

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, VOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth fears no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She asks a Hearing.

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### The Tendency of Liberalism to Centralization.

BY A. J. DAVIS.

To the great majority of minds liberty is embarrassing. They need something to kick against. If the limitations are removed, if the ruts are filled up, if the grooves are effaced, they (such minds) go astray by the propulsion of instinct. They cannot be happy in the midst of the boundless. They become restless and miserable in the atmosphere of freedom. Therefore they begin to generate obstacles. They set their wits to work out vast and glorious schemes. These plans and specifications are conceived and developed for the benefit and happiness of all. They come from the very heart of unselfishness. Existing generations and unborn millions are to be immediately benefited—the latter, of course, by promoting the welfare of those who will become the parents of future generations. But these plans for the advancement and emancipation of humanity are, practically, schemes for circumscribing our liberties and freedom. And yet no plan-maker, no evolver of schemes, even so much as thought of such an effect. He beholds the boundless freedom of mankind in the exercise of thought—in the pursuit of life, liberty and happiness—and his only desire is to harness up this unlimited freedom, and to make it draw the universal chariot of progression.

Philosophically considered, that is, considered upon principles of immutable cause and effect, there is no such a state or condition as perfect liberty. Our limitations are less or more; rather more than less; and all dreams of liberty are prophecies of the spirit. It is a prophecy of spirit that, in the coming cycles of its evolution, it will enjoy the wings of Wisdom. Love, divine unselfishness, will feed and fire the inner life; and this power will be generated for the flight of wisdom. We all desire to mount like birds; to enjoy the attribute of wings. This innate desire will, in course of time, be fully and wholly gratified. Clairvoyance, too, will enlarge the mental scope of all. And when the perceptions are enlarged, the intellect is liable to become correspondingly stimulated. Open the eyes of a person who has been blind from birth, and you at once people the interior sensorium with animating impressions: A development of intellect follows inevitably. But very few persons are born blind. Why, then, do not the seers develop faster and become deeper? Because they have too much freedom of vision. They have the use of their eyes so constantly that they see nothing perfectly. And without perfect observation there is no intellectual development. Dogs, cats, birds, fish, wild beasts see as well, or better often, than many men. But they do not unfold and expand intellectually. Why? Because they do not perfectly see anything. A lady was once a long time looking at a sky painted by Turner, the renowned artist of the "Slave Ship." She at length exclaimed: "Why, Mr. Turner, I never saw a sky look like that!" And his reply was: "Don't you wish you could, madam?" The meaning is, that she had not trained perceptions for perfectly seeing what is frequently exhibited in the sky to the trained eye of an artist.

If you would be free, you must first harmonize with and learn to utilize your limitations. Every attainment in the perfect use of your bodily senses is just so much more intellectual liberty. Savage and brutal minds are in bondage to the most embarrassing circumstances. Because they do not wisely employ their endowments and powers. A civilized mind is one that has overcome the immediate limitations of his ignorance. His power over the form and forces of Nature is exactly in proportion to his knowledge of those forms and forces. His great art consists in his exact practical knowledge; and this knowledge he has acquired by the perfect and industrious use of his senses. Ignorant minds are minds that have eyes and see not; who have ears and hear nothing correctly. And such seers and hearers make the loudest claims. They are too ignorant to be modest. They have the swaggering audacity of clowns. They advertise their professions like egotistic children, whose charming innocence consists in their large stock of unconscious ignorance, at which doting parents and fond visitors smile and applaud.

Liberty is the name men give to a higher degree of limitation. If you find yourself at liberty to follow the bent of your "own sweet will," if you can roam wherever you please, "fancy free," you will very soon feel inexpressibly embarrassed and fatigued. The world is vast; and it is round. You cannot go all ways at once. You must take it on its own terms; not on yours. It very soon takes possession of all your thoughts; and you find your time too limited to do things more attractive. In visiting the places and people you do visit, you by necessity leave unvisited those people and places you ought to visit, and your perfect liberty becomes a disappointment, and a drag, and a weariness. The extremely "played out" persons you meet are these very free characters. They have so much individual independence and liberty that they find time to accomplish nothing. They are strictly independent social drones. They persnate, on the stage of life, the fashionable and wealthy tramp (if not scamp), for they are at liberty, and are therefore miserable, because they are entirely out of honest work. If you have a son or a daughter in this situation, see to it that you immediately curtail the monthly dividends, and give the unhappy one a wholesome mission to perform.

Now Liberalism, which, to some extent, includes modern Spiritualism, is the religious tramp of this epoch. It is bursting with the expansive tendencies to centrifugate itself, and everything else, every believer is rapidly swelling. He is inspired. He, or she, is giving "inspirational" exhibitions on every accessible platform. He must close his eyes and open his mouth. He, or she, must now go off like an alarm clock! The liberal audience demands that this exhibitory machine shall also be unconscious. It was wound up by the invisible hand of some superintending personage, and it must shiver and shake, it must ring and roar and soar and rattle, until the spiral spring of its movements is fully relaxed. And this is called spiritual liberty! And the most rational of its supporters are called Liberalists! Are they?

The tendency is powerfully towards centralization. If you differ from these liberalists, so-called, they turn against you like the Calvinists. If they are not indifferent, if they have not lost all interest, they exhibit the spirit of sectarianism. Creely analyze their doubtful methods, and they forthwith close their eyes and their hearts and their purses. Thus they proceed to embarrass you; to circumscribe your liberties; and to paralyze your power to generate a wholesome opposition. In the name of Liberalism, and for the sake of Spiritualism itself, they couple your name with epithets applied to the enemies of mankind. And so you are anatomized, and evilly spoken against, and treated with contumely by members of your own household.

All this comes from the underlying principles of cause and effect. It is irrefragable; it is the way all real progression is accomplished. By the agencies of gravitation, not of liberties; by very painful frictionization, not by boundless ease. Can you stand by and sustain these methods? Are you prepared to enter upon limitations, harmonially? Are you strong enough morally and spiritually to bear the refrigerating influence of estranged friendship? Can you carry the cross of poverty and homeless want? Have you interior fortitude and indomitable courage enough to behold the downfall of once cherished idols? and sufficient strength to stand up against the tide of persecution and misrepresentations of persons once very close to your heart? All the good and all the strong, who inhabit lands among the stars, will be with you in your every noble effort. They overflow with love and sympathy for you. They would shield you. They would fold you lovingly within their white arms. But, alas! they have not the power; although they have the good will and the protecting love. Why? Because they, too, like spiritualized philosophers, as they are, comprehend that the friction in your life is the cause of your development, however painful and however repulsive. And, besides, they recognize the very natural tendency to centralization, to localized materialization, which results from all the centrifugal and liberalizing efforts of an undeveloped and ignorant humanity. What was at first purely spiritual, is supplanted in time by the strictly material; even as what started as pure liberalism, is in subsequent years reduced to the most oppressive sectarianism.

If you perfectly see all this, if you do not treat it as a mere speculation, if you can take it in as a rule of private judgment and conduct, then you may come out of the fight victorious and happy. But, on the other hand, if your intellectual perceptions fall you, if the sun of immortal truth and justice does not shine into your spirit through the abounding darkness, if you despair because old friends forsake you in the crisis, if you shrink under the increasing pressure of unpropitious circumstances, then you are not a philosopher in the harmonial sense of the term, and your fate may be a shipwreck on the barren rocks of your own undevelopment. Good reader, you will not be overcome, will you? You will continue the good fight, will you not? although you may be oppressed by the embarrassing centralization of Liberalism.

The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.

### LETTER FROM DR. WM. FISHBOUGH.

Divergent Paths—"The End of the Ages"—The Morals of Atheism—Physico Aromal Theories of the Spirit-world—Dr. Crowell's Late Book.

To the Editor of the Religio-Philosophical Journal:

In view of discussions of exciting topics that have lately appeared in your JOURNAL, in some of which my own published ideas have been subject to criticism, my natural impulse has been to write you some articles; but whenever my mind approaches the task, I own that I find myself under extreme embarrassment. This is not because I find nothing to say, but from another and quite different cause. If since the month of July, 1848, when I was admonished by an angel voice to leave my old friend Davis, and since the ensuing night when a most profound and pregnant revelation was given me in a vision, I have pursued a method of investigation totally different from any that has been pursued by other Spiritualists, it is not, I will assure you, because I wish to be odd, but because I could not help it without being untrue to myself and disloyal to my God and to my beloved angel guides. These guides have, never authoritatively dictated to me what I should hold as truth, but have progressively shown me the truth in its own self-demonstrating light. The consequence has been a wide divergence of views, not only between me and my old friend Davis, but between me and the great majority of other Spiritualists; and in my efforts years ago more than lately, to make myself understood by them, I have so generally been unsuccessful, and have so often subjected myself to misrepresenting and unkindly criticism, that I have, I confess, become a little disheartened, and have been advised by my dear angel friends, who are always, and for most of the time sensibly in rapport with me, to await their distinct promptings and co-operation which they promise shall come ere I leave this world, if not very soon.

About eleven months ago I was aided by the energizing presence of invisible ones, to complete a work entitled, "The End of the Ages; with forecasts of the approaching political, social and religious reconstruction of America and the World." I trust that to those who know me, it is unnecessary to say that this work is not the product of a heated imagination, but rests upon what is humbly submitted for a strictly logical and scientific basis, and principally upon a newly discovered Law of Cycles in History, and upon the arithmetical demonstration that the cycles of different nations, and the grand cycle of the world, all end about these times—which fact is also proved by all the concurrent "signs of the times"—the whole showing that the old civilizations are about to pass away, and that the world is about to enter upon a new and universal civilization, and a new and universal form of religion. My friends to whom I have read portions of my manuscript, have never failed to become profoundly interested and impressed—all concurring in the opinion that the work should be published quickly, and circulated as widely as possible. It lies on a shelf in my closet, and there I suppose it will continue to lie until God sees fit to send me, without my begging for it, a suitable financial aid who may be willing to advance the amount necessary to electrotype and publish the first edition of 1,000 (say from \$650 to \$700) and run the risk of remuneration from the first sales; for my own "princely" fortune is still all locked up in the mines of Colorado, "where thieves do not break through and steal," and even I can no more get it than they. I have, however, faith that the book will be published by some means, in God's own time, which will be exactly the right time.

Well, Bro. Bundy, I solemnly avow that I did not think when I commenced the letter, of alluding to this matter of my book, which may be thought by some to be a matter mainly of personal interest. But I have drifted into this statement involuntarily as it were, and if you have a mind to print it, I think it will be "all right."

And now for another matter: If I have not replied to the criticisms of my lecture, entitled "Spiritualism not Atheism, Infidelity, nor Free-lovelism" (published in your issue of August 2) with which B. F. Underwood, Dr. Grimes and others have honored me, it is not because of my disrespect for these dissenting friends, but because, 1st, their essential positions, not by any means new, have been answered a great many times before; 2nd, because if left unanswered in the present instance, it was not likely that any one who is now in the truth, would be misled by them; and 3rd, because my time during the last few months, has been almost wholly taken up with professional and other worldly matters. I can not, (or must not) however, restrain myself from saying, that the professed attempt of Mr. Underwood, Mr. Bennett and others of the negationist fraternity, to teach on the basis of Atheism, a "higher morality" than that taught by even the degenerate churches of this day, is a joke which looks to me exceedingly grim and sorrowful, and tends to provoke tears rather than smiles. Poor Bennett, exposed, as he deserved to be, in your columns, is just now facing badly at the hands of some of his atheistic brethren, but of all the stones they have hung at him, not one has been taken from the arsenal of atheism. Sexual purity may be defended

upon many prudential and society 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.

