Ernth Bears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

VOL. XXVII

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, DECEMBER 27, 1879.

1 \$2.50 in Advance. 1 Single Copies Five Cents.

NO.

CONTENTS. FIRST PAGE.-The Old Must Pass Out, Hummings in the Hive. A Spiritual Retrospect. Water and Fire. Christ-

Are All Human Souls Immortal? The Better Way. Thoughts and Items. Mediumship, THIRD PAGE.-Woman and the Household. Shedows of the Departed. Miscellansons Advertisements, etc.

SECOND PAGE.—A Severe Arraignment of the Doctor's Plot.

FOURTH PAGE.-Christmas. Are All Human Souls Immortal? Laborers in the Spiritualistic Vineyard, and other Items of Interest. What Victor Hugo says of Spiritualiam. Intolerance among the Baptists, etc. FIFTH PAGE -A Christmas Greeting from the Old World

Special Notices. Miscellaneous Advertisements. SIXTH PAGE.—Let us Drink from Nature's Fount. A Reply to 8. W. Wood. The Orthodoxy of Athelam. Christmas Greeting. Letter from the Author of Startling Facts of Modern Spiritualism. A Christmas Word. Letter from an Amarican Medium in London. Christmas Gifts.

Savanta Page - List of Prominent Books for sale at the office of the Religio Philosophical Journal. Miscellaneous

Erente Page.-To Our Bertle. London Correspondence. Signs of the Times. Co-operation. Miscellanecus Adver-

For the Religio-Philosophical Journal.

Hummings in the Hive.

BY REV. CHARLES BEECHER.

Hush, my darling, on thy pillow,

While I chant an evening hymn, Shadows of the weeping willow Waving o'er the window dim.

Sad and sombre yonder mountain Where the gloomy larches stand, And the ever plashing fountain Echoes through the arches graud.

In these moments of emotion. Mystic visions come and go. While with mother's fond devotion O'er thy dreams my spells I throw. Once thy form with light immortal

Glow'd within thine olden home, Far above life's painful portal Under glory's golden dome. Listen, darling, to my murmur,

List thy mother's mournful lay, Let thy memories confirm her-Tell her what the angels say.

Thou, my joy, art fresh from glory, Scarce thy harp-string silent yet, Breathe some ccho of thy story E'er earth teach thee to forget.

> For the Religio-Philosophical Journal. The Old Must Pass Gut.

> > BY WILLIAM DENTON.

The old must pass out, that the new may come

The old, heavy burdened with folly and sin; The new like an angel comes bliss to impart And set up a heaven in every heart. The old must pass out, flery alcohol blue, And every one of his death-dealing crew; Rum, whiskey and brandy, wine, porter and beer Such demons must vanish when heaven draws

Tobacco must go, for his poisonous breath Strikes down our young men like the sickle of His nostrils emitting a horrible smell.

Fit only for imps in an orthodox hell. Death's river is bridged and the angels have come To daye out the devils that haunted our home. All lying will go, even lying for God; The in-coming teachers with truth must be shod. With lying goes bigotry, prejudice, pride, And blind superstition with fear by his side; Away goes Jehovah, the orthodox God, . . Too long has he ruled with a blood crusted rod; The angels come in, there's a fight and a rout, They turn the old monster of wickedness out. With him, his prime minister, Satan as well, The fire and the brimstone, the bottomless hell. We need them no longer, the angels are here, And out goes the gospel that ruled men by fear. Then, in cometh charity, all to enfold, Religion, that no one need blush to uphold: Truth clear as the light, and Hope bright as the

And Joy to Illumine our on-going way. Our Heavenly Mother with Mercy walks in. With love for the sinner, but none for the sin. Her patience the crimes of a universe bears. Its pains and its sorrows her loving heart shares. All souls are her darlings, though far they may

She seeks them and wins them to walk in the

Our Heavenly Mother comes in to embrace, And kiss into goodness each child of the race.

The humblest human creature is not in capable of taking some part in the battle which is continually going on between the powers of good and those of evil, a battle in which every, even the smallest, help to the right side has its value in promoting the very slow and almost insensible progress. by which good is gradually gaining ground from evil, yet gaining it so visibly at considerable intervals, as to promise the not uncertain final triumph of good.—Mill. A Spiritual Retrospect.

WILLIAM EMMETTE COLEMAN.

"The first step to wisdom is to be exempt from folly."

"If well thou hast begun, go on fore-right;"
It is the end that crowns us, not the light."
—Herrick.

"Ever the right comes uppermost, And ever is justice done."

"Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern."—Esections.

Another year has past and gone,—another Christmas time has come upon us; and, reviewing the stirring eventful twelvemonth of 1879, it may be well to inquire, "Watch-man, what of the night?" As earnest, hon-est believers in the sacred truths of Spirit-ualism, with all that the name legitimately implies, it behoves us to take a retrospect ive glance at the workings, whether for good or ill, of the spiritual host since the advent of the outgoing year. Taking this backward look, I think all lovers of unadulterated spiritual truth will freely admit that great and lasting good has been accomplished; that the times are full of promise; that, in some respects, a new era has dawned upon our cause; that a rational common-sense, scientific Spiritualism is be-ginning to assert itself; that a rattling among the dry bones of spiritualistic indis-crimination and unwisdom has characterized the present year; that, in all matters pertaining to the eternal verities underlying the wonderful progressive movement called Modern Spiritualism, the exercise of sound, sagacious judgment, of cool, unbiased reflection, of judicious, logical predica-tion, is making itself manifest in a more marked manner than at any previous time in our history.

Too long has it been the custom for every thing, or almost everything, bearing the name of Spiritualism to be accepted as in reality due to the direct Interposition of the Spirit-world in the affairs of earth. Numerous honest, worthy people, having received sufficient proof of the reality of spiritual intercommunion, have not been as careful as they should have been in determining the relative value of the several classes of phenomena presenting themselves to the spiritual mind; and among those who have not, at all times, been as cautious and discriminating in such matters, the writer hesitates not to place himself. It is quite evident that spiritual phenom-

ena range themselves in three classes: 1. Those directly produced by individual spirits living in the Spirit world; 2. Those due to the exercise (often unconsciously by the psychic or "medium") of the powers and faculties of spirits in the body,—consisting partly of mesmerism, clairvoyance, psychometry, somnambulism, double consciousness, automatic writing, psychic force, contain states of transactions. certain states of trance or mental exalt ation, etc.—some of said phenomena being due, no doubt, to the indirect action of spirits out of the flesh, aiding in developing the spiritual faculties of the sensitives, by and through which the manifestations are produced: 3. Those due to conscious, deliberate imposture.

"In all science error precedes the truth, and it is better it should go first than last," says Walpole; and so, by a large number of Spiritualists, these three classes are lumped together, and all equally accepted as the direct action of spirits. During the past year, however, the subject of the proper classification of the various kinds of phenomena has received considerable attention, particularly in the editorial columns of the Journal, and very valuable truths, and forceful suggestions relative to their proximate causes, have been given the peo-

This is, in our opinion, a prodigious step in the right direction,—one that should have been taken long ago; and all lovers of exact truth in Spiritualism have cause to rejoice "with exceeding great joy" that such good work has been done in this regard.

Owing to the indiscriminate acceptance of all phenomena as of spiritual origin, those of the third class (the purely fraudulent) have grown steadily more numerous and bolder in their presentation year by year; until, within the last few years, they have assumed gigantic proportions, to the exclusion of genuine phenomena in some cases, and the overslaughing and suppression, at times, of genuine mediumship, During the past year, however, much light has been thrown upon the character of a good deal of this kind of Spiritualism; the full glare of truth has been cast athwart the evil deeds and leathsome practices of some of the more pretentious of the mock-ers of the sacred name of Spiritualism, and the mistaken folly of those upholding and defending their nefarious works of darkness has been made signally manifest. In this regard great good has also been done, for which all lovers of honesty and fair dealing in Spiritualism, and they are many, should be duly thankful

should be duly thankful. Tis true that much remains yet to be done,—that the superstitious and fraudulent elements in our ranks, seeing at hand "the beginning of the end" for themselves. seeing their idels and false gods so hardly pressed, are, as of old, loudly vociferating "Great is Diana of the Ephesians," and are making desperate efforts to retain their fast hold upon the people's hearts and pockets, in which they have been so long intrenched; tis true that only an entering-wedge

ern gospel, and that long years possibly may elapse before the full fruition of the labors of the spiritual reformers may be seen; so, probably, some of us may have grown discouraged and impatient at the slow progress of the good work in which we are engaged.

"How the time
Loiters in expectation! Then the mind
Drags the dead burden of a hundred years
In one short moment's space. The nimble heart
Beals with impatient throbs,—sick of delay,
And pants to be at ease."

But we have no cause to despond, or to despair of the ultimate success of the principles to which we are so devotedly attached. Rather should we feel encouraged that so much has been accomplished, and so brief a time.

"What can we not endure When pains are lessen'd by the hope of cure?"

Let us then take cheer for the future. The fields are already commencing to whiten for the harvest; we already begin to see the result of our labors, in the extension among Spiritualists of a more rational con-ception of the limits and possibilities of genuine spiritual phenomena in contradis-tinction to psychism, or mundane spiritual activities, on the one hand, and juggling imposture on the other; and in the creation of a health in public sentiment concerning Spiritualism, in its better phases, even in the minds of its opponents in part. But a vast deal is yet required to be done.

"To hallowed duty
Here with a loyal and heroic heart
Dind we our lives."

should be the firm resolve of each. We are on the confines merely of a great spiritual revolution; and to successfully conduct this revolution,—to prevent our cause from sink ing hopelessly into the slough of supersti-tious credulity, or into the slimy cesspool of fraud and imposters, will necessitate earnest, persistent work on the part of the friends and advocates of a Spiritualism from folly and unreason on and from knaves and charlatans on the

"Chance will not do the work. Chance sends the But if the pilot slumbers at the helm The very wind that waits us towards the port May dash us on the sheals. The steerman's parr Is vignance, or blow it rough or smooth."

Fort Sill, Indian Territory.

WATER AND FIRE.

Principal Symbols of Purification.

BY S. B. BRITTAN, M. D.

Symbolism-in a comprehensive senseis the art of representing the attributes and offices of persons; the dispositions of animals: the qualities and uses of things, by some visible form-animate or inanimate -expressive sign, or suggestive character The symbols that represent the great facts and sublime principles in the world's religious history are frequently misinterpeted In other words, the reality that is within or behind them is thus veiled in the shadow, and may-from the extreme sensuousness of the mind-become invisible and unknown. This will be rendered sufficiently apparent by what I have to say respecting the real significance of the symbols named at the head of this article.

Several of the Christian symbols are represented in the more ancient religions. Baptism, for example, was a Pagan ceremony. According to Tertulian and other authors purification by water was a part of the ceremony of initiation into the Eleusinian mysteries. Baptism by water, or the cleansing of the body by the use of this element, may very naturally suggest the process of inward or moral purification. John the Baptist, who was the advant courser of Jesus, baptized multitudes in the Jordan while he was preaching in the wilderness of Judea. But the herald of the coming religion witnessed before all, that his baptism by water was only the outward sign of the true and spiritual baptism which would come after. He assumed no more than this as appears from this record of his words: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shees I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." (Matthew, chap. III. 11.) It thus appears that this Pagan rite of bodily purification by water was only employed to symbolize that inward cleansing which was to be accomplished by a more exalted and spiritual agency. Water, as a rule, only cleanses the surfaces of things to which it is applied. It is, therefore, a much less expressive symbol than Fire, which consumes all uncleanness. The devouring element burns up the dross that mingle with the fine gold, and purifies whatever is exposed to its searching ordeal. Water baptism may be repeated morning, noon and night, without cleansing the perverted af-fections and the deprayed character, but the more powerful element destroys the "wood, hay and stubble" of human devices and thus purifies the mind and heart, and life. That element, principle, or agent of inward purification and the process, are represented, in this instance, by a flery baptism, which presents the sacred symbol in a a most impressive form. Multitudes are said to have experienced that baptism on

has, as yet, penetrated the hard and solid mass,—the thirty-years growth of spiritual incrustation encircling and concealing the inner, divine realities of the mod-salem from among the neighboring nations. of St. Peter resulted in the conversion of three thousand persons assembled at Jerusalem from among the neighboring nations. On that occasion the spiritual presence was visibly represented by "cloven tongues of fire" resting upon each member of the assembly. With this baptism of fire from heaven came all those "spiritual gifts," which, in the early church, were regarded as the genuine proofs of Christian discipleship.

After all the church still believes in water baptism, and has little or no idea of any other as a possible Christian experience. It is still crying in the wilderness after John! It clings to the aqueous symbol as if it were the essential spirit and absolute reality of the whole matter. Such a haptism as Peter witnessed would most certainly alarm the timid and frigid saints in our modern zion. It would be necessary to first prepare their minds for such a spectacle by a careful course of training, since they do not appear to believe in the present possibility of such a demonstration of the power of the spirit. This skepticism is so firmly rooted in the religious mind that the real outpouring of spiritual influence upon the nations, in our own time, has disgusted scientists, frightened the clergy, and furnished a plausible pretext for sending some people to the lunatic asylum.*

The mystagogues who officiate in the great temple of Eleusis made water baptism, or the cleansing of the body, one of the conditions of admission to their society and initiation into their sacred mysteries. In this preliminary purification the Pagan Baptists, we may presume, used such a quantity of water as might be required to render the superficial cleansing complete. In the Christian church several methods have been adopted in the administration of rite, and the merits repectively of sprinkling and immersion still furnish a subject for grave and frequent discussion. There is no prospect of a final discussion of the question, since the church can not determine the precise quantity of water necessary to salvation, or, in other words, best and soul.

