I ran down here in the interim to visit the warden's family and to give a few lectures in the town of Chester. I spent Sunday visiting the three hundred prison. spent Sunday visiting the three hundred prisoners in their cells. My visits were received most gratefully by the poor fellows who complain of sunday as being the longest and most unbearable day of all the seven. They are as kindly and humanly treated as possible, and in cleanliness, good and wholesome food, comfortable bedding and clothing, and general desire to soften the hard life of these erring and unfortunate men as far as is consistent with necessary discipline, this peni-tentiary is certainly a model. But as I am installed in the Governor's elegant suite of apartments in the warden's house, I cannot help with my woman's hearf, wishing that I also for a little while possessed his prerogative of pardoning out some of these poor fellows, who are, many of them, not half so deprayed as those who sit in high places, and practice their thieving on a larg-

I lectured in Beare's Hall in Chester on Sunday evening, to the largest audience ever gathered this town, and I expect to speak again both this and to-morrow evening, and then return to St. Louis in time to lecture there on Sunday. There are but few Spiritualists here, but Bro. Beare de-sires me to say that he will furnish the hall well lighted and warmed, free of charge, and do all he can to make the meetings a cuccess for any speakers who may come here.

OPHELIA T. SAMUEL. Chester, III. b

Mediumship of C. W. Hunton.

I will give you an account of a seance held at Mr. Hunton's house, No. 617 Easters Avenue, Davesport, Iowa. The medium was C W. Hunton, a school teacher. I saw him for the first time at Mrs. Stacey's house on Friday night, the 21st of Nov. He went into a trance and personated a son of mine who perished from cold and epileptic fits twelve years ago. On Sunday night he again personated my son in a fit, as thorough as imitation can represent the real, and then he gave me a com-munication from him, to his brother living in Keokuk Co., Iowa. While Mr. Hunton was under control, he gave on Friday night, by request, a lecture on "Woman's Rights and Wrongs." It was argumentative and unanswerable. He also, while under influence, gave a very superior lecture on "Unhappy Marriages." It was the strongest speech on that question I ever listened to. Mr. H. bids fair to become one of the best lecturers amongst Spiritualists.

My acquaintance with Mr. Hunton occurred in this way: I had two deeds taken from a safe in Davenport, and hearing that he was a clairvoyant, I went to see him; he was at Moline. I told his sister what I wanted. The next day his mother went to Moline, and as she approached the gate where he stood, she said, "Mr. Barnes wanted to see you." He said, "Yes, he has lost two deeds, and wants me to find them."

W. B. BARNES.

D. Birdsall, writes: I have ever considered the RELIGIO PHILOSOPHICAL JOURNAL the very best spiritual paper published, and am much pleased with the course pursued in exposing and weeding out fraud. Spiritualism, to satisfy me, must not only be a scientific philosophy, but a pure and holy religion; the phenomenal phase I no longer need, yet there are very many who still require the proofs "that if we die shall we live again." All such need tests under conditions that can admit of no doubts, consequently every good and true Spiritualist will do all that can be done to encourage and sustain you in the good work of bringing all dishonest mediums to grief.

S. Allman, writes: I have taken the Religio-Philosophical Journal for eight or ten years and I do not want to be without it now. I am pleas. ed with the stand it has taken in regard to frauds that are trying to palm themselves off as Spirit-A. D. Harrison writes: I would not like to do

vithout the ever welcome Jounnal, for it seems to me a most impartial and reliable paper. I like the way you deal with frauds and shame; the truth will appear brighter after the dross has been separated from the gold. J. L. Barker writes: I take this opportunity

o express my satisfaction in the tone and character of your paper and your heroic course in attack. ng the frauds and evil practices which have long been the bane of Spiritualism.

A. Atwood, writes: I like the course you have taken in the Pence case. You have done a good work. Keep on; do justice and the good people will stay by you.

J. S. Haley writes: Go on with the good work of exposing frauds and swindlers, and you will be sustained by all true Spiritualists.

Notes and Extracts.

It spiritual phenomena are purely the result of physical and mundane causes, it is worth investigation on scientific grounds.