I see that my amiable and highly esteemed friend, Dr. Eugene Crowell, of this city, in his recently published book, has added another to the already existing varieties of theories and spirit statements concerning a local spiritual world of supersublimated cosmic matter. The first propounder of the theory of aromal worlds, so far as my knowledge extends, was Charles Fourier; the next was A. J. Davis; the next was T. L. Harris. Passing over some minor writers, now comes Dr. Crowell who, following the statements of the spirit, Robert Dale Owen, teaches that the Spirit-world consists of a succession of belts of refined matter surrounding the earth, the lowest of which is about 150 miles from the surface of the earth, while the spirits, though traversing the intermediate spaces by will power, are amenable to cosmic laws, are subject to the influence of gravitation, heat and cold, the mechanical action and re-action of our atmosphere, etc. It is very natural that spirits with their interiors imperfectly opened, if opened at all as yet, should see appearances in the spiritual world that would seem to warrant them in giving such descriptions; but if the appearances are really sublimated, visible, tangible material objectivities, how is it that they differ so essentially in the description which they give? If six men should variously describe an object which they all profess to have seen and handled, as round, square, triangular, floating on the water, resting on a high mountain, and suspended in the air, would we not think that their descriptions were all totally unreliable, unless some one among the number should be able to prove his sayings on scientific principles? But as for that matter, these diverse and contradictory descriptions of local spiritual spheres are all of them so repugnant to known science, and so encumbered with mathematical impossibilities, and with all so intrinsically absurd, that I must be pardoned for most unhesitatingly rejecting them all; and while I must not forget to preserve a tender respect for those men and spirits who cherish these as their best possible thoughts and their most honest convictions, I must respectfully remind them that they are thinking and reasoning altogether from the outer senses, and from time and space, and not from the inner spirit; and that the "world" which they are describing is not a spiritual world at all, but only a refined material world; and that between spiritual substance and that which mundane chemistry knows as "matter," there exists absolutely no ratio—whereby either one, by refinement or the opposite process, may pass into the other; and that although the spiritual world is even more substantial than the natural world, it can be discerned or understood only by the opened spiritual faculties, and that it is absolutely impossible for those who think only from the material standpoint, to have one conception concerning it that does not involve essential errors. There are, however, several reliable scientific clues to the whole mystery, but of these I can not speak now.

I thank you again, Bro. Bundy, for your efficient work in purging Spiritualism from gross, mercenary and heartless frauds; but now I pray you, apply yourself with renewed courage, to the task of ridding the so-called "philosophy" from the glittering fallacies and nonsense which have become mixed up with it, which enervate and unspiritualize the minds of those who should be true reasoners, and which pervert this whole new unfolding from its true and divine objects.

I wanted to say more, but dare not tax you for more space; and so, with blessings I bid you, for the present, adieu.  
820 DeKalb Ave., Brooklyn, Nov. 28.

**LITTLE ONES AND THEIR NEEDS.**—The love which every child brings with it is in itself the strongest indication of the needs of the child. Love is like sunshine; without it there can be no harmonious growth or development. As well expect a fruit tree to bear delicious fruit in a cellar, as expect a child to grow up in symmetrical manhood, or womanhood, without love. As invariably we appropriate the sun's heat in the garden to the nursery, so must the warmest and sunniest apartments of the heart be given to the little ones. Nurtured in an atmosphere of love, their various powers expand in unconscious but harmonious beauty.

It is the standard of every life which makes it what it is, noble or ignoble. A woman who has killed her whole life away in an obscure kitchen may carry such an exalted ideal of life and character in her heart, that homely into her daily example, that the homely place where she abides grows beautiful and she its evangel; while a man lifted to a high seat of public honor may so defile it by himself that it seems forever lost to dignity or to lofty state.—Mary Clemmer Ames.

As sins proceed they ever multiply, like figures in arithmetic; the last stands for more than all that went before it.—Sir Thomas Browne.

### Psychometric Description of the Destruction of Pompeii and Herculaneum.

The following description, except some slight additions, was given by two psychometers one of them a young boy, during examination of specimens from Pompeii.

WILLIAM DENTON.

A dark cloud rises from Vesuvius in the shape of a column, to which every eye is turned; it towers to an immense height and spreads at the summit, till it resembles an Italian pine with its slender and straight trunk, surrounded at its upper extremity by a circular crown. It grows till it hides the sun and a purple twilight settles over the devoted cities whose inhabitants pour out of their dim dwellings to discover the meaning of this unnatural eclipse.

In the amphitheatre of Pompeii thousands are watching the circus like performances, when the place begins to grow strangely dark; fear beclouds every countenance, so lately beaming with joy, and soon the rushing multitudes are moving to the various avenues; but few ever saw their homes again.

Still spreads the great, dark cloud, pouring, foaming, as it now rolls down the mountain side in black waves that engulf the city in which terrified crowds stand trembling at their doors, looking with dread upon the night of horror closing around them. Beggars and those who have nothing to leave are fleeing into the country.

Now ashes are falling, and the ground shakes and trembles as if it rested on a quaking bog; reeling houses and cracking walls send the remaining population into the streets. There is "hurrying to and fro," alarm in every face; many stand, uncertain what to do; equal ruin to stay or go. Vessels are putting out to sea, while others are loading parties, who have been out for business or for pleasure, and who, in spite of danger, rush to find their friends or save their hoarded stores. Vehicles are being driven furiously to carry off treasures and save the feeble and sick; Roman ladies on foot, laden with jewels and other valuables, jostled by the surging crowd, are pushing along with the negro girls, who had waited upon them. Some stand for a moment, look back at the thick cloud, rolling after them like a torrent, while others throw themselves down and beseech the gods to have mercy upon them, until they are compelled to rise, and are swept along by the affrighted multitude.

The volcano now looks like an immense fire that alternately flashes up and sinks, while it still keeps pouring out dense clouds of steam, smoke and ashes, that roll over and spread far away to the east, and fast eclipse the remaining twilight.

Some that ran with the first outbreak, return to secure their treasures; and thieves, by the light of torches, are ransacking deserted stores and the best private dwellings.

Now around Pompeii and Stabiae a thick, stifling ashy cloud wraps all in more than midnight gloom; nothing is heard but the shrieks of women, the screams of children and the cries of men. A distracted multitude is pouring through the streets, bundles upon their backs, cushions and pillows upon their heads, while children cling to their garments as they seek for safety, they know not where.

The light of the mountain increases; it is now a fountain of fire, and cinders and red hot stones are driven to an immense height and then blown by a fearful wind directly over the cities, where they drop into the streets and the light cinders are swept along by the blast. Shock after shock proceeds from the mountain, with sounds following them louder than the loudest thunder, rolling underneath; with every shock comes the crash of falling buildings, and over all the lightning incessantly flashes.

Down come the cinders and stones, thick as snowflakes in a storm, "a fire-shower of rain." The houses are on fire, and the light of their flame assists a belated multitude, who are waiting along through the drifting ashes. A stream of lava is now pouring down the mountain, a crooked fiery river; as it sweeps under the trees their tops take fire. On it goes, "glowing with the splendor of the sun" through orchards and vineyards; here a fiery cascade, pouring over precipices upon the houses beneath, and there a quiet stream, bearing other houses on its bosom.

Loud and louder are the explosions proceeding from the mountain, and more and more frequent; earthquake-shocks follow each other more rapidly, and the ashes and stones fall in a heavier shower. They are now above the windows, and not a living thing is to be seen; the wind sweeps with fury, and the rain, caused by the condensation of vapors ascending from the crater, is falling in torrents, and mud streams are rolling down the mountain side.

Into the sea flows the lava torrent; it is even fiercer beneath the water; immense bubbles rise, and now the sea is boiling and clouds of steam condense in heavy showers. The ground sinks, and in rushes the sea in some places, while in others, the land rises, the waters depart and fishes are struggling on the slimy ground. The city, except a few pinnacles, is buried from sight, but still the volcano below, the ground rocks, the sea roars, and ashes and stones continually fall. A sickly glare from the volcano enables us to see through the blackness of the terrible night the utter ruin and desolation that have taken the place of the beauty and activity of but a few hours ago.

LIFE WITH THE SPIRITS.

By Ex-Clerics.

(Continued from last week.)

A SPIRITUALIST PREACHER AND PASTOR.

I will now resume my narrative. From the scene of my interesting and successful investigations, I went to M., where I made a temporary engagement as the regular preacher and pastor in charge over a parish which was not a large one, but on the whole favorably situated for my first experiment as a Spiritualist and Christian minister combined.

The engagement was made with the full understanding that I was deeply and actively interested in Spiritualism; and all the time of my stay here I was quite largely engaged in efforts to the end that I myself might the better understand the matter, and also help such others as were so disposed, to investigate and decide for themselves. It was not my way, however, to urge any in that direction; only let it be clearly seen that to me, this was a very important matter, as being closely related to man's highest well-being; and that, therefore, I should ever be ready to aid others in their efforts who might wish to know and understand for themselves the important truths involved. Many availed themselves of my offer, and from time to time I held circles in various families of my congregation, and discovered several good mediums.

MEDIUM-WRITING.

Meanwhile, my own mediumistic tendencies were rapidly becoming strengthened. At first, these showed themselves simply in a capacity to receive mental impressions from the spirit source, my spirit friends informing me through other mediums, that at certain favorable times they were enabled to impart their thoughts to me.

At about this time I had occasion to call upon a family in a city some hundred miles distant from M., the home-members of which were entire strangers to me; and in this family was a good writing medium, though I did not know of it until after I had called. When this lady came into the room where I was, her hand was immediately seized by some invisible power; and these words were written, directed to myself:

"You are a medium for impressions on the mind; you will be a writing medium soon."

And thus it proved to be in due time. On affording the usual facilities,—such as, devoting stated seasons to quiet and passive thought, with my hand placed in a writing position, I soon was able to perceive a slightly involuntary movement. This steadily increased until it gradually assumed the form of letters, then words, until at length whole sentences were thus written out without conscious effort on my part.

At first I was strongly inclined to regard all such productions with great suspicion, especially, as my mind followed closely upon the movements of my hand. And it was not until after much exercise of this kind, resulting in many striking messages and productions of a character almost wholly foreign from the state of my mind at the time, that I became reasonably satisfied that, under favorable conditions, I was a reliable medium for the written expression of spirit thought.

When this pleasant conviction had become fairly fixed in my mind, as may well be supposed, I was not backward in making a free use of my power, especially when I found my invisible helpers quite as willing as myself.

In this way of writing, I found that I generally wrote quite rapidly, much more so than in my natural way. It has interested and impressed me much to observe during this rapid process, how soon the controlling influence would cease upon the occurrence of any error. Nothing further could then be done until the error was pointed out and corrected. This has generally been done by letting my hand move passively over the page, until it should be drawn gently down, and my pen or pencil be made to rest upon the wrong word or sentence.

A very large amount has thus been written by me, some of it valuable and well worthy of the public use I have made of it; though quite a large proportion being also of a lighter and less valuable, though scarcely of a less interesting character than the other.

I have in this way, held long conversations, and sometimes arguments with my invisible friends and helpers, embracing a great variety of topics, which I will not here stop to specify. I will say, however, that these talks—for they really seemed such to me—were almost as positive actualities as if the persons had been visibly present before me.

I will now give one or two illustrations of the manner in which this writing control indicated its independence of my own conscious will-force, sometimes in a way at once amusing and vexatious.