It is to be observed that Fire and Water are antagonistic elements, notwithstanding this emblematic use of the one to represent the work of purification by the other. The genuine baptism-the outpouring of a spiritual energy, that quickens the superior faculty of the mind, and is visible in the living demonstrations of its power-is believed to be a thing of the past. If the modern church still preserves any latent faith in such a vital baptism, it is not as a present fact, but rather as a sacred tra-dition, or at best but a matter of historic record too rare to admit of repetition. It remains for us to recognize the unwelcome truth, that the church has watered the subject so much that at last it has put out the

Symbolic fires burned on the altars of the ancients to intimate the presence of the divine spirit, and as affording suggestions to worship. Fire was a significant symbol of the nature and power of God. In the pillar of fire that led the way through the wilderness; in the bush that burned before Moses and was not consumed; in the flaming chariots of the Hebrew poets and prophets; in the awful glory that like a fiery shield covered the rugged form of Sinai to emphasize the Law; in the Revelator's burning lake in which the souls of the impenitent are to be purified—in which death and hell" are to be destroyed; in the cloven tongues of fire that glorified the multitudes under the preaching of Peterin all these we recognize the use of the same symbol in similar relations and for the same general purpose. But the visible flame was yet more closely identified with the invisible spirit. In the words of an Apostle, "Our God is a consuming fire;" and the forces of moral refinement under the ministry of Jesus is referred to by a Jewish prophet as the ordeal of the "refiner's fire." The metaphor is singularly appropriate and expressive. The flame that consumes the dross refines the gold. If a conflagration is to be regarded as a destroying angel, it yet cleanses the dwellingplaces of the poor and stays the march of

the pestilence. It will be perceived that the peculiar fitness of this grand symbol is not to be mainly determined by its showy and terriole suggestions. In these the imagination of the heathen world may have found the chief evidence of its significance and value as a means of representing the unknown God whom they blindly worshiped. But in the more enlightened conceptions of the world's spiritual teachers of all ages, Fire is certainly a very striking and beautiful symbol of that mysterious power—revealed in the mind and heart—which at last shall "try every man's work," consume the dross of human nature, and thus cleanse the actual life of the world. The more conspicu-ous aspects of the natural element—brilliant and imposing as they are to the last de-

*The material philosophers may account for the pentecostal lights by presuming that creat cerebral excitements so intensity the process of vital combustion as to create a luminous appearance about the brains of the religious enthusiast. This suggestion may possibly help to support the church in its indicility to the great spiritual principle which is fundamental in all religious systems. So long as it accepts the hypothetical reasoning of such blind guides as Hov. Ass Mahan, D. D., it is quite natural to conclude that the "Odic Force" (the odic light has no more force than the soft effigence of a glow worm) long since superseded the original methods for the spiritual illumination of the world.

gree-awaken profound emotions. Grand ideas are inspired by the amazing glory of its appearance! But we only reach the hight of sublimity in the reflection that, in respect to our mortal infirmities, the divine fire touches to purify and consumes to

80 West 11th street, New York, Dec. 5th, 1879.

Christmas Tide.

BY HUDSON TUTTLE.

Again it is Christmas tide! So soon! So long! To some the years are hours; to others, centuries long. What a prophecy of the future life when time is measured not by waning moons or off-recurring suns, but by accomplishments! Not by the years; for they may nothing mean; the actions done, the thoughts woven into life, the works of nobility, these count while the breath fades into pulseless air.

Nineteen centuries have almost passed since shepherds pasturing their flocks on the plains of Palestine, saw the flash of angelic light, and enraptured listened to the sweet voices from the heavens. Nineteen centuries since the wise men followed the star which led them to the mother of the divine babe. Is this a myth? It is too beautiful to be dispelled. Let us linger as in a dream, and do not awaken us. Nay, it is a symbol which is realized in the human heart. Was the babe of Nazareth divine? Yes, and all babes are divine. Artists with colors of light, inspired with heavenly vision, have painted countless dreams of the beatitude of Mary, celestial mother. They have represented all womanly excellence and beauty, and over these have thrown the aureole of inexpressible sweetness and joy, yet never have they equaled the radiant glory of the mother's face when sue folds the new born to her bosom.

Dispel not the dream, for it has taught us not only the divinity of Jesus, but the divinity of every human soul. The wise men adapted to promote the interests of body | bowed before the symbol of what all mankind must reverence in the future—the Infinite Godhead concreted and expressed in

Let us adorn our homes, and weave the wreaths of evergreen. Let us spread the generous board, in family groups assemble, and for one day at least have perfect rest and peace, for these occasions will soon pass. The family circle the coming year may break, for we can hold nothing in this life, however dear, and are certain only of uncertainty. The most pleasing picture has a background of clouds, nestling storms, and to wait for happiness is to lose. How green in memory will these Christmas gatherings remain; how close they knit the golden web of friendship in our hearts.

We remember these unions in the by-gone days, and the dear ones who sat with us, who now are robed in light. Memory! blessed preserver of the past, fans the ashes of the years, and love and friendship blaze again, illumining all the void. Not dead ashes is that past, but a treasure house garnering even the fleeting shadows. They who sat with us! And may they

not sit again? Mortal eyes may not see, mortal ears may not hear, but mortal hearts can feel, and spiritual sensitiveness recognize the presence of the guests who are not announced. We open wide our doors for these invisible ones, and bid them heart-felt welcome. They who went at the close of the autumn

day, when the world was ripe for the harvest, and the reaper came like a messenger to bear the matured fruitage to the heavens; and they who were in the budding spring torn from our bleeding hearts, early blossoms gathered amid frosts, as though the world was too chill and cold, transplanted where the angels might give them lov-ing care under warmer skies, let them all come in and be with us this day, and cast over us the influence of their loving spirits. We will forget the pain, the agony, the unutterable sorrow that was ours the last time we parted, in tears calling their dear names, answered only by the rattling clay; we will forget the clouds, and have only the sunshine of their spirit-presence. This day mortal guests shall not sit in these chairs consecrated to the departed who have never left us. We will talk of our dear ones who have tasted of the waters of death and life, if we cannot talk to them that they may know that green as the holly which adorns our hearths, is their blessed memory.

A Christmas soon to come, will find the earthly circle, so rudely broken, united and complete where there are no broken ties, no pain, no partings forever and forever. The grey mists which conceal that land,

already are purple with the coming of morning, and we hear the voices in the dawning of those who have put on the robes of immortality, calling us to come up through the gateway of devoted lives, to the mansions where activity is rest.

He is a wise man who can judge his own work as well as he judges that of others.

Crime produces fear, fear leadsto bond-age, and bondage makes all duties irksome. The sleep of memory is not its death, forgotten studies are certain aptitudes gone to

Let all the sins that have been committed fall upon me in order that the world may be delivered.—*Buddha*.

QUIS CUSTODES CUSTODIET?

Severe Arraignment of the "Doctors' Plot," by Alexander Wilder, M. D., Professor of Physiology, Pathology and Hygiene, in the U.S. Medical College, New York.

The editorial leading article in a late issue of the Journal contains the account of a union of the three schools medicine-" Regulars, Homeopathists and Eclectica"-in Wisconsin, for the purpose of "rooting out quacks and all others who try to practice medicine without di-Such a fusion exists in Kansas, Missouri and Illinois, but I think nowhere else. It was attempted in New York in and a statute enacted requiring all who had no diplomas to obtain license from some board of censors of a medical society. One such board in the city of New York did a fast-and-loose business, licensing whomsever money could be extorted from and civing an account of it to any from, and giving no account of it to any-

body except those in the ring.
It need not be added that the law, if such enactments must be so misnamed, was soon found to be mere brute thunder, with only a noise and perhaps a sulphurous smell; no power to hurt anybody.

Why Eclectics should allow themselves to be involved in such co-partnership, is not easy for one with a clear conscience and a level head, to divine. It is notorious from Maine to California, that the principal purpose, but one, for attempting such legislation, is to crush eelectics out. If there were none in the country, perhaps there would be little attempted in the way of protection against quacks. In the city of New York, Edectics are socially ostracized. Old school college professors purchase their chairs as Wall street stocklobers buy seats at the board of brokers, paying thousands of dollars for them. To make their places profitable, they resort to acts and contribute to extent money from students, by artifices to extort money from students, by way of private instruction, so called, etc. A secret society of them long monopolized the more lucrative medical practice. They have the commissioners of charities under their thumb, and these last do their bidding against them. To be an Eclectic is to be deprivat of every civil right which these men can withhold; to find the civil authorities imbecile, and the public press dumb. When Horace Gracley was alive our news-paper world shook; but he is dead. Other

I suppose it is worldly wisdom that leads Eclectics, so-called, to accept seats in the unboly alliance. That is a quality with which I am little endowed. I have long regarded the right as constituting the only real wisdom, and any policy as folly which

involves its surrender. The people nowhere have desired this shackling of medicine. Scientific and learned physicians never sought it. Knowledge is boon for all, and regulres no statutes to keep it from being hurt. As for the pro-tection proposed it is but the shelter given by the wolf to the lamb-inside of its own

I once had hope that American Homeopathists would co-operate in endcavors to secure equal participation in all honors and privileges conceded to physicians. In this I have been signally disappointed. The average : He mechathist too often seems to eter to lick the spittie of the t neighbor, and accept his leavings, to taking a manly stand for medical freedom. In fact, he is frequently an Allopathist inpractice, but yeleped Homeopathist to captivate the credulous public. Why stand up for

principle, having none?

The history of this zeal to protect the people from quackery is brief. It is the outcome of the civil war. The army surgeons were all taken from the Oid-School, college fiedgelings, leaving their books litconege neagenings, reaving their books in-the read, but obtaining diplomas, to get lu-crative appointments. Yale College held a six-weeks' term on purpose to graduate such a lot. But every Eclectic and Home-opathist was carefully refused a surgeon's appointment. The Code of Ethics, narrow, brutel and malignent was the Surrama brutal and malignant, was the Supreme Medical Law; and the Examining Boards acted by it. When peace arrived, these swarms of doctors were thrown out of work. The people had no use for them, simply because they had little knowledge of any heat-ing art. Hence, came these statutes to creare medical boards, sanitary commissions and the like, on purpose to quarter these men on the public treasury, and to drive others from lawful employment.

The Edectics have been themselves the objective point of attack. If they had been more thoroughly organized and less Ishmulitish and the statement of the state maelitish among themselves, more emulous of culture and professional excellence, and united as one man, they would be invincible against such assaults. But those whose ideas are ill-digested, and whose methods and medicines, are about the same as those of the Old-School, are hardly worth saving from these attacks. Only men who abide the fire will stand.

In the Eastern cities generally Eclectics are estracized whatever their merits or character, solely for being Eclectic. Notonly so but many Western Eclectics, personally and in print, vilify them. Even Anthony Comstock never prosecutes an abortionist who is "regular," but sedulously endeavors to decoy Eclectics into crime. The Old-School doctors are the principal abortionists, and in their interest he seems to be enlisted. care little how many he entraps. I am will ing to leave the Old-School the monopoly which they desire of this the most lucrative part of their practice; but every person of pure beart and instincts must detest their

The onslaught against "quackery" is a blind. There is neither the power nor the purpose to suppress it. If the nostrumvenders and the average physicians should be required to submit to a test of merits, the latter would suffer from disclosures which would damn as well as damage them. All the proprietary remedies and secret remedies in market do not and cannot work the mischief to life and health, which common medicines do in the hands of the physician. Our medical practice is more de-atructive than war. Most educated physi-cians share this sentiment and talk it behind the scenes. The chief apology which we have for administering or swallowing drugs, is that we know no better.

Anart, a knowledge, a wisdom that should make such a practice obsolete would be an invaluable boon to humanity. I early embraced the Reformed Practice, welcomed Braced the Herormed Fractice, welcomed Hydrotherapeutics and animal magnetism, as long steps in that direction. Many of my friends, some of them the most crudite of our people, and several of them savants, affiliated with Homeopathy for the same reason. Infinitesimal doses, they pleaded, would not do hurt as others did; but might

do gaod.

To legislate against innovation is to declare against progress itself. As for physicians ever making much advance, except as the people outside agg them on, the idea is opposed to all experience. Innovators are generally proscribed. The medical legislation already had is a blotch on our civilization, and will be a dead letter before many years, except some "man on horseback" takes the helm of affairs. It is as righteous to oppose and disregard such enactments as it was for Jesus of Nazareth to drive moneychangers from the Temple of Jerusalem.

Diplomas of medical colleges constitute no valid evidence of qualification to treat the sick. They are often bestowed from favoritism; and as often are articles of merchandise. A majority of our colleges traffic in them; Old School, Homeopathic, Eclectic, soi diamit. A British court a few years ago declared such diplomas legal documents. Continental Europe gives American parchment no weight. As for Examining Hoards they are liable to every sort of improper influence. Money would buy; honorable and scholarly men would be rejected, and charlatans licensed thick as the frogs of Egypt. Diplomas of medical colleges constitute frogs of Egypt.