One of the distinctive missions of Spiritualism s to teach mankind the necessity of cultivating all gifts and not one, for there are many.

Answers to prayer can be much better explained on the theory of spiritual agency than on that of the direct interference of a personal God. Paul, in his letter to the Corinthians, makes reference to certain gifts, and urges that they be sought for and vitalized for the good of the

Memory never dies, and there can be no new lieaven nor a new earth so long as the mind is treasuring up evil thoughts, and delights in sowing seeds of discord and inharmony.

The voice that Secretes heard was no doubt that of his guardian angel. The Delphic and other oracles of subjusty in all probability rested on a basis of truth. There were mediums through whom spirits spoke; but the thing was not well understood, and was often much abused.

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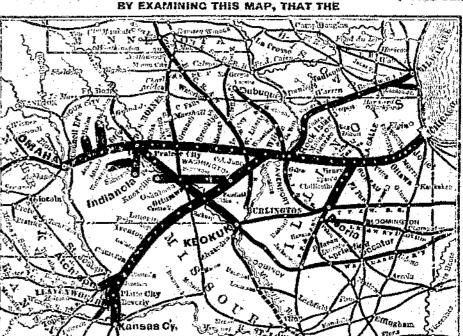
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NUMBER FIGHT.

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 participator 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 spirit-ual 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 I amostown Many sary 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. Mc-Cormick 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 convention as a stranger, without any invitation except the publish ed 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 participators in the work of the convention until the 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 Parker 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 harmonial convention, not aspiritual 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 ocmarks 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 closed the meeting of the evening, the hearty congratulations which I received, gave me still further assurances 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 stames. 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.

came to me and said: "You must take the stand. You can quell this excitement." This was a surrender of the Harmonial 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 op-position was, by a reverse action, converted into one of joy, sympathy, and co operation.
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 Spirit-valism 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 and 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 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 oth-er. 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 mo-ment that I was called to see what was go ing 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 re-peated the alphabet, and the tipping of the stand at 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 inquires, 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, Oiney," 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

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, Hy 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, with shouting shall rejoin, By and bye, by and bye."

During this singing, it tipped again and again and showed gonuine delight. Since that time we have had many communica-tions 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, mo-

tives that are better, purer and ennobling. For seven years we have been members of the Congregational church, but never felt the faith that we should have had to be members in heart as well as in name. We is afforded them than the Mr. Davis himself, equally excited, 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

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 since the state of the same tempted to doubt, but here in our own family since the same that the same t ly 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 read-ers we will report to you from time to time the progress we are making in spiritual manifestations.

Dr. Fishbough Criticised by B. F. Underwood

Omaha Neb.

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?" losophy," is a "negationist?"

"Sexual purity," says the Doctor, "may be defended upon many prudential and societary 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 societary 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 suchin 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 it; for 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 frank-ness. 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. 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 sup-porter of every new-fangled thing stirred ap 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 com-mands the respect of all, whether Spiritualists or not. If any of our readers desire to investigate this matter, no better medium is afforded them than this weekly.-Bellefon.

A NEW DISCOVERY IN

WASH-BOILERS.

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

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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 tride 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 reservoirs, 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, simulating perpetual motion. The water, holling hot, is forced through the clothing by the repellant power of heat, at the rate of seven (7) callons 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-hoiler. 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 mon-men we can trust-to sell Wash-Boilers and rights for us and, in order to secure 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. Resides, we will furnish each with a certificate of sellingy 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 cales 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 ansold county or State and can make 500 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 natrons will be benefited proportionately.

We want out a limited number on these terms, and make this offer for a short time only. After we scenre 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

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 prin-

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 a deed 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 countles, 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 bu siness for many times what it cost you. Indeed, we have known a single county to be sold for what we ask for a State. Sulling 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 some 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 adver-

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 chirts 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 reservoirs 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 borax 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 ringe and wring out before they put them into the Wash-Boiler. Lace cartains can be washed to perfection. The water and steam removes the dirt from the material in a surprising short time.

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Handreis 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 cise.

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