Being now in charge of a religious society, I was, although in poor health, obliged to prepare regularly for my pulpit duties. In this condition, I was told by the invisible intelligences that I should have a sermon communicated through me. This promise was much to my relief, as to write sermons in the natural way had come to be with me a matter of wearing labor, both to body and mind; whilst writing under the spirit influence was exceedingly easy and pleasant. Let my disappointment be imagined then, when after proceeding but a very little way, I saw most clearly that owing to the nature of the subject and the method of its treatment, the sermon would be wholly unfit for my pulpit use. It was indeed nothing more nor less than a somewhat minute description of some phases of spirit life from the stand-point of a personal observer! My disappointment found expression in the almost indignant query—Do you suppose I am going to preach such a sermon as this? "No," was the quick response, "if you are going to preach sermons, you must write them yourself." Subsequently, however, I was told that I might have the sermon printed if I chose, which I accordingly did in a small volume which I published about a year afterward.

The style of language used in this discourse is, I am sure, widely different from my natural style; indeed, some parts of it were written not without positive violence to my critical taste. At one time this feeling became so strong that I was prompted to offer a gentle remonstrance against some of the expressions used. The reply was, "You must let us go on in our own way, or we cannot go on at all."

It should be borne in mind by the reader that in this, and all similar cases, in which I speak of familiar converse with spirits, the answer to my questions, mental or oral, came through my own hand, whilst my sole effort was to be perfectly passive; also, that when I wrote, I was invariably alone so far as a visible company was concerned.

Soon after my becoming developed as a writing medium, one who, while on earth had been an old friend, a fellow-student and brother minister, seemed to come and take a special interest in what was going on with me. He soon became quite ready and skillful in the use of my capacity, and we thus had much free and pleasant converse with each other. At times also he would unfold some of his higher thoughts, as belonging especially to him in his present advanced condition. Almost every day was he thus with me, and before leaving would unfold to me some of those higher truths intimately related to the welfare of humanity.

After having proceeded for several days in this way, I found—that what had previously escaped my notice—that what he had thus given when joined together, constituted a regular essay, the title of which, as subsequently given, was "The True Wisdom of Reform."

When the article was apparently finished, I was requested by my spirit friend to copy and correct it—with his assistance—and then to send it to *The Shokinah* to be published. Upon the query arising in my mind as to whether it would be received, I was promptly assured that I need not trouble myself about that, for that he (the spirit) knew the wants of the editor, and that the article would be readily welcomed to the pages of that periodical. My spirit friend also requested me to have some fifty extra copies struck off to be sent to certain of his friends—mostly brother ministers—to be designated by himself.

At a convenient time not long after, the article was copied and corrected accordingly. At the request of the spirit author, there was also added an introductory note, directed especially to those who were to receive the extra copies; also a concluding one asserting that the article had been successfully communicated, and that it was "in the main correct."

*The Shokinah* was a monthly magazine then edited by Prof. S. B. Brittan, in New York. I sent him the article as requested, desiring him to drop my name as to its acceptance. Not getting the expected response within reasonable time, I began to be impatient and was on the point of writing a second letter upon the subject, when my friend from the spirit side came and wrote in his usual free and friendly way: "You need not trouble yourself about that article, for it has been received and accepted by the editor, and will appear in his next number. He has had so much to attend to that he has forgotten all about your request to have him write you a notification as to his acceptance of our article."

I now resolved to write to find out how far the facts of the case would sustain the correctness of this my medium writing. From the reply of Prof. Brittan I give the following extract, as being all that relates directly to the subject:

"I am indebted to the spirits for making my apology in advance. They have proved themselves, in this instance, at least to be most reliable advisers. I am overwhelmed with business, and cannot attend to more than one-half I would like to. I had quite overlooked the fact that I was expected to write to you whether the article for *The Shokinah* was accepted. The spirits are also right in saying that the article has found full acceptance with me, and will appear in the *Shokinah*. Only in a single point does the spiritual telegraphic despatch even seem to vary from the facts. It will not appear until the January number; the December number was nearly made up when your article was received."

"P.S.—The spirits were substantially right in saying that it would appear in the next number, No. 2 being at that time made up."

I will only add that the article was duly published in the number for January, 1853, and that I distributed the extra copies as requested. I do not remember having had an opportunity to question but one of the recipients of these; but that one admitted—rather reluctantly however, as he did not like to concede so much to me—that the style and manner of thought were quite characteristic of the one from whom it was claimed the article came.

To be continued.

The Spirit-world, as "Revealed" to Eugene Crowell, M. D.

BY DR. G. BLOEDE.

This is unmistakably the age of "revelations," while in remote cycles of the history of mankind revelations were vouchsafed to mortals in long intervals, they now keep up with the speed of the age, which invented steam power, railroads and lightning discharges. Among the dispensations of the age, Spiritualism is particularly favored with revelations. Since Spiritualism has become a power of the world, its votaries have been invited to swallow a good many revelations. Whether these have all been digested we are unable to say, but it cannot be denied, that there was a good deal of undigestible stuff among them. A recent book of "revelations" by a pedagogical adept, has speedily been followed by another one, to which we owe no less regards, since it comes from no smaller an authority than the author of the "Identity of Primitive Christianity and Modern Spiritualism." What the two books, Mr. Kiddle's and Dr. Crowell's new one, have in common is, that they both claim superhuman sources for their origin, and this, of course, is the obvious reason why every common human understanding should abstain from anything like a critical review of their contents. Whoever would undertake to set himself up as a critic of revelations, ought naturally to be the receiver of genuine superhuman instruction himself, and if he had such, a new difficulty would arise, that of weighing the respective authorities. For the common mortal, therefore, faith alone remains as the fitting frame of mind in approaching such books as Dr. Crowell has presented us with in his "Spirit-world." The author of this interesting work—if the mere reduction of "Revelations" into the form of human language may at all be called "authorship"—is perfectly aware of this fact himself, when on page 40 he says: "Those of my readers who are Spiritualists, perhaps have found comparatively little thus far in these pages to which they cannot yield, at least, a qualified assent, but in the description which follows of the character of the second sphere, and the heavens above it, they will have both their faith and patience severely taxed. With this hint of the trials in store for my readers I will proceed."

With this "caution" posted over the entrance into the Second Sphere and the higher heavens by the author himself with laudable sincerity, the reader may safely proceed with reading the book, and will not find his trials so very heavy, as it affords most interesting and in many points instructive and even enlightening reading.

Dr. Crowell's "Revelations" show a decided improvement upon Mr. Kiddle's in re-

gard to the method of drawing, instruction from superhuman sources. Whilst Mr. Kiddle had only one or two mediums in the flesh to rely upon, Dr. Crowell tells us, that he had the advantage of two complete batteries, one on each side of the boundary line, the one consisting of a human entranced medium, Mr. Chas. B. Kenney, the other of an entranced spirit medium, one of the Indian guides of Mr. Kenney, who in his turn was mesmerized and inspired by three other spirits, of whom our well known co-worker while in earth-life, Mr. Robert Dale Owen, took the principal part. Here we have a union of uncommonly favorable circumstances, which ought to fortify the "faith" and "patience" of every unprejudiced reader of the "Revelations" for which we are indebted to Dr. Crowell.

To enter into any details of the description of the "Spirit-world and its Inhabitants" given in this volume, would lead us too far, and deprive the reader of the enjoyment of its novelty and curiosity. It must suffice to state, that the essence of Dr. Crowell's Revelations as received from his spiritual instructors, is a complete naturalization—not to say materialization—and humanization of the invisible spheres stretching above our heads, which are made to appear as a mere (of course embellished) counterfeit of all the things and conditions, by which we are surrounded and impressed on this earth sphere. Not a few of the readers will be startled by reading of the exquisite houses and gardens, the fine horses and carriages, the tasteful tapestries, gorgeous upholstery, velvety carpets, etc., to be found in the "American Heaven," as well as of the deer-hunting in the Indian heaven, which is only carried on for fun, and without doing the animals the least harm.

Another important point in these "Revelations" is the signal reduction of the much vaunted higher knowledge and wisdom for which by many Spiritualists credit is given to all kinds of spirits, to very modest limits. It is astonishing, for instance, how little account Dr. Crowell's spiritual instructors make of the scientific progress in the Spirit-world, and the stimulation and advancement of science, which we ought to expect from that source through the mediumship of trance speakers under the guidance of great scientific names. We are taught in these "Revelations," that in regard to natural sciences and the great progressive discoveries and inventions, the Spirit-world is almost entirely dependent on mankind in the flesh, so much so, that all important scientific works of human authors are immediately reprinted and republished in the Spheres.

In the external disposition and description of the several heavens, Dr. Crowell's instructors in most points coincide with Swedenborg, while in others his doctrines are declared to be errors. Our own seer of Poughkeepsie is contradicted in several points, particularly in his assertion of the conveyance of disembodied spirit to the Summer-land by magnetic currents.

If we believe Dr. Crowell's authorities, there is a well organized police regimen in the heavens; permits and allowances are in order on every page; to stroll from one sphere to the other requires a pass; young females from the age of fifteen to twenty years are not permitted to wear colored garments. When Mr. Owen, in December, 1877, entered the fourteenth heaven, he and his guide were furnished with scarlet satin robes, trimmed with gold lace, and golden sandals for their feet, decorated with rubies and for their heads golden crowns, gemmed with diamonds, rubies and sapphires, which shone with the lustre of the stars. Spirit book-keeping and a severe balancing of the good and evil acts of men, is done by a recording angel or angel recorder, etc., and on the whole this Spirit-world looks too aristocratic, too much governed and policed to quite suit simple and republican tastes.

The latter part of the book, from chap. 10, the philosophy of spirit-intercourse, etc., contains a great many instructive hints and assertions, and will exert a beneficial effect in many directions. It may bring the unbounded enthusiasm of many Spiritualists into rational limits, and reduce the superstitious faith of some in all kinds of spirit manifestations, to a proper degree, and it may confirm others of a more critical turn of mind in their conviction, that the proved fact of spirit intercourse is the only reliable fruit of all our investigations, whilst our real knowledge of the actual condition of our state hereafter remains as yet highly fragmentary and unreliable, since elucidation, even if coming from well authenticated spiritual sources, is still not more than the reflex of opinions, views and subjective stand-points of human beings, very seldom above and not rarely below our own standard! Truth even in the Spirit-world is lightly broken and through the medium of subjective vision scattered into innumerable rays and shades of color.

I cannot refrain from closing these remarks by referring to an old oriental parable, which if it should have been told before, is worth being re-told and re-read. It is an old Tamulic (Hindu) anecdote, told in the Kathamandacha, characterizing occurrences which daily happen before the eyes of the so-called civilized world, and runs literally thus:

TRUTH THE ELEPHANT.

Some people who had always been blind, went together to a certain place for the purpose of begging. As they cherished the wish to once see an elephant, as well as their senses would allow, they made their desire known to a Mahout (the leader of an elephant). He stopped his animal and said: "You must leave as soon as you have carefully examined the beast." "All right," answered they. Then, to satisfy their curiosity, one touched the foot, another the trunk, a third the ear (of the animal). After they had thus examined it, they left and having strolled a short distance, they began a conversation about the nature of the animal. The man who had touched its foot, said:—"An elephant is similar to a mortar." The second who had patted his trunk, said:—"An elephant is like a pestle." The third, who had examined the ear, said:—"An elephant is like a fan." The fourth, who thought he had seen the animal by touching its tail, said:—"An elephant is most like a broom." Thus they were all of a different opinion and then they engaged in a heated word-fight, whereby they soon got lost in a thick-  
et, from which they could not find their way back.

If we substitute for the elephant our knowledge of the Spirit-world, and for the blind men who examined its foot, trunk, tail and ear, our instructors on this and the other side of the great gulf between the visible and invisible universe, the moral of this old Hindoo fable needs no further commentary.

Brooklyn, N. Y.

Women are liked as members of school boards in Edinburgh, as several of them have been re-elected, they having been made members in 1873. England, also, has women members on her school boards.

MRS. E. W. LENNATT.