As a matter of principle all such legisla-tion is an infringement on personal rights, and cannot be justified. The person who is able to do benefit to another has an inalienable right and imperative obligation to do so. If I can get a person daft enough to employ me as a physician, or in any other legitimate capacity, I have full right, by virtue of my humanity, to serve him, on the responsibility of doing my work welf. Many come outers deery the clergy as a

caste who seek to subjugate and mislead the people. I do not share that feeling. A clergyman is my peer, and I am his. Manliness and not the rite of ordination is the credential To use a slang phrase, the barking is up the wrong tree. The priest-caste of Protestant countries, who arrogate sacred functions and affect lordship over others, who claim infallibility and want powers superior to law,-is medical and not cleric. Those who dub themselves "regular" are the would-be Brahmans, Pontiffs, Sadducees of the country. The first article of amendments to the Federal Constitution was aimed at such usurpations as theirs; but here they are, booted and spurred, eager and in readiness to ride us all-to the devil. They are the barnacles of the ship, the greatest of our impediment in civilization-generally Atheists, often cruel, and certainly the adversaries of liberty.

I think I am slightly in error. The Na tional Eclectic Medical Association has never, openly or by covert influence, favored legislation by which any person, should be privileged as a physician above another. The constitution declares, "The profession of healing to be vereised by any and every person—duly qualitied by natural endowments and acquired skill and knowledge," not to be hedged in Ly penal laws, ethical codes, or other instruments of barbarism and oppression. No State Medical Society has prostituted its organization in the manner indicated. The scholarly men in the eclectic ranks are unanimous in opposition to arbitrary legislation. Any harlotry of this kind must be put to individual account. The practice had its beginning and inception in the Atlantic States; and depends on its own merits for success.

565 Orange St., Newark, N. J.

ARE ALL HUMAN SOULS IMMORTAL? An Open Letter to Hudson Tuttle.

HUDSON TUTTLE, Esq.-My Dear Brother: You may have noticed my letter some time ago in the RELIGIO-PHILOSOPHICAL JOUR-NAL entitled, "Are all human souls immortal?" in which I take the negative. J. B. Crocker replied to me, and in a late Journal I presented him a few questions to an awer. It is an important subject, and as it is an important subject, and as it is an important subject, and as it seems to me the first to be determined in reducing Spiritualism to a science, because upon this conclusion hinges almost everything else in connection with the great subject. It seems to me that continued indi viduality must, in the after-life, depend upon obedience to law. We must infer this from what we know of the operation of God's laws in this life. We know that to come in conflict with the laws governing our physical body, and if this opposition is persistently continued, it will produce death. Ignorance or want of sufficient intelligence to conform to the laws, produces the same effect as willful violation.

Supposing that the laws governing our spiritual natures operates similar to those governing the physical, we must naturally infer that the spiritual part of all forms of life, may be by those laws disintegrated. The object of God's laws are to enforce obedi-ence, and if a spirit of an animal has not the intelligence to obey, and the spirit of a man willfully disobey, will not the law eventually destroy such spirits? Right here comes in the vital point. If obedience to law alone confers immortality, then all spirits of animal and vegetable life, if left without the fostering care of a superior intelligence, will become disintegrated through ignorance of the law, and willful disobedient human spirits will destroy their individuality through disobedience of law.

If the position I have taken is the correct one. It is the all-important fact to know, and of necessity becomes the corner-stone upon which the great spiritual science will be

The sentimental notion that all the dis-obedient, wandering, lying, deceitful "diak-ka" of the other world are finally to be redeemed, I do not believe, since they have no aspiration for anything that is good, but glory in wickedness and persistent violation of law must inevitably ultimate in annihilation. If this is a truth, it is an all-important truth to know, since it would exercise a wholesome influence upon us in this life. write you these thoughts, and request that you give your own convictions upon the subject, through the JOURNAL.

Your Brother, searching for truth, J. MURRAY CASE.

Columbus, O.

REPLY BY HUDSON TUTTLE. The question propounded by Bro. Case is by no means a new one to me, for years ago it was a subject of my despect impressional investigation. The dying animal and the dying human being were both presented to my clairvoyant vision, and I saw in both the same processes occur in the illumination of their spiritual beings. That of the animal floated above the dead body like a thin cloud, and while I was expecting it to take form and identity, it dissolved, and disappeared just as a cloud would do in the summer sky. The spirit of the human being, arose like a cloud in the same manner, took form and identity, and became a counterpart of the body it had left. Then I learned that between these extremes were all degrees, and that even individual existence after the death of the body by no means proved immortality; only continuity of existence.

This view briefly expressed as it was, called out many sharp criticisms, and was presented in a distorted form. As a seeming contradiction to other impressions I had published, and as I regarded it as in a degree speculative and of little practical value at that stage of Spiritualism, I did not enter into its lengthy discussion.

So early as 1864, I published in the second volume of "Areans of Nature," the following impressional paragraph on this subject:
"Animals as well as man have spirits, but they are not immortal, for even in such ultimated elements harmony cannot be main-

tained after death of the body. To illustrate this ides, an arch may be built never so perfectly, but if the keystone is not put in place, the whole will fall in ruins as soon as the staging is removed; but lay that single stone in place and the whole stands firm as a rock. So with the spirit of the animal; it is an imperfect arch, which so soon as the body which supports it is removed, falls. But the spirit of man is a perfect arch, standing firm after the removal of the body. But as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarkation before alluded to apparently is drawn with difficulty. Not so, however. A certain degree of refinement is absolutely essential, below which is nonentity, above which is immortality—not sharply drawn, however. A spirit is not necessarily immortal, but can be gradually extinguished, as a lamp burn-ing for an indefinite time and then going out. Such is the condition of the lowest races of mankind. Their spirits exist after death, but in them is no progress, no desire for the immortal state, and slowly, atom by atom they are absorbed into the bosom of the universal spirit essence, as the spirit of the animal is immediately after death. It may be asked at what age does man become immortal? No certain time can be given, as no sharp line exists; the time varies according to the infant's development. The idiot-is he immortal? This is an inaccurate question, for the answer depends on circumstances of degree and cause of idiocy. If destitute of a ray of intellect, a voiceless, thoughtless idiot, the inference is not cheer-

ing; for if existence be preserved after death, it will probably be absorbed in a short time, as the Hindoo would say, into the bosom of Brahm." Men, like Dr. Peebles, who set out with the theory of preexistence of spirits, of course, are driven to the conclusion that even embryotic life is immortal, and the lowest and most idiotic of human beings have this birth-right. The spirit is in its nature the same, they believe, and its manifestations are impeded by the flesh. Those who regard pre-existence as only a theory, opposed to the received doctrine of creation by law, against which it brings the unre-ceivable necessity of miracle in the advent of every human being, regard immortality as the product of a progressive develop-ment. "Man is the greatest fact of the uni-verse, and spirit is the greatest fact of man." As there can be no line drawn between the animal and man, so there can be no line drawn between the mortal and immortal, no more than between a hill and valley. We know both exist, but where does the valley leave off and the hill begin? On this wavering line spiritual existence may be limited by an hour, a year, a thousand years,

and yet expire. Mr. Case has made an interesting presentation of the subject, yet I think he errs in the causes he assigns for the entity short of spiritual existence. He places it on moral rrounds. with him the moral character. desires and aspirations individualize the spirit. Rather, as an outgrowth of development, as an entirety, is it not dependent? The human being after a certain stage of mental growth, cannot annul its charter to immortal life, and must accept it with all its infinite consequences and responsibil-

Such are the teachings I have received from my spirit guides, and being in accordance with science and the most plausible theory of the creation, I have accepted them, not as a finality, for there is none, but true as far as they go into the mystic realm.

The Better Way.

BY PROF. J. R. BUCHANAN.

How we shall encounter evil is one of the most difficult and yet one of the most im-

portant problems in human life.

In that upper world in which the law of love is paramount, evil is not overcome by evil; bad passions are not confronted by bad passions; crime is not repaid by violence to the criminal, and erroneous or criminal conduct is not encountered with bitter denunciation, angry rebukes or scurrilous abuse. These are the armament of hatred, not of love; and as a part of the machinery of evil, they work evil continually, and hence are entirely rejected by the angels in heaven and by all who live in accordance with divine law.

Words have the same moral character as acts; kind expressions are kind deeds; and angrily violent language does not differ in its character from a violent physical assault, and a spirited man resents with a blow the violent assault by the tongue as readily as the assault by physical force.

There are two opposite agencies used in controlling mankind, the nature and tendencies of which are so essentially antagonistic that it is a very serious mistake to overlook their opposite tendencies, and to suppose that one can be used to accomplish the purposes of the other. The work of love can never be done by the evil passions, or by the methods and in the spirit which the evil passions suggest.

Crime is not repressed or eradicated by vindictive treatment of criminals; for that intensities their evil impulses into desperate energy. Social discord de never repressed by a pugnacious spirit; nor are any victous tendencies removed by bitter denunciation and attempts to degrade the enemy.

Our angel friends never utter a word that would excite our anger, or that would work our social injury; and their example is fit for our imitation. They realize, and we should realize also, that our erring brother is most unfortunate in his error; and so far from losing his brotherhood by his error, from losing his brotherhood by his error, he acquires additional claims to our fraternal love. If he had fallen sick with a fever, surely that misfortune even though caused by his own folly, would tend to increase our sympathy and enforce our duty of ministering to his wants. But if he falls sick in his moral nature, and performs acts which the law of honorable life condemns, is not this malady of the soul's greater misfortune than the fever that against his holy. fortune than the fever that assails his body, since like a loathsome disease it tends to repel all kind ministrations except from the most heroic, unselfish and kind.

As the angels look down on erring humanity and prepare to assist the suffering soul, when by its experience it has become docile to good influences, so should we ever

to reads, to emend the bend of friendship to the enting, he lead the linto the better way. The influence that he matter revise for their benefit can be discretiff only as friends, and that influence for said is low whenever we join the clamor of the angry. and endeavor to excite personal hatred and disgust against our unfortunate brother.

The language of the evil passions is always evil in his tendency, for it stimulates and perpetuates every evil impulse—whether in the scolding which demoralizes families and schools, destroying all kindly feeling—in the sharp retorts on the street, which make enemies for life-in the conscrious criticism which divides Christians into augry, warring sects—in the coarse political abuse which drives political parties into desperate extremes approaching civil war -or in the harsh recriminations which

bring nations into actual war. There is but one lawful mosd of the human soul-that in which we sincerely love or wish well to all-a mood in which we are incapable of using any language that would rouse resentment, would promote discord or would inflict a serious injury. We should act towards all men in the distinct consciousness that they are our brothers now, and in the hope that in the future the mutuality of this friendship will be established and recognized.

The divine code of ethics for which I con-tend is widely different from what obtains in society, in politics, in the professions, in literature, in international relations, or even in the church. It is the Divine law of love that embraces even our enemies. It is unrecognized in the churches, for they tolerate and even advocate the wholesale slaughter of enemies in war. I appeal to Spiritualists in behalf of this law, meaning by Spiritualists not merely those who believe in a future life, but those who believe in our duty to the Infinite Father and the teaching which he gives through the Spirit-

world The divine law of love requires that we should look with friendly eyes upon all maukind seeking for their good qualities, placing the best construction upon their acts, never exaggerating the evil, and taking no pleasure either in seeing or in speaking of it.

A literature controlled by these principles has a sweet, refreshing and wholesome influence upon society; while the literature of censorious contention, of personal and party abuse, portraiture of crime and pessimism generally, is a misfortune to society. Many a lad has been led into crime by the descriptions of criminal adventures in newspapers and dime novels, and so pernicious has this species of literature been found that the Canadian government pro-hibits the circulation of our Police Gazettes. The secession war in the United States was largely due to the pessimistic sectional abuse of newspapers, and a single abusive article in a Russian newspaper commenting on German women, recently stirred the hot blood of the Germans in a way that might have endangered peace when their relations were more critical.

They who recognize the law of justice but not the law of love and reverence consider it a namby-pamby tenderness which would restrain their acrimonious criticism, and think that truth should be proclaimed without regard to personal injury. To this there are two answers: first, a healthy mind delights in the contemplation of the beautiful and pure. If we would benefit our friends, and especially the young, we should bring with-in their view all that is pure, noble and beautiful. The world is full of crime, lift and misery as well as their opposites, but it is not upon such food that we should feed our souls; the New Testament is better for us than the New Gate Calendar, though the latter may be entirely true. Secondly, the severecritic who gives us harsh views of life of persons and of parties, is not the most truthful writer. Harsh views and partizan views are necessarily unjust and untruthful. Unless we look at our fellow beings with the eyes of love, we cannot do them

Let us therefore imitate the angels, and follow the ethics of the New Testament. Let us discard personal censors and severe denunciation, fixing our thoughts upon the true and propound, the good and beautiful, that we may imbibe the influence of such surroundings.

1 Livingston Place, New York.

Thoughts and Items.

BY EDWIN, D. BABBITT, D. M.