Remarkable Evidences of Her Powers as a Medium—The Phenomenon of Slate Writing, etc.

(From the San Francisco Post.)

A few weeks since an article appeared in these columns detailing a few of the very many mysterious manifestations produced through the agency of Mrs. E. W. Lennatt, the wonderful independent slate writing and clairaudient medium of No. 817 Bush Street, who has created quite a ripple of excitement, not only in spiritualistically inclined circles, but among skeptics in this belief as well, who have witnessed the many phases of her mediumship and the results attending them. In this article was expressed a doubt, owing to her ill-health and nervous prostration produced through over-work, whether she would again appear before the public in this city in the exercise of her peculiar gifts. This cessation from her labors was alike a source of inconvenience to her, as well as disappointment to her many friends, who thronged her parlors daily in the hope of procuring through her some message of comfort or information from departed friends.

Her physical system having partially recuperated, at the earnest solicitation of her friends she concluded to again resume business, learning which a representative of the Post, who is particularly orthodox in his belief and actions, determined to pursue his investigations further, in order to ascertain whether any more tangible evidence could be procured upon which to rest his belief in a future state of existence than implicit faith in the teachings of Holy Writ. With this object in view, he visited the medium at her paternal residence, and was ushered into a luxuriously furnished reception room, complete in all its appointments for the elegant ease and comfort of the human spirit, accompanied by its physical incasements of flesh and blood, previous to its departure to that uncertain and undefined locality termed spirit land. The medium being engaged at the time, he found here a very prominent citizen of this coast, of high social standing and wealth, a cultured and refined gentleman, of somewhat pronounced belief in Spiritualism, with whom he very soon entered into conversation in regard to this subject. This gentleman very cheerfully and willingly gave the inquisitive searcher after truth the benefit of a portion of his experience and investigation of the subject, and succeeded in arousing his interest in an extremely lengthy, though as yet incomplete communication he had received through this medium. It consisted of an exhaustive dissertation on the spiritual organization of the human race, beginning with it in the cradle, following it through the varied stages of physical life, accompanying it in its transit across the confines of the Spirit-world, and continuing its history, its conditions, its capabilities and its surroundings there. Some two years ago, he said, on the occasion of this medium's first visit to this coast, he received a communication through her from a literary friend of his, who had passed from this life, promising at some future time to favor him with this production. The medium returned to the East and remained upwards of a year, and the subject had passed from his mind. But, on her return to this coast about a year since, the promise was again renewed, and has been in progress of fulfillment at various times since. It is entitled

THE PROBLEM OF SPIRIT LIFE.

and is to consist of a series of twelve essays, the first of which only he has yet received, and which he read in the hearing of the Post. Should the others prove as lengthy as this one, they will make a volume of considerable proportions, as it is the intention of this gentleman, when they are completed, to have them published; and should they continue in the same logical and philosophical disquisitions of the subject as the one already discussed, they will form one of the most interesting and important volumes of spiritualistic literature ever published. It is concise and exact in all its descriptions, clear and logical in its deductions, while the graceful style of its composition and rhetoric displays a genius, if not inspired, of certainly the highest order of talent. He receives it in the form of communications, through the mediumship of Mrs. Lennatt, from two to five slates, full being written very clearly and legibly at each sitting, her powers varying somewhat, according to the condition of her physical system. He has also read this to others in various professions in this city, who, by their educational attainments are competent to pass intelligent criticisms on the subject, and it has been universally commended and eulogized for its terseness and elegance of construction, ranking high in literary merit, while the subject matter itself was plausible and logical, though, to a great extent, of course, from the very nature of it, only susceptible of actual proof and demonstration by the truth of the very theories it advances. The writer suggested that probably it might only be a production of the medium's brain, and the theories advanced were but her own ideas in regard to the subject treated.

"But," remarked the gentleman, "the medium herself, though an intelligent and educated lady, disclaims any power of her own to perform such a literary task as this, and were she possessed of sufficient talent to produce such a work from her own brain, her remuneration as an author would be greater than in the exercise of her peculiar gifts." At this juncture of the conversation the medium herself entered, elegantly attired in black silk, and cheerfully consented to answer all questions pertaining to her powers as a medium of spirit communications as well as to give a demonstration of the various manifestations of the different phases of mediumship of which she is possessed. In the first place she described the faces and forms of various companions of her visitor, but which to him were invisible, and it must be confessed that the descriptions—even to the age, the color of the eyes and hair, and of various other marked and peculiar physical characteristics—corresponded exactly with former friends, acquaintances and associates who, in the mutations of time, have passed away from this life into that much-mooted, uncertain and undefined beyond, where, at least in desire, if not in reality, the majority of the human race have a conscious existence.

And here the question suggests itself: If there is such a thing as a conscious existence after what we call death, why should not our friends in their new conditions be permitted to visit us in this physical life, and by their unseen presence influence us in matters pertaining to it? Again, another question presents itself. If the doctrine of annihilation by death be true, by what peculiar magnetic or other power are the form and features of those long since de-

ceased brought into photographic review of the medium's eye? They were not present in the mind of her visitor until called there by the medium's description. Again, she represented herself as hearing voices from these invisible companions, and by a remarkable coincidence the information they gave in this manner corresponded exactly to some circumstances connected with them while living. For instance, after describing the form, features, etc., of a relative, even to the detail of a deformity of a finger on the left hand, came the manner of his death, by being wounded on the field of battle, and afterwards incarcerated in a Southern dungeon where death ensued. The fact of his being wounded and taken prisoner was known to the writer. Beyond that he was never heard of until in this manner, and that the medium herself never knew of the existence of such an individual he is morally certain—much less that she should know of the circumstances attending his death. These phases of her mediumship—seeing and describing spirit forms and hearing spirit voices—were somewhat new to the writer, and it must be confessed that the accuracy displayed was somewhat astonishing. After these came her manifestations of independent slate writing, the mysteries of which have already been outlined in this as well as in a preceding article, though the information obtained was entirely new, and had no connection in general with previous communications. It was, as usual, of such a nature that the medium could not reasonably be supposed to be able to guess with such accuracy of detail as was manifested, and not only was the phenomenon itself, but the subject matter written, a mystery. After witnessing these various manifestations the medium was asked how long since she was possessed of these peculiar powers or eccentricities—whatever they may be termed.

"I first began to see spirits," she replied, "when but a child of ten years old; could also hear rappings on the walls, on tables, chairs and other pieces of furniture; would see people distinctly in the room in broad daylight, and of a sudden they would disappear, vanish from sight, without passing through any opening of the room. At first I was considerably frightened about it, and would tell my mother, when, instead of receiving any comfort or sympathy from her, she would sneer at it and accuse me of imagining these things, which tended greatly to annoy me. Of course, at my age, and owing to the perfectly orthodox training I received, I knew nothing at this time of Spiritualism, nor was I really convinced of its being spirit power, or of the truth of Spiritualism, until my mother's death. At this time I was five hundred miles away from her, when, one morning, sitting in a room alone with my little daughter, she suddenly appeared to me in the room, as natural as I ever saw her in my life. She spoke twice to me also, plainly and distinctly in her natural voice. I was startled—well, to be candid, I was frightened—by the apparition; and was totally unable to account for it. The effect on my system was so severe as to cause a partial nervous prostration. A few hours later I received a telegraphic dispatch announcing her death at about the time when she appeared to me in this manner. And it may be said that from this time dates my belief in Spiritualism, as this was the first spirit that I ever recognized."

"What is your religious belief?" "I believe firmly in the divinity of Christ, having received an early training in the tenets of an orthodox church, of which I have also been a member for many years past. My experience in Spiritualism not only has not been dethroned by my belief in the accepted orthodox teachings in religious doctrines, but has only strengthened it in them."

"Were there no members of your family ancestry that believed in this doctrine?"

"None whatever, though I have often heard my grandmother relate of mysterious sounds she heard and mysterious things she saw, though she did not believe in Spiritualism. She called it second sight, and I have no doubt, from my present experience, that she was a good medium, had she developed or permitted the powers she possessed to develop themselves in her, and it is, no doubt, a family gift."

"In your slate-writing manifestations, why should the spirit not write with the slate held in the hands of the person taking the sitting as well as your own?"

"They can, and frequently do, as persons often take the slate and hold it, my hands not being in contact with it at all. Again, many who are skeptical often bring their own slates and pencils with them, in order to test my powers. One lady, who visits me frequently, invariably insists on bringing her own slate, and carries whatever communication she receives home with her."

"But," incredulously inquired the writer, "what particular reason have you to believe that your manifestations are not produced through some other strange, mysterious power possessed by you? May they not, after all, not be the result of spirit agency?"

"The manifestations themselves afford a better answer to that question than I can give. In the first place, admitting, for instance, that by some physical, magnetic influence I could produce the phenomena of slate-writing, where could I procure the information given in the communications? Oftentimes they are written in a language I can not speak, much less write. Names appear I never heard of, which people tell me are names of deceased friends. Information of various kinds is given to different persons which it would be impossible for me to guess with the accuracy which it is admitted is given, and in it all there appears a controlling intelligence often superior and at all times independent of me. I will then answer your question by asking a greater one. If it is not spirit power, what intelligent power is it, for intelligence it certainly possesses?"

Not being able to answer such a conundrum, the interviewer politely thanked the medium for the courtesies extended and the facilities granted him in his investigations of the mysterious, and seconding her wish, that what might now seem to him enshrouded in mystery might eventually be made "clear as the noonday sun," not to himself alone, but to all mankind beside; bade her good day and took his leave. But what he saw and heard there will furnish food for thought, mental speculations and theorizings for some time to come, as, indeed, it does to all who visit her, who are the least inclined to skepticism of Spiritualism, while to those who are believers in this doctrine it affords consolation and comfort, and tends to strengthen them in their preconceptions of a future existence, and what to other minds in these manifestations seems mysterious to theirs is only a tangible evidence of an immortal principle in the human organization—an intelligence which continues to progress and expand after all that is physical has gone to decay and has been resolved into its original chemical properties.

Woman and the Household.

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

"And angel whisp'ers come to man To call him from his wistful trance..."

CORRESPONDENCE.

A lady from your own state writes thus: "I am glad to see in the JOURNAL that a sifting process is going on..."

An honored friend of the JOURNAL writing from Switzerland says: "We come hither by way of the St. Germain Water Cure..."

An American woman in Switzerland writes to the JOURNAL: "The amount of silk woven each year in this country amounts to more than \$40,000,000..."

The London Times illustrates the restricted condition of women in England, who are the wives of lunatics...

A Normal College for girls has been opened at Bangkok Siam, modelled on the plan of that in New York city...

That they were all inspired we cannot doubt, and a few instances go to show that Charlotte, at least, was a seers.

occasion, her biographer tells of passing a wild, tempestuous night with her, in the old house upon the moor...

Book Notices.

LITTLE FOLKS' SONG SERVICE, for the use of Sunday Schools. By Nelly H. Bayley; pp. 96, sq. 12mo. flexible cloth. Chicago: F. H. Revell.

The selections for the purpose for which they are designed are admirable, and an unusual amount of thought has evidently been bestowed on the preparation of every page.

The second advances and selects O, reciting: O Lord, my God, in thee will I put my trust.

Fourth: Enter ye in at the strait gate. Then all the school join in singing. Come unto me and I will give you rest.

Then the school join in singing: Let us live for the right and press onward, Tho' the earth with our blood grow gory; Our armies are all facing onward, And our banners wave in glory.

Then the school join in singing: Let us live for the right and press onward, Tho' the earth with our blood grow gory; Our armies are all facing onward, And our banners wave in glory.

Sixth: Shall I tell you what is the most perfect expression of the divine in the human spirit? It is love.