To the Editor of the Beligio-Philosophical Journal: 1. Shall Spiritualists Organize? Nature is an infinite organization of organizations. Death and decay at once begin when this organization ceases. Trees, flowers, leaves, solar systems and constellations of systems have their centres of unity, although of course they possess an infinite diversity or individuality also. When years ago I pressed these facts upon Judge Edmands and ed these facts upon Judge Edmonds and advocated the organization of Spiritualists as a body, he exclaimed in substance as follows: "How are you going to maintain this organization and unity? How are you going to punish those who may disobey the rules of the organization?" His scute mind thus struck home to the root of the matter; for if we are to enforce obedience and unity of belief by some penalty, are we not copying the arbitrary conduct of the churches and thus interfering with individual freedom? But I believe the highest elements of unity must be founded on great spiritual princi-ples rather than enforced by physical pen-alties. We must crystallize around the fundamental and eternal laws of things, not around any man ancient or modern. In the lower stage of development men look toward what they suppose the highest good through images such as crucifixes, figures of the virgin Mary, of Brahma. A step higher consists in worshiping some great and good man, such as Buddha, Jesus, etc., but it is now time to reach a higher platform of divine principles-to come up through this wonderful universe with which we are surrounded to the infinite perfection. I believe that at least the fundamental laws of the world, including those which underlie social and religious, life, can be ascertained almost beyond conjecture and developed with very much of the exactness

of pure mathematics.
2. Light and Color. Several years since, a person of high culture, though not of the soundest mind, who was a member of the New York Liberal Club, became in part a convert to Spiritualism. The influence of the Liberal Club preponderating on the side of materialism however, he gradually con-cluded that Spiritualism was a delusion, and cluded that Spiritualism was a delusion, and this led him to deny the great power of light, color and other fine forces. By showing the amazing power of the different solar rays and especially of that higher and more glorious range of colors which is too fine to be perceived by the external eyes, I have felt that I was leading my thoughtful readers into the very philosophy of spirit. readers into the very philosophy of spirit-

ual forces themselves, as well as showing them how to cure their bodily ailments in them how to sure their bodily ailments in a remarkable manner. By learning how to take sunbaths properly, a person can know how to refine, properly, a person can know how to refine, properly a person can know how to refine, properly of celestial influences, his whole system, and the better fit himself to be the temple of celestial influences, his Hardings-Britten speaks of the electricity of the bettery as an aid in developing manimakip. But sunlight properly taken with the colors rightly adjusted must be next to the touch of a powerful magnetic be next to the touch of a powerful magnetic healer, the most potent of all elements for it is more refined and penetrating than ord-

inary electricity.

8. The Spiritual and Material. My friend A. J. Davis seems to condemn material phenomena in Spiritualism. But does he not know that the great majority of man-kind are so material in their perceptions that they could not gain the least knowledge of spiritual truths excepting through material phenomena? I have learned that the highest spiritual progress is brought about by utilizing the material forces and conditions around us and properly combining them with the spiritual. Mr Davis himself somewhere makes a very wise remark which all mankind should hear to the mark which all mankind should hear to the purport that people should not tend too in-tensely to either the spiritual or the earthly side of life, as either extreme tends toward insanity. I commend Mr. Davis to Mr. Davis.

5 Clinton Place, N. Y.

Mediumship.

BY BRONSON MURRAY.

That there is a large amount of fraud under pretense of phenomenal spiritual manifestations, is not to be disputed. The columns of the Journal, as well as the efforts and voices of many good and true Spiritualists, have been frequent and foremost in proclaiming this fact. But to suppose or believe that all spiritual manifestations are the product of fraud, is a very grave error of which the universal acceptation would be a sad misfortune for humanity. It would cut off from mankind the only positive evidence on which can be based an assurance of immortality. Nevertheless, there have been, and still are, some prominent citizens, otherwise worthy, who have studiously set themselves to work to convince and assure the public that all such manifestations are tricks and frauds and that no such thing exists as a genuine evidence of spirit communion or spirit action on the plane of our perceptions. In furtherance of their purpose these philanthropic errorists, enemies of Spiritualism, have lent their names and sauction to certain performers, once claiming to be mediums, who, charging an entrance fee, have given public exhibitions claiming to expose all the phenomena we regard as spiritual as being the tricks of the professed mediums.

The object of this paper is to probe the conclusiveness of these exhibitions, and to insist that they shall not stop half way, but shall go to the full length of perfect demonstration.

It is usually the case that these exhibitors are selected from having once been known as mediums, and who may have actually been such and still be such and the evidence relied upon is, the assertion of these cidevant or present mediums that what they now perform at their "exposure" exhibitions, are the same feats they performed be-fore as spiritual phenomena, and their assertion that they can do by human device all that is done under the head and claim of spirit phenomena by any medium. In other words, they proclaim of themselves, that they formerly were knaves and now are honest; formerly gave fraudulent tricks, now give honest explanations. When the public visit these exhibitions, therefore, it is naturally expected after the tricks are performed it will be shown how and by what means they are performed. One does not expect to be satisfied by the word only of the performer; a word which once proclaimed the reverse as true. One expects the present assertion, of human origin, to be followed by letting the public see exactly how the thing is done. Do they get this sight? Not at all. For aught that is shown the pretended exposer may be in the very act of practicing "black art" as it was once called, i.e., receiving the aid of spirits, as we assume to be often the case.

To some extent they show you the work they profess to show, but not all; there are many things done by mediums which they do not. But even of what they do, do they exhibit "the how?" Not one of them. If anything is done which one cannot see through, is it explained? Not at all. In the absence of such explanation, in the absence of instruction as to the modus, instruction which will show how any man with appliances can do the work, there is no evidence the work is done or can be done by man alone; no evidence that "black art" or spirits have no hand in it, except the bare word of the performer, who makes money by his performance. What that word is worth, any one can safely assert to be no more than that of the medium whose assertion is directly the opposite. Let every audience then at such exhibitions justed on the quo modo; insist that the operator shall show the manner in which each feat is performed.

The Journal has insisted and the writer insists that every phenomenon claiming to be of spiritual origin, must stand on its own foundation; must demonstrate that it is what it claims to be, of spiritual and not mundane origin. Conversely we claim that every device or trick claimed to account for such phenomens on the material basis, must be made out and shown clearly to be of human origin and performance, and that "black art" or mediumship have no part in it.

Failing in either of these cases to give such proof, no confidence can be put in the operator, whether he be medium or exposer. The mere word of either is worthless as proof, and not to be accepted as of the least value in establishing the facts of science. The phenomena of Spiritualism must be examined on their own marks and can in examined on their own merits and can in no sense be strengthened, as scientific verities by the assertions of the medium, however honest he may be.

New York,

PRAYER.—The office of prayer is to put the individual in concurrence with the universal; to enable the person, the separate man or woman, to become receptive of these awful powers that are ready to shelter him and to bear him on triumphantly. It is a necessity with every one who wishes to live a great life, with every one who wishes for happiness, power, success, in any high measure, that he should have faith, vital faith in this unusual capacity, in these universal laws, in the realm of ideas, in the universe of principles. It is not necessary that he should confess his faith in words. He need not insist on being technically a religious man.-Frothingham.

Woman and the Household.

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

Two years since, when the publishers of the Atlantic Monthly gave a dinner to the old Quaker poet, Whittier, at which their chief male contributors assisted, they neglected to include the women writers for the magazine in their feast of wit and poesy. Warned by the criticism which followed this neglect, they lately sent special invitations to these contributors to attend the delightful banquet given in honor of Oliver Wendell Holmes, on his seventieth birthday. On that occasion the genial humorist gave a poem which indicated all his poetic genius and facile expression.

Dr. Holmes's charming books ripple and beam with cheerful views of life, and contain brilliant studies of human nature, and the laws of heredity, he ever teaches a wholesome regard for the transcendent value of sound health, good morals, and a pur-pose in life. But, above all, is his discriminating and delicate appreciation of the intense, spirituakand vibrant nature of womanhood. With what graphic, yet graceful and sympathetic touches he drew the "Schoolmistress," in the "Autocrat of the Breakfast table!" How closely he has studied the soul anatomy, as well as physical anatomy of his heroines! With what touch ing pathos he voices the life of many a wo-man in his lines, called "The Voiceless:"

"We count the broken lyres that rest Where the sweet, walling singers slumber, But o'er heir silent sister's breat, The alld flowers who will stoop to number? A few can touch the magic string,
And noisy fame is proud to win them,
Alas for those who never sing,
But die with all their music in them.

Oh! hearts that break and give no sign, Save whitening lips and fading tresses, Till death pours out his cordial wine, low pressed from Misery's crushing presses,-If singing breath or echoing chord To every hidden pang were given, What endless melodies were heard,

As sad as earth, as sweet as heaven!" One notable verse of his beautiful birthday pnem on that occasion-"If word of mine another's gloom has brightened, Through my dull lips the heaven-seat message

If hand of mine another's task has lightened, It felt the guidance that it dares not claim,"—

we can only interpret as a recognition of inspiration drawn from the ocean of Deific intellect, is genius; when it breathes through

Intelligence, which, when it breathes through will, is virtue; when it breathes through affection, is love. It is an ebb of the individual rivulet before the flowing surges of the sea of life," which all intuitive and profound

sea of fire, which all intuitive and protound souls realize under one or another name.

It was a bright galaxy of women who gathered, or were invited, there that day. There was Mrs. Stowe, whose first novel girdled the world with its vital electricity, and helped to strike asunder the chains of a proscribed that the world with its wind. ed race; Julia Ward Howe, not only a priestess in the temple of ethics, but an inspired poet whose hymns have been sung by camp fires and in mighty gatherings; Mrs. A. D. T. Whitney, whose stories about We Girls," blossom with the tenderest humanity, and are fragrant with spiritual significance; Mrs. A. M. Diaz, whose match-less pictures of child-life have delighted a generation; Louiza Alcott, a welcome guest among all the Little Women and Little Men of the Continent; Harriet Prescott Spafford, whose mental luxuriance would stock a. dozen ordinary authors: Mary whose delightful work in St Nicholas, endears her to every household; Elizabeth Stuart Phelps, whose "Gates Ajar," allowed many to enter in to a more liberal and natural view of the next life; Rebecca Harding Davis, whose powerful, yet lurid pen, has portrayed the sorrows and hardships of earth's poorest tollers; Mrs. F. H. Burnett, who in "That Lass o' Lowrie's," illustrated the grand truth that a noble love springing up in the soul of the most ignorant and humble, warms into life the rarest latent beauties, and renders the nature altogether lovely; Mrs. L. M. Child, whose seventy live years have exhibited an ardent devotion to whatever uplifts and assists her kind, by pen and example; and Mrs. S. M. B. Piatt, Lucy Larcomb. Mrs. Dorr, Mrs. Moulton, Rose Terry Cooke and Nora Perry, whose dramatic or pathetic songs we may find copied in every paper in the land. And last, best of all, H. H.—Helen Hunt Jackson, the aloe of this century, whose lofty, clear, sustained notes, like those of the skylark, float down from the deep, solemn heavens; they ring with passionate sense of life's unattained ideal, yet hold that ideal lofty and pure. It is as if the innumerable host of repressed, overburdened and voiceless ones. had riven the silence and found expression together through her rare genius. Of how many does she speak, in this:

"With weariness Of tone she answered, and almost with scorn, I am of all, most lone in ion liness; I starve with hunger, treading out their corn, I die of travail while their souls are born

Her meanings are so veiled, her sentences are so suggestive, that only thoughtful persons feel their force, and thank her, with full hearts, for saying what must needs be uttered. Nor are her conceptions confined to the realm of soul; nature, in all her varied moods, has found no more tuneful or reverent worshiper, so that her prose articles, even, are word pictures to the inner eye. And yet, with all this wealth of literary efflorescence, which betrays the ability of the women contributors of the Atlantic, the reporters of the occasion only refer to some exqu site poems, given by them, without a

word of quotation. There are poets, known mainly to the liberal world, who also belong to the royal sis-terhood. Among the works of Lizzie Doten, Mary F. Davis and Emma Tuttle, are those which appeal to the most exquisite sensibilities, and a few might be selected from each, which are worthy to be placed beside any contemporary literature, on their technical merits alone. Beside this, they speak a deeper language. They have that divine insight into the soul of truth, beauty and boundess affection, which only those initiated into the sacred fraternity of poetic clairvoyance, possess. They look into the heart of things, and their songs are trradia-ted with that glow which cometh not from solar sources, but from the radiance of that interior and eternal sun, which many eyes are yet withheld from beholding. And we can recall articles from others than these, some of which have been collected in Mr. Stebbins's choice book, "Poems of the Life Beyond," that are truly like "apples of gold set in pictures of silver."

In the beginning of this century, the total number of copies of the Bible produced by writing or printing did not exceed 3,000,000 Since then the British and American societies have alone printed 116,000,000.

From the Inter-Ocean.] SHADOWS OF THE DEPARTED.

THEY WILL APPEAR TO POSTERITY THROUGH THE MEDIUM OF THE CAMERA OBSCURA.

A Plan by which the Men of To-day May be Presented to Future Generations.

Details of C. D. Mosher's Photographic and Biographic Memorial Gallery of Prominent People.

A Collection of Portraits to be Exhibited to Our Great-Grandchildren in 1976.

Next to the pleasure of the actual presence is having the portrait of a friend, the counterfeit presentment, where it looks out upon the life as in original might have done. The faces of the earth's great ones come down with the dust of centuries on them, to be freshened and retouched by each succeeding generation. The interest in them is universal, and the searcher among the art treasures of the Louvre, or in the private galleries at Geneva, or the cathedral and museum at Antwerp, or the National Gallery in London, or among the grim, stiff figures in Holyrood, or looking at the revolutionary heroes hung around Independence Hall in Philadelphia, finds the interest the same. The study of faces of the men and women of the past opens up a most attractive field. It does not need the enthusiasm of an antiquary to prosecute the search. Now and then an enterprising scion of an old family constructs a genealogical tree, but these represent but the names of the stock; the likeness is wanting. . It will no doubt be of great interest and value to those who are present at the second centennial of America to have the pictures of the men and women who lived at the time the first centennial was celebrated. One of Chicago's enterprising citizens has conceived a plan for preserving these memorials so that the generations to come may know of what sort their great-great parents were, and what manner of persons the prominent ones of this age were. The citizen referred to as moving in the direction indicated is Mr. C. D. Mosher, the photographer. He has already in his studio the photographs has already in his studio one photographs and brief biographical sketches of 789 lead-ing citizens of the city of Chicago, of Cook County, of the State of Illinois, and of the United States, and some of the leaders of the present day. These likenesses are of the city, county, State, and national officials, leading gentlemen in the medical, legal, and ministerial professions, the journalists, merchants, manufacturers and those who are prominent in Chicago circles. These pictures are cabinet size, and represent well those who are to be read of hereafter. All have left their autographs with their portraits. These interesting records are to be prepared and deeded by Mr. Mosher to the city and will be

CAREFULLY DEPOSITED IN A SAFE

in the new City Hall. Then at the second Centennial, 1976, they will be opened and examined by the generation then living. But an interview with Mr. Mesher will explain his plans at length, and to secure these a representative of this journal waited upon that gentleman yesterday at his studio, 125 State street.

"Will you inform the public, Mr. Mosher, through The Inter Ocean, what your from July 4, 1876, to hear appropriate adplans are in the memorial which you pro- dresses and music with stories of the histopose to deed to the city of Chicago?"

"I made photographs of many of our prominent editors, clergymen, attorneys, physicians, and old settlers; then I had brief biographical sketches written of each one and preserved them in historical albums with their autographs. They were classified by professions. These were placed upon exhibition at the Centennial in 1876, and were awarded the highest testimonials as works of art, and as a new and acceptable method of keeping such valuable materials where our successors could refer to and use them. My idea was to store them in a memorial safe, where they could not be destroyed by fire, or defaced by use. These plans were heartily approved by some of the leading citizens whom I consulted, and they promised to aid me in this enterprise. I felt a pride in Chicago's greatness, and desired to complete this historical collection by adding to it photographs of leading men in all branches of trade in the city and State, and giving short outlines of their lives and the cusiness done by them. The city offi-cials whom I consulted told me that these memorials could be kept with the city records in the new City Hall. You will see how the prominent men of to-day can by this plan be well represented in 1976. About 800 have already responded to my invita-

"This covers your plans as regards the city and State. What have you done or proposed about prominent citizens outside the

"My intention is to secure the photographs of all the leading men who live and have lived in the United States as far as possible; also the portraits of Europe's distinguished men. To aid me in this I would like the aid of Chicago's influential cityzens, for I believe it will be an honor to our city to have these likenesses to hand down

to posterity. The importance of such an enterprise can scarcely be realized or appreciated by we who are living to day, but the thoughtful person who stops for a moment to consider how we would look upon and prize such a collection to day, can see at a glance how valuable it would be. How could/we set a price now on a historical album that contained the portraits of the sturdy old patriots of revolutionary days, with brief sketches of their hardships and struggles in establishing the glorious principles and privileges we enjoy in this day? There would be the likeness of even our own ancestors, daling back one hundred years, with biographical recollections and incidents that are now forgetten, but which in many instances we would give a fortune to possess. By no other plan can these memories be preserved, in my opinion, than by collecting and placing them in a memorial safe, and as time passes on, the truth and form of the idea will become more evident, and we will value the collection in a manner that

we cannot now comprehend." "Will these photographs that are taken

last until the second centennial?" "I think they will; but should there be any new process discovered by which to make a more permanent photograph than that now made of nitrate of silver, and not too expensive, before the time comes to place the likenesses in the safe, I shall print them by that new process. The written blographies will stand, as will the autographs, as I will have the safe encased in thick layers of powdered charcoal, which will absorb all dampness and injurious gases. In this way I think the likenesses may be kept as perfect as when placed in the safe, for one or two hundred years or

"How about these biographies you speak

"They are to be brief, comprehensive and will be from one hundred to three hundred words each; they will be written on one side of a sheet of old government parchment paper, in a plain, legible hand with indelible ink, so as to be permanently preserved for the historians." served for the historians.

"What other memorials, if any, do you intend to place in the safe for coming generations to see and study?"

My purpose is to invite one leading newspaper or appoint it officially in every great city in the United States to print one issue especially devoted to statistics and memories that would be of interest to pos-terify just before the memorial safe is closed. These interesting facts will be laid away and will doubtless be very valuable at the second Centennial. Then I snall ask each State in the Union to contribute full and complete statistics of its business, productions, etc., with other facts that might be of interest. I will invite several of the prominent ministers in America and a few in Europe to contribute one memorial sermon, to be delivered before his church on an appointed day, and a copy thereof subscribed to by the pastor, accompanied with a brief history of the church; and at the end of the second century request that a copy of the sermon be returned to the church it came from, to be red elivered by the pasto the church, giving his congregation an idea of the preaching of the present day. This, I think, would be interesting and instructive, and the church historian of the future would find it valuable. I have another plan, which is to offer prizes for the best productions in literature, music, and art, dedicated to the memorial to be kept in the offering as souvenirs from the contributors. These and the sermous will be preserved the same as the biographical sketches I have mentioned. I should request in my deed to have copies made from all papers of interest and returned to the cities and States they came from to be republished, as it would give the public much useful information."

"What will be done with this history in

1976?" "In the deed I shall request that a committee be appointed from the city of Chicago to confer with the Second Centennial Commission to have this explection of pletures and biographies placed in a memorial hall, with a news room for the newspapers, sermons, statistics, and memorials. The pictures and life sketches will be placed side by side in show cases, so that the public and the descendants of the photographed persons may see their ancestors and know what sort of men and women they were. After this exhibition they will be replaced in the memorial safe until the third Centennial in 2076, then to be exhibited as be-

are there any other conditions to be made in this deed you speak of ?"

"There are one or two. A record will be kept in the Recorder's office of all the names and occupation of every person whose photograph is contained in the safe, also the names of the contributors, of the sermons, newspapers, statistics and memoirs of interest; and a request will be made to havpublished in all the papers, just previous toeach quarter of a century a copy of the records, and a general invitation to the public so join in a quarterly memorial reunion l music with story ry of old Chicago, in memory of the citizens whose likenesses appear in the memorial. When the second Centennial comes there will be a grand memorial service, to which all nations will be invited, and particularly those who have contributed to the memorials. There has been a desire expressed that the wives of these leading citizens whose photographs are to be handed down to posterity also have their pictures taken to accompany their husbands. This I think I will do. In the meantime I hope to secure the co-operation of the prominent men and newspapers here and elsewhere to aid me in what I believe to be a grand enterprise, and one our successors will sincerely thank us for inaugurating."

Report from Reed & Sons.

A JOURNAL reporter interviewed Reed & Sons, and the firm say they are coming out of their financial difficulties all right; that they will pay everything in full and go on with their business, Their main trouble now is want of hard cash, and they are selling out their entire stock of equare and upright pisnes, church and parlor organs, it say kind of prices that can be had above the bare cost. As fast as the money is received if goes in payment of the firm debts, and so great has been the amount of sales that Reed & Son think they will not be compelled to make such sacrifices many days longer. The choice selections are secured by those who buy first, and as all the instruments are warranted perfect, buyers will find it worth while to improve such an un-

BEWARE OF MALARIA.—The prevalence of malardiseases in country and town indicates a danger to which we are all exposed. These diseases are easy to contract and hard to cradicate. But Warner's Safe Pilis neutralizes the poison and cures them. And they are equally effective against all bilious troubles.

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism. Embracing the various opinions of Extremest, pro and contogether with the Author's Experience, by the Author of Vital Magnetic Cure."

Price \$1,50; postage 10 cents. **For sale, wholesale and retail, by the RELIGIO-PHILO-BORGOL PUBLISHING HOUSE, Chicago.

THE PLANCHETTE

WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

FROM THE BOSTON/TRAVELER. That Planchette is full of vagaries there is no question of doubt, with some it is a stubburu as Mr. Maloney's pig, with others it is double and quick to answer questions, interpret the thoughts of lookers on, and not only tell of just occurrences unknown to the operator, but will also give he note of warning for the future. All in all, Planchette is a wonderfal institution, full of fan, puzzle and mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY. Hanally, when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move, and, by placing a smeet of paper beneam the pencil, it will write sentences and answer questions, and move about apon the paper. The analyerate questions are written out with great rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a puzzle and a wonder to thousands.

The Planchette is made of fine, polished wood, with metallic pentograph wheels, and is furnished complete, in a bandsome look with pencil, and directions by which any one can easily understand how to use it.
PRICE \$1.00, sent by mall, postpaid, to any address.
Proving wholesde and retail, by the Rulleto-Pullosornical Publishing House, Chicago. \$777 A YEAR and expenses to agents. Outfit Free Address P. O. VICKERY, Augusta, Maine.

\$66 * week in your own town. Terms and \$5 outfit free Address H. Hallett & Co., Portland, Maine,

\$77 a Month and expenses guaranteed to Agents.
25 22 27 22

\$72 A WEEK. \$12a day at home easily made. Coatly Out-nt free. Address 250x & Co., Augusta, Maine. 26 11 23 10

\$7 t() \$20 per day at home. Samples worth to free 26 11 29 10 Address Stinson & Co., Portland, Maine.

WANTED AGE OF TO SELL TEA.
Desirema Beling Powder to families.
Records First RATA. Outlit free. Collegand Billing Powder to findlies. Propies First Rate. Outle free. People's Fee Co., Box 2015 St. Louis, Ma 26-252723cow

CANVASSEES WANTED by A. GIBB . in State St., Chicago. III., Mannfacturer, Jobbor and Retail Dealer in N.E. & Turkish RUG PATTERNS in colors on Burlans. Sample 18237 in., hook, directions. &c., sent post paid, on receipt of 55c. Catalogue free. 27-15-19eow

S. W. OSGOOD, NOPARY PUBLIC. BAKER & OSGOOD,

ATTORNEYS AND COUNSELORS, ECOMS 15 and 16.

TIMES BUILDING, CHICAGO.

Johnson's Anodyne Limiment will positively prevent this terrible disease, and will positively cure nine cases inten. Information that will save many lives, sent free by mail. Don't delay a moment. Pre-vention is better than cure. Sold Everywhere.

I. S. JOHNSON & CO., Banger, Maine.



THE GREAT SPIRITUAL REMEDIES

MRS. SPENCE'S . . Positive and Negative

POWDERS. "Our family think there is nothing like the Positive and Negative Powders"-so says J. H. Wiggins, of Beaver Dam, Wis, and so says everybody.

wis., and eyeays everybody.

Buy the Boattly of fevers, Coughs, Colds, Broachtis, Asthma, Dispensis Dysentery, Diarrogs. Liver Complaint, Heart Disease. Ridney Complaints, Neuralgis, Headache, Formale Diseases. Rheumatism. Nervousness, Sleeplessness, and all active and scatte diseases.

Buy the Negatives for Paralysis, Dealness, Amaurosis, Typhold and Typhus Fevers. Buy a box of Positive and Negative (half and inalf) for C. His and Fever.

Malica, posipaid, for State a box, or alx boxes for \$5.00. Send money at my risk and expense by Registered Letter or by Money Order. Pamphlets mailed free. Agents wanted, Solid by Bruggists.

Edd by Druggists.
Address Prof. Payton Spence, 138 East isth street,
New York City.
**For sale at this office.
2626

THE THEOSOPHIST, MONTULY JOHENAS DEVOTED TO CHENCE, ORIENTAL

PHILOSOPHY, MISTORY, POY BOLOGY, LITERATURE AND ART.

Conducted by H. P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bombay, India. The first number, for October, this come to hand, with the

following table of contents: Namustel What's Theosophy? What are the Theosophists? Te D intof Wes ern Spiritualism: Antiquity of the Vedas; Autobiography of Dyanund Sasswall; The L urning Among It dan Ladies; Brahum, Ishwara and Mays. Pandit Bala Sa-triw Views: The Inner Sud: Persian Zoroastrianism and Reissian Vandalism; the Lycht of Asia; The Works or Hindle Religion and Philosophy Montoned in the Brahma Yojna; "A Great Man", Fran Trig mometry; Technical Education; "A Great Man", Fran Trig mometry; Technical Education; A World Without a Wienen; The Mayortic Challa; Magnetism in Ancient Culna; Spiritualism a winia; Yoja Vidya; To Subscribers; Our Roddhia; Brothers; Ford for the Starving, Fincte con as for sale by the Belligh-Philosophy all Philib. Fingle copies for sale by the Religio Philosophical Publishing Rouse, at 30 cents each, sent by mail postage free,

Subser prions will be taken at this office at \$5.10 per year. which will be forward of to the propeletors, and the megazine will be sent direct tromostice of publication; or the sub-relation or ce of 21 per a mu ... pust free, can be torwarded direct by post-office orders to "The Propiletors of The The soph-lat," at the above address.