Seventh: Hence the worst is hate and cruelty. Eighth: Answer, O soul, what is the noblest of all things? To do our duty.

Ninth: Let all remember them that treachery toward others is the basest. Tenth: Life to be pure must be purified by Charity, the purest of all things.

Eleventh: Man is the most noble work of Creation. Twelfth: And his foulest foe is a slanderous tongue.

Thirteenth: Kindness, going forth like an avenger will conquer the world. Fourteenth: Ever abide by it and be self-sustained.

Seventeenth: Free us from the Iron Rule, the lowest in the conduct of life; of evil for evil.

TRANSACTIONS of the National Eclectic Medical Association for the years 1877 and 1878, including the Annual Meetings held at the cities of Pittsburg, Penn., and Detroit, Mich.

This work of over 600 pages is one of the most valuable ever issued by this Association; not so much on account of its route in proceedings, in which it falls into the line of its respectable (?) competitor, allopathy, but on account of the different "papers" printed therein which give a very good idea of the proficiency of those who are aiming to be leaders in Eclecticism.

Its value, as we have said, consists in the "papers" presented on different topics of importance to the profession. "The Fallacies and Evils of Vaccination," "Practical Medicine," "Our Materia Medica," "Phytolacca Decandria," "Report on Surgery," "Physiology and Physical Diagnosis," "Morbus Coxarius," "Cereus Bonplandii in Amurosis," and "Metritis" with many others are of great value, as showing the advancement made and making in the "healing art."

Magazines for December not before mentioned.

St. Nicholas, (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontispiece, "Making Manu's Christmas Present;" Jack and Jill; "I wish I knew my Letters Well;" The Great Race; Fables; The Knight and the Page; The Christmas Star; Buddy, the Giant; "Consider, Now, a Painter-man;" An American King David; Christmas is Coming; Watching for an Otter; Christmas at Number One, Crawlin' Place; The Four Sunbeams; Paul and the Goblin; My "Sunflower's Fan;" There was an Old Man of Cathay; How the Elephants Turned Back; Abram Morrison; A Beginning; The Little First Man and the Little First Woman; Among the Lakes; The story of Pegasus; Mother Goose and her Family; A Christmas Play for Girls and Boys; The Mystery of the Seed; Telegraph Boys; How Cruel is Fate; The Struggle Adventures of a Wood-sled; Dressing Mary Ann; How Joe brought down the House; The Funny Mandarin; Thorvaldsen; Chronicles of the Mob; For Very Little Folk; Jack-in-the-Pulpit; Some New Books for Young People; The Letter-Box; The Riddle-Box. This is the grand Christmas Holiday number and it appears in a special cover, bright and pretty, which encloses over ninety illustrations and one hundred and four pages of extremely interesting reading for boys and girls. The Department "For Very Little Folk," is full of holiday fun and frolic.

The North American Review for December is especially noteworthy for the timeliness of every one of the papers which it contains. The number opens with the first installment of a study by James Anthony Froude, the historian, on "Romanism and the Irish Race in the United States."

The Phrenological Journal, (S. R. Wells & Co., New York.) Contents: Henry Kiddle, late Superintendent of schools, New York city, (with portrait); The Vow of Faith; The Color Sense; The Elevation of the individual; The Town at the end of the Rainbow; Henry D. Carey; The Skimmias; Henry A. Hart, M. D., (with portrait); Unwarrantable Positions; Comparative Value of Common Articles of Food; The Earth's Cure; Nurse Girls; Poetry; Editorial Items; Notes in Science and Agriculture; Answers to Correspondents; Our Work.

The Shaker Manifesto, (published by the United Societies, Shakers, N. Y.) It is devoted to the interests of the societies.

The Herald of Health, (M. L. Holbrook, M. D., New York.) This magazine is devoted to the culture of the mind and body, and contains articles from able writers and thinkers.

The Southern Medical Record, (R. C. Word, M. D., Atlanta, Ga.) A monthly journal of practical medicine, has interesting articles under the following heads: Original and Scientific Articles; Abstracts and Gleanings; Sententious Items; Practical Notes and formulae; Editorial and Miscellaneous.

Baldwin's Musical Review, (D. H. Baldwin & Co., Cincinnati, O.) This number is bright and attractive, and contains articles in prose, poetry and music.

Babyland, (D. Lothrop & Co., Boston, Mass.) This monthly is especially adapted to children just beginning to read, and with its illustrations cannot fail to please them.

SEVEN HOUR System of Grammar. By PROF. D. P. BOYLE. The author has demonstrated repeatedly that a person who studies can learn to read and write correctly after one week's steady study of this little book.

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All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

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CHICAGO, ILL., DECEMBER 13, 1879.

Needs Special Legislation to Support It.

Since the physicians are demanding the enactment of special laws to enable them to drive out all competitors who do not subscribe to the dictum of allopathy, it becomes important for the people to understand upon what their claims for protection are based.

We will go a step further and inquire, Has not all that is really valuable in the "art of medicine" had its origin in empiricism? There was a time when all was untried which is now known in medicine.

Medicine can never become a science while so many in the profession are incapable of learning anything by experience, but will, regardless of consequences to their patients, pursue a routine practice to the end.

To show in what esteem the practice of medicine is held by many of the ablest thinkers in the profession, we here quote from the address of S. B. Munn, M. D., the learned president of the National Eclectic Medical Association, at its annual meeting held in Detroit, June 19th, 1878.

OLD PHYSIC. The theory and practice of medicine was remarkable chiefly in former times for being intimately blended with ignorance and superstition. Science was generally scouted as unprofessional innovation.

WHAT LEARNED PHYSICIANS THINK OF THEM ART.

About the time that I began practice, I paid a visit to an old physician in the town of B., N. Y. He had practiced from the age of twenty-five till sixty.

Gentlemen, this conclusion has been arrived at and openly asserted by the ablest medical men in the world. Not many years ago there was an assemblage of physicians in one of the countries of Continental Europe.

the French, and I may probably add, other European physicians deal with their patients. They sedulously avoid medicating them.

So generally is the leaven of skepticism diffused, that the governments of France, Switzerland and other countries have sought to hedge in the practice.

Homeopaths are either old school or eclectic physicians, who operate under the homoeopathic trade-mark. The self-called regular practice is equally an alien and a barbarian.

THE STATE BOARDS. The terror of losing their hold on the public has led to the seeking of legislation to protect old-school physicians in their monopoly.

To show the value of appointing "boards of health," with the unlimited powers as asked for by the various medical bills crowded upon the legislatures of the different States, for the protection of a profession whose learning and skill are not sufficient to protect its members from ignorant charlatans and impudent pretenders.

In one of the first numbers of the Bulletin it was announced with a great flourish that the board expected to show the results of its "investigations on other animals than man."

If it requires the expenditure of half a million dollars from the United States Treasury, by the National Board of Health, to discover that tobacco will make a monkey sick in a yellow fever-infected district, how much should the people of a State be taxed for the support of a State Board of Health to enable them to arrive at some conclusion equally astonishing?

Let all who are interested in this matter in the different States (and who is not?) bestir themselves to circulate petitions against the enactment of such unjust and iniquitous laws and interest themselves to see that the representatives in their different districts will oppose such legislation and prevent the pending bill from becoming a law.

Without some immediate action of this kind our true mediums will soon be driven from the field or sent to languish in a felon's cell for doing the work of angel ministry.

Material Aid and Spiritual Comfort—From the Mother of a Promising Young Speaker and Medium.

Mrs. Mary A. Geer, of New London, Minn., sends us \$18.00 to pay for a new club and to liquidate her back dues.

We also desire to say that all the Spiritualists that we have conversed with, most heartily approve the course of the JOURNAL in its attack on frauds; also its efforts to attract the attention of scientific men and the clergy to investigate our philosophy.

Several other correspondents report a greatly increasing interest in Spiritualism and the JOURNAL in quarters where the subject has heretofore been ignored or scoffed at.

This case is only a single instance out of hundreds which we could name, and we feel therefore greatly encouraged to pursue our arduous work, knowing that we are sowing seed upon good ground which will in the near future yield great returns to Spiritualism.

Among the other vagaries that have taken possession of Mr. Jonathan M. Roberts, is the idea that the Romish Church is making active war on Spiritualism, and that the editor of the JOURNAL is a member of the "Society of Jesus" and devoted to the interests of the Romanists.

Jesuit on the Brain.

The sudden and enormous rise in the price of print-paper, very largely increases our weekly expenses, and we hope our friends will continue their efforts to swell our list at the reduced subscription price, so that we shall not be forced to return to the old rate.

Spirit Interposition.

On the evening of Thanksgiving day we called on the well known medium, Mrs. Howard, at St. Charles, and found her pleasant cheerful home filled with relatives and friends who had come out from Chicago to partake of the bountiful hospitality always to be found at the home of Mr. and Mrs. Howard.

"Thoroughly Convinced."

The following item is clipped from the Chicago daily Times of the 6th instant.

The Times has received several further communications relating to the affairs of the so-called spiritual mediums at Terre Haute, Ind. The Times declines to publish anything further relating to these mediums, inasmuch as the matter has lost all public interest, and as the Times is thoroughly convinced of the fraudulent character of the "manifestations."

When it is remembered that the able editor of the Times is a Spiritualist, a believer in form materialization, that his paper is always favorable to Spiritualism and has frequently published long accounts of the marvels at Terre Haute, the above clear and explicit statement assumes great force and weight.

It is probable that a small per cent of the manifestations at Pence Hall are genuine, but the grossly fraudulent character of most of them vitiates the value of the whole so far as Spiritualism is concerned, and therefore, as the Times truly says, "the matter has lost all public interest."

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

Bishop A. Beals speaks at Dutch Grove, Wisconsin, Dec. 14th.

Giles B. Stebbins has been speaking at Bloomington, Ill., and at Springfield, Ohio.

Mrs. E. L. Saxon read a poem, by Miss Belle Bush, at the Peace Fair in Philadelphia.

Mrs. E. L. Watson has been giving some very fine lectures in Philadelphia; a correspondent describes the one given Nov. 30th, "as a glorious lecture—grand indeed!"

The first quarterly meeting of the Michigan State Association, was held at Flint, on Nov. 28th—30th. The Secretary's report came to hand too late for this issue.

Dr. Howland Hamilton, of Lewiston, Me., has been, and is now, doing a good work for Spiritualism. His lectures are spicy and to the point.

Dr. Crowell's book, "The Spirit World," is having a good sale; we assure our readers they will be deeply interested in its perusal. For sale at the office of the JOURNAL, price \$1.50, postage ten cents.

In the article last week by Mr. Charles Case, the word "sought" was used for "caught" in the sentence, "Whenever a pretended or real medium is caught well equipped with masks," etc.; also the word "mighty" for "nightly" when referring to Mars, Saturn and Jupiter.

The first meeting of the North-east Missouri Conference of Progressive Spiritualists, at Kirksville, Mo., was a decided success. A. J. Fishback was the principal speaker, delivering several excellent discourses. Spiritualism in Missouri is progressing finely.

A certain Mrs. Crindle has lately created considerable commotion in San Francisco, by being detected in attempts to simulate spirit phenomena. Spiritualists and investigators are rapidly passing the points where they can be deceived by fifth rate feats of jugglery, and as a consequence the tricksters are losing their hold.

On Sunday, Nov. 23d, the Adventists of New York assembled to fix on the final day for the winding up of terrestrial affairs, when the Lord should come in power and glory and the flesh and the Devil blown to limbo. Every soul of them had worked out the prodigious problem and arrived at different conclusions, and as none had the solution so positive that they could convince the others, there was a general discussion, a war of Bible texts, enough to distract and drive an ordinary mortal insane.