Life Beyond the Grave, Described by a Spirit Through a Writing-Medium.

The future life as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in it that a person beels ought to be true, that its recital by a disombodiest spirit, with all the necessary circumstance, is sufficient to bring conviction.

Published from English sheets, and bound in cloth. Price, \$1. * Forsale, wholesale and retail, by the Religio-Philo sophical Publishing House, Chiesgo.

Incidents in My Life.

SECOND SERIES. We have in stock several hundred copies of this work,

By D. D. HOME, the Hedium. They are a Job Low procured outside of the regular trade, and we intend to give our readers the benefit of our bargain.

DANIEL DOUGLAS HOME.

is a name known throughout the world, and everything per-taining to his life and experiences as a medium possesses an interest of an unnual character. The book is a 12mo, bound in cloth, and containing 514 pages, printed on heavy paper. The standard price at which it is listed and sold, is \$1.50. We will close out the lot now in stock, to readers of this pa-per, for Boventy-Rve Cents Per Copy, Postage Free. Address Religio Philosophical Publishing House, Chicago.

MRS. JENNIE POTTER. TRANCE MEDIUM.

136 Castle Street, Boston, Mass.

FREE MEDICAL DIAGNOSIS

I hair, name, age, sex and three 3-cent postage at Remedies for one month, by mail, Four Dollars. Fever and Ague Sp. clife, Twenty five Cents. 271126 Address: VOGL & ALLEN, BaxterSprings, Kan.

DR. J. R. NEWTON,

URES at thronto Diseases by magnetized letters.

Ourself at thronto Diseases by magnetized letters by this great health power sereatily as by personal treatment. Requirement are: age, sex, and a description of the case, and a P. O. Order I 7 45, or more, according to means. In most cases one letter is suffluent; but if a particet cure is not effected by the first treatment, magnetized paper will be sent at \$1 askect. Post-office address, Yon Exes, N. Y. [22221]

ANNOUNCEMENT.

THE VOICE OF ANGELS—a semion of the principles underlying the Spiritnel Philosophy, and their adaptability to every-day life. Belfied and managed by Spirits, now in its 3rd voi., enlarged
from 3 to 12 pages, will be issued as above at No. Weymouth,
Massachusetts. Price per year in advance, \$1.65; less time to
proportion. Letters and enarter for the paper must be adarcssed as above, to the undersigned. Spectmen copies frac28-221.

Clairvoyant Healer.

Dr. D. P. KAYNER, The Well-Known and Reliable Clairvoyant,

Eclectic, Magnetic and Electric Physician.

Effectic, Magnetic and Liectric Physician, in which practice during the last twenty-saven years cares of difficult cases have been made in nearly all parts of the Finited States, has his office at Room 53, on the same floor with the Relicio Probambatical Journal office, and those desiring clairwovest examinations and deep for the recovery of matth, that can be relied upon, should not full to consult him at once.

Letters should be written, it possible, by the nationt, giving full manne, age and sex, with a small lock of hair handled only by them, and enclosed in a clean piece of paper.

THES:—For Examination and Written Instructions. \$3.00. If uncilcines are furnished an additional few will be charged. Be aloes treating successimily all other forms of disease he makes a specialty of Cancer, Catarry, Files and Diseases of Fennics. Eliastic Trusses, for the cure of Hernis, spriist, or fur-nished by mail. Address, Room 52 Merchants Building, N. W. Cor. Lasade and Washington dis., Chicago, Ili.

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELL-KHOWS Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct defineation of character giving instructions for self-improvement, by telling what acquities to callivate and what to restrain, giving your present physical, mental and splitnad condition, giving your present physical, mental and splitnad condition, giving past and naure events, telling what kind of a medium you can develop nto, if any. What husiness or profession you are best calcu ated for, to be nuccessful in life, advice and commel in busine as matters, also, advice in reference to marriage; the adaptath 1 of one to the other, and, whether you are in a proper condit: in for marriage; hints and advice to those that are in unbappy married relations, how to make the path of life smoother. Further, will give an examination of diseases, and correct diagnoss, with a written practipition and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a care.

DELINEATIONS. er also treats diskers excancid start cold by Terms:—Brief Defineation, \$1.05. Full feet Completo De-sincation, \$2.0: Diagnosis Disease, \$1.00. Diagnosis and Prescription, \$2.00. For Complete Defineation with Di-agnosis and Prescription \$5.00. Address A. B. SEVERANDE, 219 Grand Avo., Milwankes, Wis.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sanchy, at inifipast twoive o'clock at the Taird Faltarian Church, corner Monroe and Ladin streets. All are invited.

Aver's Cathartic Pills

For all the Purposes of a Family Physic,



CURING Costiveness, Janualice, Dysoucery, Foul Stomack and Breath, Headache, Erystoelas, Pites, Rheumatism, Eruptions and with Dise see, Billions.

ness. Liver Complaint,

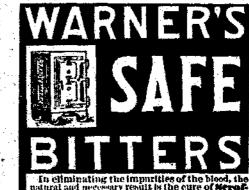
Dropsy, Tetter, Tamors and Salt Rheum, Worms, Gout, Neuralgia as a Dinner Pill, and Purifying the Blood, are the most congenial purcative yet perfected. Their effects about dantly show how much they excel all other Pills. They are cafe and aleasant to take, but powerful to cure. They purge out the foul humors of the blood; they stimulate the sluggish or disordered organs into acrion; and they impart health and jong to the whole being. They cure not only the every day complaints of every body, but formblable and dangerous discases. Most skyliful physicians, most eminent elergymen, and our best citizens, send cartilicates of cures performed, and of gren benedits derived from these Pills. They are the safest and best physic for children, because mild as well as effectual. being sugar coated, they are easy to take; and being purely

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists.

SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE.

26 19 25-27 5 11 17 23-28 3 9 15

regetable, they are entirely harmless,



In eliminating the impurities of the blood, the natural and necessary result is the cure of Mercolulous and other Skin Eruptions & Diseases including Taucers, Tierra, and other jores. It is the best Blood Parifier, and stimulates every function to more healthful action, and thus a benefit in all diseases.

Dyspepsia, Weakness of the Stomach, Constipation, Diszinces, Sceneral Debition, etc., are cured by the Make Bitters. It is inequaled as an Appetrer and Regular Tonic.

It is a medicine which should be in every family, and which, wherever used, will save payment of many doctors bills.

Butters of two sizes; prices 50 cemia and \$1.



Sold wholesals in Chicago by Van Schauck, Stevenson & Ro., Lord, Stoutenburgh & Co., and Fuller & Fuller

27-11-e\$w THE RISE AND PROGRESS.

Spiritualism in England.

BY BENJAMIN COLEMAN.

This pemphiet contains important facts connected with the sarly morement in England, with which the author was identified, and an account of some of the most remarkable of the personal experiences.

Paper, 75 cents, pestpaid. ". For sile, wholesels sad read, by the Empano-Partie sormidal Puntismine House, Chicago.

Letigio-Philosophical Journal

JOHN C. BUNDY. J. B. PRANCES, -- - Associate Editor

Terms of Subscription in advance. One copy one year,.....\$2.50 6 mos.,....\$1.25

Clubs of five, yearly subscribers, sent in at one time,....\$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club,.....\$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on

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

Entered at the postoffice at Chicago, Ill. as second class matter.

LOCATION: 92 and 94 Lacalle St., Northwest corner of Lacalle and Washington Sts.

CHICAGO, ILL., DECEMBER 27, 1879.

Christmas.

A Merry Christmas to all our readers! May this greeting find you enjoying to the fullest extent the festivities of the season, surrounded by your friends and happy in the consciousness of having done your whole duty during the year just closing; or, if nerchance, some have not lived up to their highest light, we hope even these may now be joyous in the warmth of new resolutions and the promise of a truer, nobler life the coming year. Some nineteen hundred years ago, as the story runs, a babe was born in Bethlehem, whose life, vast millions believe, was the greatest boon ever youchsafed to man; whether this humble Nazarene ever lived is not essential for us to believe, in order to weave around Christmas day reverent associations. Many of the teachings of the man Jesus, stripped of the coloring given them by theologians, are worthy of emulation. Jesus Christ as a typical embodiment of love and wisdom, may be to-day a living reality in the life of every individual. Love and wisdom should be the controlling influences environing the life of every Spiritualist; the two combined are essential to a completely rounded life. love without wisdom toguide and guard it may lead to unutterable misery for the giver, and no good, but often injury to those upon whom it is so freely and indiscriminately bestowed. Love cannot reform the low and debased except they be first in a condition to receive and profit by its harmonizing influences, and to place them in the proper condition, wisdom in multiform ways must first be exercised. On the other hand, wisdom, be it ever so great, if not tempered with love will fail of accomplishing its highest purposes. Spiritualists of all people should be careful to so harmoniously blend these all-powerful forces as to obtain from the combination its finest results. Were this accomplished:

"Then Christmas bells might chime and ring, And Christmas carols greet the morn, And men and angels join to sing, Praise unto God! Our Christ is born!''?

We believe mankind is slowly evolving a better, higher and purer life; that in the far future we shall see the world governed by love and wisdom, and that the various stages through which man passes from century to century, are essential to this final consummation; that all is going forward in due obedience to the laws of development. The wrongs of the past century are being righted in this, and we see gradually rising throughout the world a desire for peace and harmony among nations. That bloody wars, terrible famines and tyrannical oppression will yet be witnessed is mevitable; they are the necessary factors in working out the problem of the race and preparing the way for the reign of love and wisdom, which will bring peace and happiness to all. mankind.

In this great work Spiritualism has a most important part to do, for in its broad and comprehensive sense it is the philosophy of life. We must go outside of Spiritualism as a distinctive movement to measure its influence upon religion, law and government; and to see the silent, but effective work it is doing. Nearly every reader can name by the score ministers, judges and statesmen, whose views, judgments and sims have grown broader, more just and higher through a knowledge of Spiritualism, though few or none of them may affiliate actively with the movement.

For the spiritual feast the JOURNAL spreads before you this week we have the aid, as you see, of a goodly number of our brightest minds and their number is only limited by the size of the spread whereon their gifts are displayed. As each reader selects from these pages that which best suits his taste, let him so assimilate it to his wants as to derive the fullest benefit therefrom; and in order that the assimilation shall be perfect he must bring to the banquet an even temper, an unbiased mind. good will to all and malice toward none.

Having selected your several gifts, we sak you to bear with us a moment. In Germany

where the Christmas tree had its origin, it is the custom of those who have prepared it after the distribution, to kindly review the conduct of the recipients during the year past and give them advice for the coming year. With reverence for the custom and deference to our readers we beg permission and assistance in adopting the practice, disclaiming at the same time any precedence or authority, and actuated only by a desire for mutual benefit.

You have all taken more or less interest in spiritual matters during the past twelve months; a few have allowed their interest to interfere with the practical duties of life; this tendency needs to be corrected, for he who attends honestly and diligently to the everyday affairs of earth during the hours of labor best performs his part. A. small number have, to aid them in the racefor wealth, leaned too heavily on a spirit crutch, and have often found it but a broken reed; these we hope have learned by dear experience that the mission of the Spirit-world is not to minister to man's love of gain: we have no word of censure, they have already atoned for the error.

Some among your number, not many we think, have been so absorbed in the phenomena that you have neglected the philosophy, without which all the manifestations in the world can do you but little good. Spirit phenomena are to the Spiritualist what the letters of an alphabet are to a written language, indispensible, but wholly worthless unless properly utilized. When once you have become convinced of spirit return and communion, you have mastered the first step in Spiritualism and should never pursue the phenomena as a matter of amusement, else you will become a mere wonder-monger, than whom no one is to be more pitied. To him who sinks to the wonder-monger's plane Spiritualism is a curse. As you love your family and desire the respect of good people on both sides of life and your own souls' growth, avoid this dissipation. Turn to the scientific, philosophical and religious sides of Spiritualism, and possessed of the knowledge that "it is not all life to live nor all of death to die," become a Spiritualist in the highest sense of the term and thus be a better member of society here and better fitted for the life hereafter.

Lastly, a word to the great mass of those who constitute the Journal's regular and occasional readers. You have in the main pursued your spiritual path with judgment and discretion, in so far as your duty to yourselves is concerned, and we heartily commend you for it. We, however, beg to suggest a few important questions for each to ask of himself, viz.: Have I done my best to spread a knowledge of the great and saving truths which I have found so precious to myself? Have I paid proper attention to the spiritual culture of my children and those who look to me for guidance! Have i taken as active a part as 1 bnould in the public work of Spiritualism, attending lectures, camp meetings, and aiding in the support of speakers and mediums? Have I to the extent of my ability given aid and encouragement to the Spiritualist press, that most powerful and effective missionary and best disseminator of the spiritual knowledge which is pouring upon us from the Spiritworld? In a word, as a Spiritualist have I done my whole duty to the extent of my ability?