That able speaker and amiable lady, Mrs. F. O. Hyzer, lectured in Brooklyn last Sunday to a large audience; she is a favorite in that city, as indeed she is wherever known.

We have just learned that Mrs. Anna Murphy, of Darlington, Ind., the esteemed wife of a devoted Spiritualist and subscriber to the JOURNAL, passed to spirit-life Nov. 14th.

Prof. Kludde lectures before the Association of Co-operative Spiritualists of Philadelphia every Sunday afternoon and evening during this month. We are glad to see this scholarly gentleman so actively engaged in the work, and trust he is but the forerunner of hundreds of cultured speakers who will ere long obey the call to expound the facts and philosophy of Spiritualism.

Chicago Spiritualists will have an opportunity to hear the young English medium, Mr. W. J. Colville, during the month of January. This young man is a rapid and fluent speaker, a phenomenon in his way, and all interested should hear him.

J. Madison Allen is now in Battle Creek, Mich., where he lectures during December. He has been lately in Bangor and South Haven. He will speak in Sturgis during January (or possibly February), and will be pleased to visit points in the vicinity of Sunday appointments, for week evenings, for either religious or scientific lectures. Address him at Battle Creek, in care of Mrs. L. E. Bailey.

The chaplain of the Ohio Penitentiary reports that of six hundred and one convicts, sixty-five were Baptists, one hundred and thirty-three Catholics, eleven Congregationalists, eighteen Disciples, thirty-three Episcopalians, nineteen Lutherans, one hundred and seventy-two Methodists, fifty-three Presbyterians, fourteen United Brethren; of Spiritualists there were none.

To SPIRITUALISTS OF OHIO.—We presume you all read the stirring call of Bro. Bigelow, in the last JOURNAL, for a Spiritualist convention at Cleveland, during the last days of this month. In case you did not, you will find it in this issue, and we hope the meeting will be made up of earnest zealous and clear headed delegates from every town in the State, or at least from every county. Certainly the northern part of the State should be fully represented.

Mr. H. N. F. Lewis, of this city, passed to spirit-life on Monday last. He was once widely known as an able and successful editor and publisher, having built up the Western Rural to be an influential and valuable paper. Some years since he lost \$20,000 in trying to establish a Spiritualist paper called The Universe, and within the last few years misfortunes have followed thick and fast until at last he went out of this life as penniless as when he entered it.

Capt. H. B. Brown was well received during his engagement at Springfield, Mass., and is invited back there during some month of the present season to be hereafter determined. He spoke at New Boston, Mass., Nov. 28th; at Montville, Mass., Nov. 27th, (Thanksgiving Day) he gave two addresses. He spoke at Greenfield, Mass., Dec. 4th and 5th, and at Troy, N. Y., Dec. 7th. He will speak for the Troy Society the Sundays of December, and make engagements in that vicinity for the week days of this month. Address him,—care of "The Clark House," Broadway, Troy, N. Y.

MASONIC SPIRITS.—We frequently hear of members of the masonic fraternity receiving messages from spirits purporting to have been masons, giving evidence of their knowledge of masonry. To many this is considered a crucial test. Having been a Master Mason for seventeen years, and having had considerable experience with such supposed spirit tests, we are free to say that for reasons which we cannot here explain, we place but little value on such masonic tests, unless the identity of the spirit is established by other means.

Mrs. L. P. ANDERSON.—This well known medium agreeably surprised her numerous Chicago friends some weeks since by a return to this city. She has been for a year past in San Francisco and intends, by direction of her spirit friends, to spend the winter in Washington, for which city she left on Monday last accompanied by her son, Master Wells Anderson, a bright young lad who bids fair to become even more widely known than his parents. As a test and business medium Mrs. Anderson is widely and favorably known, and we have no doubt she will make many friends in Washington.

A NEW SECT.—A schism which may become a powerful disintegrating force has taken form in the Catholic Church. A priest of the Order known as "The Congregation of the Mission" was on the evening of Nov. 17th, installed as Bishop of the Independent Catholic Church in New York, and in his address delivered on the occasion, he said that the Romish Faith is a fraud, a sham, and the means of robbing the poor of their money. Rev. Dr. Prime, Phillip Schoff, Sanderson, and other evangelical clergymen, were on the stage during the evening. The new sect disavows allegiance to the pope, and discards celibacy on the part of the priesthood, and a good share of the shams of Catholicism. It is really an American Catholic Church, and as such is an advance in the right direction.

FRAUDS AND PERSONALITIES.

Wise Words from an Eminent Medium and Author.

To the Editor of the Religio-Philosophical Journal: When the exposure of fraud and rascality is first considered there necessarily arises a feeling of distrust and misgiving, and the foundations of Spiritualism seem yielding and giving way.

The Spiritualist, whose faith is permanently affected by exposures of deception, must have built on sand, and not on the firm rock. The demand for tests, of itself, shows a doubting mind.

Nor should honest mediums oppose such exposures, for their own welfare demands that frauds should not be tolerated. The spurious manifestations are always ready, or manufactured to order, while the genuine are dependent on subtle conditions and cannot be predicted.

When a cancer is eating to vital parts and the whole body is being corrupted, the surgeon does not hesitate at taking the knife and cautery, cutting deep and burning out the last vestige.

The murderer might as well cry out against those who execute the law as "persecutors," as the fraudulent mediums who are exposed, against those who unmask their rascality.

Harmony and peace are to be desired, and above all people Spiritualists should be fraternal, kind, charitable, forbearing, gentle, true, unselfish. Life is the effect of antagonisms, and harmony may mean stagnation and death.

An exposure to be of use must be overwhelming and complete, leaving no room for doubt. It must be more than an editorial item. Such exposures are not personalities. The public medium is before the world, and it is the right and duty of journalists to pronounce judgment.

We have received from that bold and enterprising publisher, J. W. Bouton, 706 Broadway New York, a splendid quarto volume of 580 pages printed on heavy super-calendered, toned paper.

This vast amount of information has been collected from MSS. preserved in the State paper department of her Majesty's Public Record office, England, and has been most carefully and accurately edited by John Camden Hotten.

The cry of "personality" in this connection has just the same relevancy that it would have in the case of criminals suffering from disobedience to established laws.

"But," replies a good brother, "do you not hold that love is the new power by which to rule the world?" Yes! but let it be love guided and controlled by wisdom.

The first need have no fears. "The Cause" will take care of itself. It always has done so, and without leaders has marched on in triumph.

To tighten the hair in the scalp and keep it from falling off use Hall's Vegetable Sillian-Hair Renewer.

To the last objection, the necessity of descending to reporting matters usually given to the Police Gazette, indeed is to be regretted. However, the necessity exists, and to shrink from it would be a betrayal of trust.

It seems there are some who can see no distinction between deserved rebuke and personality. If a man kills another in fiendish rage, what else can it be called but murder?

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GUARD AGAINST DISEASE.—If you find yourself getting bilious, head heavy, mouth foul, eyes yellow, kidneys distorted, symptoms of piles tormenting you, take at once a few doses of Kidney-Wort.

A HINT TO WORKINGMEN.—The honest workmen of the country, many of whom have large and increasing families to support, have been the chief sufferers from the great financial pressure under which we have labored for the last few years.

KIDNEY-WORT has cured thousands. Try it and you will add one more to their number.

The Chicago Agency of the Chickering Piano has been transferred to Messrs. Pelton & Pomeroy, 150 and 152 State Street.

READER, is your eyesight failing? If so, improve it, and delay the use of spectacles for years, by applying Merck's Special Remedy for Restoring failing eyesight, and strengthening weak eyes.

GOOD EVIDENCE.—When such men as the Rev. Dr. Rankin, Rev. Dr. Harvey, Father Fitzgerald, Prof. Green, Dr. Bartine, Col. John K. McChesney, E. Newell, and a host of others, equally trustworthy, certify over their own signatures to the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the subject.

Mrs. D. JOHNSTON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men.

LIGHT, COLOR AND SPIRITUAL SCIENCE.—Great inducements are offered to agents for Dr. Babbitt's "magnificent work" the Principles of Light and Color, (price postpaid \$4.) Also for the new and beautiful 35 cent pamphlet called Wonders of Light and Color, which has been pronounced "worth its weight in gold."

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

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

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

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

Spiritual Meeting. A three days' meeting of the Spiritualists and Liberals will be held in Merrick Hall, in Queens, N. Y., commencing on the 19th of December. A. J. Fishback will be present. Other speakers and mediums are cordially invited.

SPECIAL NOTICE. To Spiritualists of Ohio. BROTHERS AND SISTERS, FRIENDS OF OUR NORTHERN CAUSE: What are we doing to assist the Spirit-World in their grand Mission of Love?

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

BEATTY'S TOUR IN EUROPE. Only 10 cents. Being a condensed history & travel in Europe, over thirty emigrants, nearly 100 pages, nicely bound in cloth, by E. L. Walsen, the Author & Publisher, DANIEL F. BEATTY, 75 N. 2d St. N. Y.

CANVASSERS WANTED BY A. GIBBS, 135 State St., Chicago, Ill. Manufacturer, Jobber and Retail Dealer in R. & Turkish PATTERNS in colors on Burles, Sample Book \$1.00 in book, directions, etc. sent post paid, on receipt of 50c. Catalogue Free.

REED'S TEMPLE OF MUSIC 192 State-st., Chicago.

WE MUST HAVE MONEY For a Few Days Only we shall sell Fine PIANOS & ORGANS

WITHOUT REGARD TO PROFIT. Every instrument warranted. Best chance to buy that has offered in twenty years. Will not last long.

100 CHOICE SELECTIONS NO. 17 NOW READY. P. GARRETT & CO. 708 Chestnut St., Philadelphia.

HEALTH AND HOME! A FAMILY AND MEDICAL NEWSPAPER.—The only publication of its kind in the country—Edited by a large force of the ablest Physicians and Reformers in the U. S.

A CHOICE GIFT For all times, HOLIDAYS, WEDDING, BIRTHDAY, ANNIVERSARY, or any other day; for PASTOR, TEACHER, PARENT, CHILD, FRIEND.

WEBSTER'S UNABRIDGED. NEW EDITION. Containing a SUPPLEMENT of over 4600 NEW WORDS and Meanings. ALSO ADDED, A NEW Biographical Dictionary of over 9700 NAMES.

AGENTS! READ THIS! We will pay, or give a salary of \$100 per month and expenses, for a large commission, to sell our new and improved Dictionary, in what we call Sample Free. Address SHERMAN & CO., Marshall, Mich.

OIL PAINTINGS FOR SALE. I have a number of beautiful Spirit Land scenes on hand and for sale at moderate prices, from \$10 upward; the \$10 are 14 by 20 inches. I will also copy photographs of deceased and living persons, life size in oil, in spirit photos, of the deceased, as the spirit sometimes comes. If requested will paint the spirit instead of the photo, as those ofering may select.

Eclectic Magazine OF Foreign Literature, Science, and Art. 1880-36th YEAR.

Parlor Table Croquet. The Greatest Novelty of the Age! With our magnificent facilities for wood-work of all kinds, we are able to get up an article of this kind at a price that would not be looked at by an ordinary dealer.

Books for Holiday Presents. No present is so fit sometimes as a choice book, and choice books cost no more than poor ones.

ORGANS \$10 to \$1000. Invested in Wall St. Stocks makes fortunes every month. Book sent free explaining everything.

SHAKER THEOLOGY SHAKER/SERMONS, SCRIPTO-RATIONAL, CONTAINING THE SUBSTANCE OF SHAKER THEOLOGY, TOGETHER WITH REPLIES AND CRITICISMS, LOGICALLY AND CLEARLY SET FORTH.