We wish you could all answer each of these interrogatories in the affirmative; we greatly fear you cannot, we even fear the number who can is very, very small. Will not each one, this Christmas week, resolve that during the coming year he will strive so to act as to be able to say on next Christmas day, that he can answer affirmatively to the several questions?

To the host of subscribers and readers who have written us approvingly for the the good work the Journal did in exposing the hypocrisy and true status of D. M. Bennett, we return our warmest thanks. Such letters add to our stock of strength, showing, as they do, that the heart of the great body of the moral, upright and intelligent class beats in sympathy with our work. We could fill pages of every number with these evidences of the great moral force existing among both the Spiritualist and materialist branches of Liberalism. These letters are, with hardly an exception, written in a refined and courteous but earnest style; correct in orthography and taste, in these respects a striking contrast with a majority of those few we have had from the 'martyr's" sympathizers and partizans, for | sion. They then begin to advance. a sample of which, see every issue of Bennett's organ.

It is a bad showing for the reformers when the wrath and indignation that should centre upon the deceiver, the double-dealer and the hypocrite, are turned upon the man that unmasks him and shows his real character. -- Seymour Times.

Very true, Dr. Monroe, but the man that unmasks him rests calmly in the consciousness of having done his duty, and in the absolute certainty that when the good people whose hearts have been lacerated by having one of their idols shown up in all his hideous deformity, have by time and reflection recovered their normal condition, they will atone for the unjust wrath they are now exhibiting. That time is sure to come, and we can afford to patiently await its arrival.

Progression is the grand law of the Spirit-world, and although spirits may not take the first step in the path of progression for a long time, even for ages, yet there can be no change for the worse. Retrogression is there unknown!-The "Spiritworld, by Dr. Orowell, page 81.

ARE ALL HUMAN SOULS IMMORTAL?

Conversation with a Spirit, through the Mediumship of Mrs. Clara A. Robinson, No. 49 Twenty Second Street, Chicago.

QUESTION:-How long have you been in

ANSWER.—Since the year 1845, I believe. We do not, however, in spirit life, reckon time as you do.

Q .- What was your occupation in earth-

A .- I was a physician.

Q.—What has been your principal occupation in spirit life?

A .- Ministering to the needs of the spirits in our life, and of the spirits of men in your

Q.—Has this occupation given you any special advantages to become acquainted with the history and condition of vicious and undeveloped spirits in your life?

A.—Perhaps this occupation has not giv. en me any greater advantages in that direction than many other spirits enjoy, but, of course. I could not have attained the position I now occupy in spirit life, without having seen much of the condition of spirits in the lower grades of spirit life.

Q.—Have your observations in spirit life enabled you to form an opinion as to whether or not all human souls are immortal?

A.—They have. The knowledge that possess, and the knowledge possessed by others with whom I have conversed on the subject in spirit life, convinces me that all human souls are immortal?

Q.—Several very interesting papers on the subject of the immortality of the soul have recently been published in the Jour-NAL, to some of the statements of which your attention is called with a view of obtaining from you such information as you have on the subject. One writer takes the ground that human beings are not born immortal, but that if they ever attain to immortality, it is done only through obedience to God's law.

A .- If that were the case, I fear that none would attain immortality. So far as I know or believe, and so far as I have acquired any information on the subject, immortality is an inherent element of the soul of man.

A .- He also contends, that if a spirit is not so harmoniously organized as to live in obedience to God's laws, but in the after-life wilfully and persistently violates them, it is, by those laws, like the animal and vegetable life below it, rapidly disintegrated; that it finally loses its identity and becomes again a part of the great ocean of mind, thus enriching the spiritual at-mosphere from which other souls will draw nourishment for their spiritual growth.

A .- I know of nothing that would sanction or justify such a belief. I do not believe it to be possible. I believe, from my knowledge of the Spirit-world, that all persons, upon entering spirit life, have an opportunity to improve upon the life they have lived on earth, and that sooner or later they do improve. It looks like injustice that a human soul should pass away like an ani-

Q .- He also contends, that it is not possible for a spirit to remain stationary; that it must of necessity either grow stronger or weaker: that it must either by obedience advance, or by disobedience retrogress; that if the spirit persistently and constantly disobeys, punishment must follow, and retrogression must go on, until it loses all consciousness of its entity, when it will be forever lost.

A .- My experience in this life, and my knowledge of spirits in the lower spheres, have taught me that many souls remain stationary for a very great length of time. All spirits enter our life with the same condition of spiritual development they had when they left the earth-life. Many of them. for want of spirituality, are not ready to progress at once on entering our life. They have no inclination towards spiritual things, and consequently remain stationary until they acquire the knowledge which gives them that inclination. Their first inclination is to return to the earth and seek the same associates and pleasures which they there enjoyed. This is especially true of those who have led dissipated and vicious lives on earth. But when the persons with whom they associated on the earth have passed away, and their old scenes of amusement and dissipation there have changed, and strangers to them have taken the places of those whom they knew in earth-life. their interest in the persons and things of earth grows less and less, until it substantially ceases. The earth and its pleasures and dissipations, cease to attract them. It is then that they begin to incline spiritward: Always, at such times, the angelic messengers are ready to take them by the hand, and lead them up the hill of progres-

Q.-Then, so far as your experience and knowledge go, there is no such thing as retrogression.

A .- It cannot be. So far as my experience and that of others with whom I have conversed, go, there is no such thing as retrogression,

Q.—What is the condition of a spirit that enters your life, with reference to its condition in the earth-life? Is it better or worse?

A.—It is better. Sometimes when the spirit first enters spirit-life, it cannot perceive any change for the better; and it is only as the spirit's knowledge increases, that it begins to realize that it has been made better off by the change.

Q .- As the spirit continues in spirit life, is its condition, so far as you know, ever made worse than it was when it entered spirit life?

A.-Never.

Q.—This writer, who contends that obedince to law alone confers immortality, illustrates his position as follows: He says that the spirits of animal and vegetable life become disintegrated through ignorance of the law and want of power to ober it; and he claims that if a human spirit wilfully disobeys the law, disintegration and loss of identity follows, precisely as it would

in case of disobedience through ignorance and want of power—that is—non-obedience, from any cause, produces disintegration and annihilation.

A .-- The error of this statement is that the fact of immortality does not at all depend upon obedience to law. If it did, very tew would be immortal. So far as I know or believe, there is and can be no such thing as the disintegration of a human soul.

Q.—He also contends that the wilfully disobedient spirit has no aspiration for any thing good; that it glories in its wickednes and persistent violation of law; and that this course must inevitably result in annihilation.

A .-- So far as my knowledge extends, I know of no such thing in spirit life, as a spirit being or becoming so wilfully disobedient as to continue not to have aspirations for any thing good. Sooner or later they do change. Every spirit that enters spirit life will finally commence to ascend the ladder of progress. There can be no such thing as annihilation or a lost soul.

Q.—Is it a fact that every person born into this life has at least a spark of good-ness, no matter how low it may be in the scale of existence?

A .- Yes. That spark could be found in every life if people would seek for it. How much humanity would be benefited if people would seek out that spark and fan it into a flame.

Q .- At what time does immortality commence?

A .- Life commences at conception; and of course, immortality at the same time; because, after life once commences, there is no end to it.

Q.-Does the spirit of an idiot enter spirit life, and if so, what is its condition?

A .- It does enter spirit life, the same as any other spirit. It must be remembered that idiocy is not a condition of the spirit, at all. It is usually the result of ante-natal causes; of the disregard of nature's laws by its parents before conception, extending often to more remote ancestry. Its condition, on entering spirit life, is similar to that of the merest babe in your life. It then for the first time begins to develop. It could not begin to grow before, by reason of its adverse physical conditions.

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

Bishop A. Beals is still lecturing at Patch Grove, Wis.

Mrs. L. A. Pearsall and Mrs. S. Graves have been lecturing at Grand Kapids, Mich. Dr. J. M. Peebles is on his way East, and has lectured at Golden City and Ogden.

Persons or societies desiring the services of J. H. Harter on wedding or funeral oceasions, or to lecture on temperance or Spiritualism, will address him at Auburn, N. Y.

Those good friends who have sent us in clubs the past week, have our heartiest thanks. We wish that time permitted us a write every

of thanks. Timid believers in spirit communion, should read Mrs. Saxon's glowing words in another column, and never again hesitate to avow their knowledge on all propitious occasions.

Mr. A. B. Church, of Columbus, Indiana, writes us that he has had several very satisfactory scances with Mr. Flavius Pidgeon, who, he says, is a medium for form manifestations, slate writing, etc.

Our subscribers will confer a great favor on us if they will renew their subscriptions two weeks before their time expires. The date of expiration can be known by the direction tag.

Do not let the sun of New Year's day shine upon you before you have paid your indebtedness to this paper. If you heed this injunction, you will be much happier. and Herbert Spencer claims, you know, that happiness is the true end and aim in life.

Dr. J. K. Bailey spoke Ashland, Neb., Sunday. Nov. 9th; at Dorchester, Neb., Nov. 16th; at Swan Creek Valley, Neb., Nov. 20-23d; at Washington, Kan., Sunday, Nov. 30th; at Clyde, Kan., Dec. 5th; at Zahnville, Kan., Dec. 11th.

A very good resume of the history of the spiritual movement for the past year, is given in Mr. Coleman's instructive article. Let the despondent cheer up, and go to work with the zeal that should animate all workers in the great cause.

The Troy (N. Y.) Press speaks as follows of the lecture of Capt. H. H. Brown in that city: "He is a very pleasant and eloquent speaker, and will lecture in the same place next Sunday evening, upon 'Measure for Measure; or, the Law of Justice."

A letter from Mrs. L. P. Anderson, informs us that she arrived safely in Washington. where, by the courtesy of Col. Smith, Mr. and Mrs. Cabel, and others, she has been pleasantly entertained. She seems greatly pleased with her reception, and anticipates a very enjoyable winter.

Climbing up daily is the price of all kinds of printing materials and paper. Subscribers, we hope, will appreciate the enormous increase in our expenses thereby, and hasten to aid us to the extent of their ability, by paying their dues, renewing promptly, and obtaining new aubscribers.

THE "DOCTOR'S PLOT" receives a powerful blow from one of the profession in another column. Dr. Wilder is not only an able physician, but one of the most scholarly men in the liberal ranks, and his timely article should be used by every subscriber with telling effect, in those States where an attempt to effect class legislation is to be made this winter. Call the attention of the editors of your local papers to the article, and get them to republish it.

One of the best gifts you can make a friend is a year's subscription of the Jour-NAL; in this way you place in his hands something that will prove of lasting benefit, not only to the recipient but to others who come within the silent, steady and powerful influence of a weekly paper of ability and high standard. And you not only receive the gratitude of your friend but that of the publisher and thus with one gift you make two friends happy.

Mr. J. O. M. Hewitt, formerly pastor of the Unitarian church at Oak Park, Ill., and later in charge of a liberal society at Broadhead, Wis., has again taken up his residence in Chicago. Mr. Hewitt is a close student, and has in his researches, and by what we should call spirit communion, arrived at conclusions which he states in a very interesting and unique manner. He feels that he has light which will benefit Spiritualists and all progressive thinkers, and would, we presume, be glad of opportunities to expound his views. His residence is number 262; West 12th st.

Mr. J. J. Morse lately delivered a lecture at Cardiff, Eng., on Shams. The South Wales Daily News says that he was frequently applauded. Among other religious shams, Mr. Morse mentioned that of expecting ministers to be more than human, forgetting that they were men like ourselves. "Teach them to be men first," said he, "and then ministers if they wish. Then again there is the sham which practically says, 'Come to God; if you won't, go and be damned." He dwelt upon the irreconcilability "of the idea of the all-wise and loving God, and the cruel and revengeful God. But hell and the devil, and the wrath and vengeance of God were religious shams which people now-a-days had got heartily sick of. Eternal hope was the gospel of the present day, and eternal death was being put on one side. The everlasting punishment of sin rather than the everlasting punishment of the sinner was now the doctrine."

What Victor Hugo says of Spiritualism.

Victor Hugo, is quoted by Jesupret, in the

Revue Spirite, as saying: Table-turning and speaking has been sufficiently jeered at. Let us speak plainly, this raillery is without support; to displace investigation by mockery is easy but hardly scientific. As for us, we deem that the strict duty of science is to sound all the phenomena; science is ignorant and has not the right to ridicule; a scientific man who sneers at the impossible is not far from being an idiot. The unlooked-for should always be expected by science. Its function is to grasp it on its way and search it thoroughly, rejecting the chimerical, and establishing the real; the sole right of science over these facts is to endorse them with its visa. It ought to verify and classify them. All human knowledge is but (triage) winnowings. The false complicating the true, does not excuse the rejection of the whole. Since when has the presence of tares been a pretext for refusing the wheat? Weed out the devil herb-error-but reap the fact and bind it with others. Science is the sheaf of facts. The mission of science is to study all things, and to fathom all things. All of us, whoever we may be, are the creditors of examination; we are, therefore, its debtors. It is due to us, and due from us, to study a phenomenon. To refuse the payment to it of that attention to which it has a right, to deny it, to put it to the door, and turn from it in scorn, this is to become a bankrupt to truth, this is to leave unhonored the signature of science. The phenomenon of the ancient tripod and the modern table has a right equally to any other to observation. Psychological science there will gain without any doubt. Let me add this: that to abandon the phenomena

to credulity is to commit a treason to human reason Nevertheless, we see the phenomenon al-ways rejected, and always reappearing. It dates not its advent from yesterday.