TOBACCO AFFETTES REMOVED!! No fee charged if not cured. Send Stamp, 10c. SYSTEM MFG. CO., CLEVELAND, O. 27-15-79

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

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

We give a list of a few, among the many we offer, that are full of interest and value: Proof Palpable of Immortality, by Epes Sargent..... \$1.00

Planchette, by Sargent..... 1.25 Arcana of Spiritualism, by H. Tuttle..... 1.50 Ethics of Spiritualism..... .80

A Kiss for a Blow, by H. C. Wright..... .80 Chapters from the Bible of the Ages compiled by G. B. Stebbins..... 1.50 Poems of the Life Beyond, do..... 1.50

Poems of the Inner Life, by Lizzie Doten..... 1.50 Poems of Progress by Lizzie Doten..... 1.50

Debatable Land, by R. D. Owen..... 2.00 Penetration, by A. J. Davis..... 1.75

Harmonia, five vols., " each..... 1.50 Heroines of Free Thought, by Sara A. Underwood..... 1.75

Incidents in My Life, by D. D. Home..... 1.00 Is the Bible Divine? by S. J. Finney..... .80

Joan of Arc, by Sarah M. Grimke..... 1.00 Modern American Spiritualism, by Emma Hardinge Britten..... 1.50

Our Planet, by W. Denton..... 1.50 Psychography, by M. A. (Oxon)..... 1.25

Startling Facts in Modern Spiritualism, by Dr. N. E. Wolfe..... 2.00 Travels Around the World, by J. M. Peebles..... 2.00

The Spirit World, by Dr. E. Crowell..... 1.50 The Voices of W. S. Burrow, (Gilt)..... 1.25

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

AN ANGELIC INSPIRATION.

How It Came in the Night and was Wedded to Words.

Since it has been widely stated that Mr. P. B. Gilmore, the well known maestro and organizer of the Jubilee Festival, has composed the music and words of a new national hymn for America entitled "Columbia," the greatest interest in the matter has been felt in musical and social circles. Excellent judges have declared that the composition is so full of merit that it will immediately become popular.

A reporter of the Herald visited the composer yesterday at his residence in Twelfth street. His home is one in which any person would like to linger. The pictures on the wall; the relics of artistic success; bric-a-brac scattered here and there; a library well thumbed and a library table well tumbled, faced by Beethoven and a score of the satelliets of the musical world; the pictures resting on easels and water-pitchers in other suggestive situations; these fill the eye, while the visitor is hunting among the easy chairs to choose a seat. Mr. Gilmore is at all times one of the most approachable gentlemen in his profession when it is desirable to obtain information for the public. Yesterday, however, he frankly confessed that he did not know where to begin the story connected with his recent composition or to give the incident its intellectual shape. "I have been," he said, "in a condition of mental excitement such as I have never known in my career, and until this heaven inspired production is presented to the public in the manner which I have planned I expect to have no rest."

"But how did this trouble originate?" inquired the reporter. "I was lying on yonder lounge in a half drowsy mood," he said, "when suddenly there flashed upon me, complete in all its details, just like a perfect picture, a melody, a thought. I ran to my desk and put it on paper. Here! see! there is a change in but one note. There it is—the original, just as it came inspired by the angels. It isn't mine. I make no claim to it. It has come from God. I am only the messenger. From that moment it assumed form, and to me possessed a soul. The melody was nature to a degree that was unable to repress. Going to the Grand Opera House to attend the usual Sunday evening concert, I found myself still in the dream, charmed. I went through the direction of the music of my band in a purely mechanical way, sometimes being obliged to count the movements of my own baton to assure myself of my own identity. To tell you the truth, spiritually I was not there at all. I remember that the very next evening I was from "William Tell" which is as familiar to me as A. B. C. and that as an automaton I went through certain motions; but the melody that had come to me an hour or two before so possessed my being that nothing else could take its place."

"What was your first thought when this melody presented itself?" "I could only say, 'Thank God!' for I felt that it was a gift from God. I had the same desire to give this beautiful music to verse. Returning from the Opera House I retired, but during the night scarcely closed my eyes. I said to myself I have secured the soul, but where is the body and so, tumbling and tossing, restless and uneasy, struggling with something, I know not what, for two or three days and nights, suddenly, as if by inspiration, there appeared the picture of America from her growth to the present time, presented in verse. I sprang from one of those sleepless beds, and with only the few interjections you see (Mr. Gilmore here produced the original copy in pencil) I transcribed what has been sent to me by heaven. I believe it—yes; don't smile, it is immortal!"

At noon, at noon, at eventide,  
Oh! Lord, be ever at our side,  
Thy voice may say, "I hear thee,  
And feel that Thou art ever near."  
In mercy spare from grief and care  
The nation, bowed in fervent prayer,  
Who ask with reverent love and awe,  
God bless and save America!

"Many attempts," said Mr. Gilmore, "have been made to write a national song to-order, but they have all failed. Music and sentiment cannot be made by machinery. If what I have done is effective, as I believe it will be, the credit will come from the grand impulses of the popular heart. The melody will sound its own singing way."

"Do you expect to supplant 'Yankee Doodle,' 'Hail Columbia,' 'The Star Spangled Banner' and 'Red, White and Blue'?" "Not at all. And yet neither of these airs is American. Nor are the words of the songs as effective as those which are presented in the heaven-born song I have handed you. But I think there is an inspiration in 'Columbia' that will give it place wherever it may be heard."

"How do you propose to introduce this composition to the public?" "It is my purpose to secure some large auditorium like that of the Academy of Music and give the proceeds of the performance equally to St. John's Guild and the Society of St. Vincent de Paul. I know that a large orchestra and hundreds of singers will volunteer their services, and it is my hope that some of the distinguished men of America will unite with me in adding shape and color to the introduction of the anthem. No one shall make any money out of the undertaking. I regard the theme as sacred, and if the blessing of heaven is to rest upon it, as it has thus far done, it must be in the charity that goes to the poor."

In ending his conversation, Mr. Gilmore said that he did not know the exact date on which "Columbia" would be presented to the public, but he expected to perfect his arrangements during the next fortnight.—N. Y. Herald.

people in the light, and in such a manner that there could be no question as to the genuineness of the phenomenon. Among other tests given before a large audience at the close of his lecture, Sun ay evening, Oct. 20th, were the following. Mr. B. said in substance:

"I feel an influence that would like to entrance me. I am willing, if my guide thinks best, I see the young man standing beside a table. It may be a desk; he is handling something which looks like an overcoat. Now I see it as a uniform; a cap is held up, and turning the front before me, I can see glittering letters, but cannot make them out; that is gone, and I see a placard with the letter 'C' on it, over it 'Co.'; think it means 'Co. C.' This young man has been gone but a few weeks. I feel very weak as if I must sit down; also a trouble in the throat. Another person comes to help this one; he seems to be older. Now I see a long full name, 'William Harbeck Stantonberg.' Now the first and last names are left, and the middle one is gone; in place of it comes 'Imlay.' William Imlay Stantonberg. I hear the young man say, 'I am going, going.' Now he waves a flag, and on it is '23.' Then there is something that sounds like Felix; then again, I am going, going, Mark."

The test was recognized as perfect; the young man was a member of the 23rd Brooklyn Regiment, Co. C. His last words were, "I am going, going." He passed away on St. Felix st. The other form was his father, and the other name also his. When the gentleman rose to the audience, who recognized him, Mr. B. said, "I see across your breast the 114 St. Felix street, which was the correct number of the house where this young man passed away, and who had promised to try and come through Mr. B. and manifest his presence in this public manner."

Mr. Baxter has been our guest while stopping in Brooklyn, and just as we were leaving the house he says, "Mr. N. I see a spirit of a young man who has been here all day and I have seen him several times. At the close of his tests in the hall, he said, 'Mr. Nichols I saw before me in front of the audience the same young man I saw in your house. I see him bolstered up on a bed and looking up to you. I feel feverish and a pain in the lungs and throat. This young man has been in the Spirit-world as long as he lived here in the form; or nearly so. I hear April 26th, 1858, Don B. Bradley, Burlington, V.' He was correct. Mr. Baxter said he means I know any of these names and the tones were full and complete, and made a profound impression upon the large audience."

When we can have many more such lectures and mediums on the platform as Mr. Baxter, the unbelieving world will be convinced that the loved ones do return and can demonstrate their presence in our midst. Let us earnestly pray that the "crowd of witnesses" may be able to demonstrate their existence in such a manner that the whole civilized world can say, "I believe."

readiness to change them when better informed. We notice the gentle insinuation which pervades the article published in the November number of the RELIGIO-PHILOSOPHICAL JOURNAL, headed, "Light on the Primitive Affairs of Spiritualism;" of the want of strength of purpose in the twenty-five year old investigators of the same, who not only have the advantage of being instructed by the eminent people upon their name, but many others known to be true; that is where Geo. E. Jones stands. Where does Andrew Jackson Davis stand? Is he in want of more light? I have heard him say that he would not guarantee to-morrow as true what he affirmed as such to-day; he, one of the elect, the privileged above all others, who hold converse with, to me the invisible ones.

Letter From a Medium and Lecturer. To the Editor of the Religio-Philosophical Journal: It almost seems to me that the course you are pursuing, in stirring up the cesspools of obscurity and falsehood, is so shocking to the masses, that it is going to drive the lecturers out of the field, by creating in the minds of the people an aversion to the kind of instruction which is being in regard to the genuineness of any phase of mediumship, or of any sentiment advanced by lecturers, and among believers a feeling of abhorrence at having so long been counted as being associated with such persons in apparently endorsing them, by acknowledging that the liberal sentiments advanced by them and the phenomena they have claimed to give, as being in the main true.

But the cyclone when it passes over a country visits its destructive force alike upon the virtuous as well as the vicious, that in the end, the atmosphere may be more pure and healthful to the masses; so, I suppose when a hurricane of this kind visits the moral atmosphere, it will have disastrous results at first, but in the end, the masses will be benefited by being led to be more self-reliant and less credulous, and less dependent upon leaders; and if public lecturers are thus driven from the field they must abide the consequences, and do the best they can until the reaction takes place.

For one I say, go on exposing frauds until the people shall see that there are facts in Spiritualism sufficient to demonstrate its truth, without resorting to the necessity of paying fraudulent mediums to deceive the people, and that the principles of liberalism are the same, notwithstanding hypocrites and impostors may have claimed to be its advocates; that truth crushed to earth will rise again.

If I, in common with other well meaning and zealous truth loving speakers, am thus unceremoniously driven out of the field, for the sake of the triumph of truth over falsehood and hypocrisy, by exposing those who are unworthy to be patronized, so let it be. My heart still will be in the work until I may again be called into the field. My only regret now arranging for the fall and winter campaign, with renewed vigor. Our present address is Iowa City, Iowa.

Prof. Payton Spence, of New York, speaking for himself and Mrs. Spence, writes: "You have our renewed assurance that we fully appreciate both the importance of the work which you are doing, and the fearless and thorough manner in which you are doing it. Every thing you do is done on a large and liberal scale which compels the respect and admiration of your opponents, and inspires your friends and co-workers with a contagious enthusiasm and a magnetic confidence that you are the right man in the right place."

Mrs. A. F. Wadsworth of Larned, Kan., writes: "There is a good field for a laborer in this western country. If a good healer or lecturer would come here, and not attack the orthodox, I think they would do a great work. If you could find a person having the gift of healing and clairvoyance in a remarkable degree, I wish you would inform him of this place. He must be above reproach in every particular if he would succeed here."

Jan. Monroe, of Peoria, Ill., writes: "Having a desire to light up this dark corner of the spiritual vineyard, I propose to commence the work on a very small scale by subscribing for two copies of the RELIGIO-PHILOSOPHICAL JOURNAL. I think the JOURNAL is giving far more light than the ancient golden candlesticks; in fact, it may be more properly called a lighted lamp filled with healthful oil."

H. M. Arnold writes: "I notice the thoughtful, moral and intelligent Spiritualists endorse the course you are taking as manager of the RELIGIO-PHILOSOPHICAL JOURNAL. It is cheering to see they are taking a bold stand for truth and a pure Spiritualism. Go on, Brother Bundy, sweep clean, for truth will finally win."

M. Woolley, of Streator, Ill., writes: "I am not disappointed in Bennett. I knew him to be a hypocrite before. We have more like him in the liberal ranks. They will have their turn. You are entitled to the thanks of the public and have mine, for your work in this matter."

Personal Experiences and Observations.

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

Probably no lecturer in the cause of Spiritualism, has attracted more attention in New England and the East, than J. Frank Baxter, of Chelsea, Mass., and certainly no one who has addressed the Brooklyn Spiritualists, has filled his engagement more admirably than he. For many years connected with public education in Massachusetts, as a successful and popular instructor, an accomplished scholar and gentleman—a medium in varied phases since he was seven years old—his advent to the rostrum in favor of modern Spiritualism, and persecution by the orthodox members of the board of trustees, saving to him, "You must stop preaching Spiritualism, or you must cease instructing our children," created much interest throughout the country. He is now a lecturer, and giving up all the pleasant and profitable associations of many years, two years ago he commenced his public work as a lecturer for an unpopular faith, and the earnest invitations that came to him from all parts of the country "to come and lecture," convinced him at the time that he had wisely decided.

Among the many pleasing incidents that occurred at this time, was the fact that a neighbor, like the "priest and levite," and sitting on the other side, was the receipt of a letter from an elderly gentleman in the interior of Pennsylvania, full of sympathy for him and enclosing Mr. B. a check for fifty dollars, requesting that he would accept it as a mark of respect for his manly course; not only for this, but he thought in his hour of trouble that he might need pecuniary help temporarily. In returning this check to his kind and unknown friend, Mr. B. wrote that he hoped to be able to earn a living in the "New departure," and at a future day when his numerous engagements would permit, he would be glad to go to his locality and give one or more lectures, and earn the money. As a consequence to this pleasant episode in the life of the itinerant Spiritualist lecturer, arrangements have been completed, and in December, Mr. Baxter, during his engagement in Philadelphia, will give a series of his admirable lectures in different towns in this gentleman's neighborhood on week day evenings, the latter assuming all responsibility as to hiring halls, advertising, paying the lecturer, and making the meeting free to the public.

This gentleman, I believe, is upwards of eighty years old, and is quite anxious that the appointment may be fulfilled, for he is waiting peacefully for the Angel of Death to call him to the land of the immortal.

Note this as a pleasing contrast in the experiences of the itinerant lecturer, who is often poorly paid and poorly cared for, and in some instances I have heard of societies engaging a speaker to go long distances, and at the completion of the engagement, tell him or her that they were in debt and were unable to pay what they had contracted for. This is all wrong; no society or individual should engage a speaker unless all expenses of such meetings are pledged or provided for before they make such engagements. I allude to this here as I have heard speakers make this complaint.

Communication to A. J. Davis.

FRIEND DAVIS—Light on the primitive affairs of Spiritualism! I do not at all times realize (believe in) the brackets, not mine, as published in the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 1st; but I do fully and completely realize the fact, that you and I, under conditions, communicate and with us. I mean to be understood to say, that what I so firmly believe, does not at all times enter into my interior consciousness. I realize that the sun shines, because I see it shine. I realize the existence of air, because I feel and hear it. I realize the existence of the floor of an apple, because I detect it by my taste. I realize the existence of "dots," because I detect the individual existence of my spirit friends, because, over and over again, something has communicated with me, and every time said that it was a spirit who was once an inhabitant of earth, like myself. Not once did it claim as being an old cat, electricity or odic force, by the raps, by writing, table tipping, or by trance, in the days before believers placed confidence in every thing which they do to become convinced of the truth of what they see. I do to become convinced of the truth of what they see.

No, sir! Not under the sickly twilight of this Spiritualistic materialism, such earnest men as our correspondent become confused and doubtful in the "dark" or in "sickly" twilight, for I put no confidence whatever in them. No Spiritualist should directly or indirectly encourage any medium of whatever name or nature, who will not, when desired, submit to strict test conditions. Human nature is weak, and the best of us find it hard to withstand temptation, under the pressure of necessity. Let us view "materially" what we think are the shortcomings of others. The most of us "live in glass houses." I know I ought not to throw any stones. If Spiritualism teaches us anything, it is charity. My father, in my younger days, required me to attend at church three times and Sunday school once on the Sabbath; reading of the Bible for five days, morning and evening during the week, and as a natural result I raised the devil (7) every chance I could get. I have heard of a man who had three different views, or did different from him, therefore he thought it was right to imitate his God and be without sympathy in such cases. Some few years before this good man died, he became a full believer in modern Spiritualism. How great the change! He then had charity for everybody.

It is more difficult to realize the existence of our dead friends than to realize the existence of our unborn future inhabitants of the world, because we know the same laws which brought us into visible existence, are still in force, and so far as regards their operations in the past, we see them repeat themselves every day in the present. We, poor atoms, are sons of our spirits, and fathers to imaginable human life which is to come after us. We want more practical, scientific instructions as to the involuntary sorrow of the maker of truth and love for the imagination to do fewer words, and all to the point and purpose. We want Andrew Jackson Davis to give us such simple and pointed illustrations, as will enable us to realize what we believe. We believe he can, and that through him the power behind the throne will do so, if he thought it best. We are apt to judge others by ourselves, and think they should arrive at the same conclusions we do, forgetting that our capacities are greater and opportunities have been superior to theirs.

So far as I know, the higher order of animals do not preserve their individual existence beyond this life. The horse and the dog seem to possess reasoning faculties; I have seen them manifest by their actions every indication of having evolved thought in their minds. May not man's existence was out of individualism at all? As we stand by the railroad and see a train of cars pass, drawn by a steam engine, we gaze at it in wonder and admiration. The next day we are standing by the same engine which is powerless to move itself, much less any thing else, though wood may be in its furnace and water in its boiler. When the wood is burning, and the water expands to steam, you have the power of the engine. You place your finger in the flame, and it burns. Where does the power to consume go to when you put out the fire? Nowhere! combustion ceases. Thus we may compare man; so long as he eats and drinks the fire within is kept up, and all goes on well unless the old machine gets out of repair or worn out. Thus we can reason ourselves into individuality. Spiritualism, however, steps in and says man is immortal.

Brooklyn, N. Y.

Brother Sanford and all other lecturers who like him, support the principles advocated by the JOURNAL, need have no fear of being driven from the lecture field if they do their whole duty. When the world at large sees that Spiritualism has within its ranks a moral force that can assert itself successfully, there will be no lack of earnest hearers. Then, and not until then, will Spiritualism gain the respect to which it is entitled. Let the pure minded and earnest millions who know that Spiritualism is a great truth, come to the front and exhibit a little of the zeal of those who are making of it merchandise in illegitimate ways, and we shall see such an accession to our ranks of open and avowed adherents as was never dreamed of.

Mrs. Pirnie, of Cleveland.

BRO. BUNNY—Amidst the conflict of opinion, the frequent exposures of fraud and corruption, and fallings and short-comings of some on earth, it is pleasant to spend occasionally a quiet hour with our spirit-friends in company with a medium in whose integrity of character and purity of life you have implicit confidence. Such has been my good fortune at rare intervals of late, and I feel that it strengthens me for the duties of life, and adds new strength and beauty to our grand and glorious philosophy and religion that we profess to love so much.

I mentioned to you in a private letter some weeks ago, about a visit to Mrs. Pirnie of Cleveland, and told you of my unexpected interview with her. In reference to your work and mine, and his friendly encouragement. I also received friendly advice and suggestions from my own immediate friends, who are ever ready and anxious to confer with me whenever I give them an opportunity. At that interview through Mrs. P., while she was in a perfectly unconscious state, my spirit-friends referred me to private counsel which they had given me more than three years before, when they advised me to edit a paper, to write, and urged the first upon my attention, an idea entirely new and foreign to all my plans, and one which had never been suggested by me or to me before, that I knew of. They (my spirit friends) now claim that they have put me into this position, and have constantly impressed and guided me, or tried to, and are still doing it. Surely it all came about quite unexpectedly to me and without any direct, conscious effort on my part.

I am not a conscious medium, neither do I claim any special gifts or powers, but I am willing to thus acknowledge publicly whatever obligations may be under to my good spirit friends. I covet the best gifts, and would not, selfishly rob others of their just rights or claims. A week ago, I had another very pleasant sitting with Mrs. Pirnie, when suggestions, advice and admonitions as to private matters were freely indulged in and unmistakable evidence given of a familiarity with my work, my thoughts and my feelings on the part of my spirit friends. Mrs. Pirnie has all that she can do without advertising. She spends most of her time in treating magnetically, and confers her practice to ladies, and she contemplates discontinuing entirely all other mediumistic work soon. She has excellent success as a healer and appears to have no rivals in that direction. She can cite numerous important cures among prominent citizens, non-believers in Spiritualism; in fact much of her patronage, both in treating and giving private sittings, come from church members, who hunger and thirst after the good things of Spiritualism, but will not risk contamination and evil associations by seeking them among the low or suspicious persons and surroundings of first class resorts. Mrs. Pirnie is in a respectable quarter of the city, and her name and reputation has not been associated with any breath of scandal or even suspicion of anything unbecoming a lady of culture and standing in society. I consider her an excellent medium and I derive great satisfaction from my interviews with her and with my spirit friends through her. The more like her the better.

Notes and Extracts.

False friendship, like the ivy, decays and ruins the wall it embraces; but true friendship gives new life and animation to the object it supports.

To feel much for others and little for ourselves; to restrain our selfishness, and to indulge our benevolent affections, constitute the perfection of human nature.

Heaven be their resource who have no other but the charity of the world, the stock of which we fear is no way sufficient for the many great claims which are hourly made upon it.

It is the nature of ambition to make men liars and cheats, and hide the truth in their breasts, rather than to let it be known to all. Not only so, but all the feelings and emotions, to the measure of their interests, and to make good countenance without the help of a good will.

W. M. Gill writes: The Liberal Society of Kirksville, Mo., is in a flourishing condition. Regular services every Sunday. Rev. A. J. Fishback has been with us and visited Milan and Unionville, Mo., and spoke to large audiences. He gives us one fourth of his time and will work up the interest of the North-east Mo. Association of Progressive Liberals and Spiritualists.

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WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, and, on request, will send them by mail or express, as may be desired. If sent by mail, one-third more than the regular cost of the book will be required to prepay postage. The postage of the books is to be paid by the purchaser. Books, by postal orders when practicable. If postal orders can not be had, regular bills by letter.

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Table listing various books for sale, including titles like 'Arcana of Spiritualism', 'The Bible', 'The Gospels', and 'The Philosophy of Spiritualism', with corresponding prices.

Table listing various books for sale, including titles like 'My Wedding Gift', 'The Bible', 'The Gospels', and 'The Philosophy of Spiritualism', with corresponding prices.

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RAIL ROADS - TIME TABLE.

Table with columns for 'CHICAGO AND NORTHWESTERN', 'MILWAUKEE DIVISION', and 'WISCONSIN DIVISION', listing train routes and departure/arrival times.

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Table listing train routes and departure/arrival times for the Chicago, Rock Island & Pacific R.R., including 'MILWAUKEE DIVISION' and 'WISCONSIN DIVISION'.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Table listing train routes and departure/arrival times for the Chicago, Alton & St. Louis, and Chicago Kansas City & Denver Short Line.

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