During Mrs. Hollis-Billing's residence in Paris, Victor Hugo was a frequent visitor at her seances. We have often seen Mrs. Billing wear a magnificent ermine cloak which was presented to her by M. Hugo, as a token of his appreciation of her medial DOWers.

Intolerance among the Baptists.

Mr. Calvin S. Adams, a prominent Spiritualist, lately passed to spirit life at South Chelmsford, Mass. Some of the Baptists, actuated by an intolerant spirit, refused to allow the funeral services to be held in their church, for the reason, as they claimed, that Spiritualists do not believe in a God. Jarvis Mansfield, a member of the same church, being informed that Mrs. Adams desired to have him act as one of the bearers at her husband's funeral, replied that they had better get materialized spirits for bearers. A lady member of the same church showed a similar uncharitable spirit. The funeral was finally held at Liberty Hall, which was crowded by the friends and relatives of the deceased. Mrs. N. J. Willis, of Cambridgeport, delivered the funeral oration.

Socrates says:

"Moreover, we may hence conclude that there is great hope that death is a blessing. For to die is one of two things; for either the dead may be annihilated, and we may have no sensation whatever; or, as it is said. there is a certain change and passages of the soul from one place to another. And if it is a privation of all sensation, as it were, a sleep in which the sleeper has no dream. death would be a wonderful gain,"

The Atlanta Universalist is the name of a Universalist paper just started in Atlanta. Ga. It is, as its name indicates, devoted to the propagation and defense of the doctrines of that denomination. It is an eight pere forty column weekly, printed with clear type on good paper, at the low price of \$2.00 per annum.

A Christmas Greeting from an Old World Worker.

BY J. J. MORSE.

Ere these lines are read by the eyes they are intended for, the year 1879 will be drawing towards its closing hours. Its results, good, bad and indifferent, will constitute its records, which, with their effects upon us, we shall file away in the archives of our memories. Sainte and heroes, we cannot all be; but each can do his and her best. If all did that, saints and heroes would cease to be conspicuous, for the special virtue would be merged into the general goodness. Profit-ing by past failures—to avoid the like in future; thankful for good work done-nerved thereby for a better to come; grateful for the opportunity God and nature confer upon us, for increasing our usefulness to our fellows, let us consecrate anew our lives to humanity and the truth!

Though the cross may claim us now, the crown will be gained at last.

To every reader of the Journal, to Spiritualists at large, let the writer send the good old English greeting of "A Merry Christmas and a Happy New Year." For once let us forget our pationalities renemonce let us forget our nationalities, remem-bering only we are brothers and sister, all. In the words of the founder of modern liberalism: "The world is my country. To do good is my religion." Let us discover the neutral ground upon which all can meet and clasp hands in love and unity.

Let the writer wish the Journal a larger subscription list than ever for the new year, and that its officers in the future, as in the past, shall ever be animated by that desire, which is aptly expressed in the words of our Sister co-worker, Emma Harding-Britten, "The truth against the world," a motto all may adopt and carry out with manifest advantage.

If Spiritualism in Great Britain has not been distinguished by any phenomenal event during the past year, it has at least kept its own, and in several instances increased the area of its operations. Our "British National Association" has been busily engaged in putting its house in order, and is now in the condition of a united and happy family. Alex. Calder, Esq., its amiable and courteous president, is himself sufficient to infuse harmony and concord with the most turbulent body; while the pleasant, active presence of Miss C. A. Muke, the lady secretary, ever ensures the visitors a warm and hearty welcome. Among the more active members may be specially mentioned, Desmond Fitzgerald, whose caution and care in conducting experimental investigations, are of invaluable service; E. Dawson Rodgers, whose intrepid championship of the rights of the association have won him no little praise; and last, but not least, our worthy friend, Stainton-Moses, whose sound judgment, and great abilities are of immense service alike great abilities, are of immense service alike to the association and the cause. The occasional receptions, the fortnightly discussions, and other gatherings of social, intellectual and phenomenal import, all give to the B. N. A. S., an importance that places it in the van of all previous attempts at national organizing, that have been made here. Its rooms are cheerful and commodious, its library is well stocked, it owns many curious and rare works of spirit art, and a visit to its comfortable and well ap-

pointed premises, is a pleasant duty the writer always enjoys fulfilling.

London also possesses another establishment denominated, "The Spiritual Institution," which is conducted by its proprietor, his wife and sons. The struggle to keep up the establishment is an incessant one, and the establishment is an incessant one, and great credit is due to Mr. Burns for the immense amount of work he has accomplished. Unfortunately the subscriptions needed to assist the maintenance of Mr. Burns's establishment, do not equal the amount required. No doubt the late hard times are to a large extent the cause of the falling off. Mr. Burns's sturdy independence of thought, and somewhat already accentuated on inand somewhat strongly accentuated opinions upon various matters, are, it is admitted, causing some to feel that they cannot sympathize so fully with his methods as was formerly the case. The good that has been done though will remain an administration. been done, though, will remain an enduring monument to the value of Mr. Burns's labors, long after he has quitted life's fitful stage: and kindly judgment will obliterate all cause for umbrage when it is remembered that all of us are frail, and liable to err; certain, it is, the history of English Spiritualism would be incomplete if Brother James Burns's name was omitted.

Our two weekly journals, the "Medtum" and the "Spiritualist," are ever brimful of interesting matter, and are highly spoken of by their several patrons, while our monthly "Spiritual Notes" has risen to favor literally by leaps and bounds, since it started. We have also another little four page monthly called the "Spiritual Pioneer" made up of valuable articles upon our philosophy, written with a view to interest the public outside our ranks. The journal is intended for free distribution and is sold at an almost nominal price, as Mr. W. H. Lambelle, its worthy editor is determined Lambelle, its worthy editor is determined to obtain for it a permanent position, in which there is every appearance that he will succeed. It is a matter of regret that dur most excellent monthly magazine "The Psychological Review," has not met with that success its merits really demand. Full of good sound writing, from many able pens. it is a magazine that all Spirit-ualists ought to do their best to maintain. As it is, the support given to it has been so meagre, that it is likely to be discontinued at the end of the year. It is not always the more meritorious that are the most success-

without offence, quite a colony of Ameriwithout onence, quite a colony of American mediums, among whom may be mentioned Mrs. Fox-Kane, Mr. J. William, and Mrs. Susie Willis-Fletcher. The latter lady, however, does not pursue her vocation, now while her husband has succeeded in establishing a very aristocratic series of Sunday services, and has obtained a more than average amount of success. Sunday services, and has obtained a more than average amount of success. Mr. Fletcher has been received into some very exclusive circles of English society. His "At-homes" are resorted to by many well known and prominent persons in the ranks of Spiritualism, art, and literature. Mr. and Mrs. Fletcher have won for themselves troops of friends in London. Dr. James Mack, is an exceedingly powerful and successfully healer, whose work in this country Mack, is an exceedingly powerful and suc-cessfully healer, whose work in this country is spoken of in the highest terms on all sides. Miss Mattle Houghton, an excellent clairvoyant, and Mrs. Hollis-Billing, whose wonderful scances have become almost the rage, give fair evidence that English Spiritualists are not oblivious to the claims of American mediums hip; and also show that American mediums are worthis renthat American mediums are worthily represented in our midst, for our current journals have all spoken most highly in the favor of the above enumerated work-

London has, if one may use the word

London also possesses three local societies named respectively the "Marylebone," the "Brixton" and the "Dalaton," the central pivof of the latter being Mr. Thomas Whyne, one of the most active and liveliest workers, perhaps, in the metropolis. Long may he

The work of Spiritualism, however, is done outside of London, in what is really called the Provinces. Local societies are found in most of the chief towns, and Sunday services are held by most of the societies. Provincial Spiritualism has produced a number of excellent mediums, chief among whom may rank David Duguid, Miss C. E. Wood, Mrs. Mellon, nee Fairlamb, and Mr. Fitton, for physical phenomena. While as speakers there are Mr. Westgarth, Mr. Wright, Mr. W. Johnson, Mr. Jackson, Mr. and Miss T. M. Brown, Mr. Dunn, Mrs. Hitchcock and Mr. Howell, whose names have become as household words—to which may be added the name of E. W. Wallis, a speaker who is steadily rising in public demand and favor.

Among the towns more prominent than others, in our work, may be mentioned New-castle on-Tyne, Glasgow, Manchester, Liverpool, Bradford, Rochdale, Keighley and Nottingham. The amount of labor and self-sacrifice involved and personally known by the writer, is astonishing. For, here, in Christian and Liberal England, proscription for opinion's sake, is not quite unknown and its results are often serious indeed, for the unfortunate victim.

the unfortunate victim.

Among our well known provincial workers may be mentioned Messrs. Wonman, Coates, and Robertson, of Glasgow, sterling men each of them; Mr. J. Mould, and H. A. Kersey; W. Armstrong and J. Miller, of Newcastle on-Tyne, whose untiring zeal is a spectacle for gods and men; Messrs. D. Richmond and J. Hodge, of Darlington; Mr. J. Clapham, of Keighley; Messrs. Kealey and Backhouse, of Bradford; Messrs. Chapman and J. Lamont, of Liverpool; Mr. Chapman and J. Lamont, of Liverpool; Mr. Fitton and the Misses Blimsdell, of Manchester; Mr. J. Hartley, of Hyde, and these, indeed, the list would soon swell to indefinite length if all the good and worthy work-

ers had their names put down. Take us all in all over here, we have much to be thankful for. Our crop of "frauds," "fools," and "fanatics,"—the three Fs—has as yet been but small. The absurdities, and worse, that have smirched American Spiritualism, are experiences that we have happily been spared from. Let us trust that our well known conservative instincts may in the future, as in the past, prove a safeguard to our progress. We may move more slowly than you "go ahead Americans," but when the move is made it results from the sound judgment and solid sense of the English character, which requires arguments as sound, and evidences as solid as itself, as sound, and evidences as solid as itself, ere it risks a change socially, politically, or religiously. As my pen is laid down once again, let me wish the Journal and its readers a hearty godspeed for the new year that is coming. Let the Christ spirit of love be born in all hearts, that this Christmas-tide may indeed mark a new era in all our lives of peace on earth and good will to men.

Prices of Pianos and Organs.

At the forced sale of pianos and organs which Reed & Sons are making daily at the Temple of Music, 191 and 193 State Street, a handsome rose-wood piano in plain case was sold yesterday at \$165 cash. Another, with carved case, went at \$200. A very nice parlor organ, \$65, and another larger one, \$95. All these instruments were warranted perfect. The urgent need of the money by the firm explains the situation. Cash buyers should take the hint and investigate the matter. When an old reliable house sells out its goods. When an old reliable house sells out its goods, fine bargains are always to be had. 27-17.

Business Aotices.

GRAY hair may be made to take on its youthful color and beauty by the use of Hall's Vegetable Sicilian Hair Renewer, the best preparation for the hair known to the science of medicine and

Kidney-Worr is a dry compound of wonderful efficacy in all diseases of the Kidneys and bowels.

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

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

SEALED LETTERS Enswered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not an-

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. For sale by all Druggists, or sent prepaid to any address on receipt of price. \$1.00 per bottle. Address F. A. Jackson, Sole Agent, P. O. Box 63, Buffalo, N. Y.

Consumption Cured.—An old physician, ratice ed 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 fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Bubbar, 149 Powers' Hock, Rochester, N. Y. 27 5 28 5 cow

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

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 25 cent pamphlet called Wonders of Light and Color, which has been pronounced "worth its weight in gold," "worth several times its price," etc. Dr. Babbitt is producing remark, able cures thro' Vital Magnetism and Chromopathy. Apply to Babbirt & Co., 5 Chiston Place, New York.

CLAIRFOYANT 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

25-15

E.F. Butterfield, M. D., Syracuse, N. T. CURES EVERY CASE OF PILES.

FOR RELIEVING THROAT TROUBLES, "Brown's Bronchial Troches" have a world-wide reputation, and as they contain nothing that will injure the system, they can be used without fear of bad re-

BUTTER MAKING IN JULY AND AUGUST.—Butter-making can be carried on in hot weather as successfully as in June by using the Gilt-Edge Butter Maker. It reduces time of churning one half Increases production 6 to 10 per cent. Storekeepers pay 3 to 5 cents a pound extra for butter made with it. Sold by druggists, grocers and general storekeepers. Send stamp for "Hints to Butter-Makers." Address, Butter Improvement Co., Buffalo, N. Y.

QUAQUAGA DAIRY, SUSQUEHANNA VALLEY, N. Y., May 20th, 1879. S BUTTER IMPROVEMENT CO., Buffalo, N. Y.:

BUTTER IMPROVEMENT Co., Buffalo, N. Y.:

Gentlemen.—Please accept a sample of butter made from "hay-fed" cows and with the use of yeur Gilf-Edge Butter Maker, without its use the butter made was almost as white as lard, while with its use (as you will observe from the sample sent you) the butter is of a very beautiful, even golden color leaving nothing to be desired in that direction. Several of my neighbor dairy farmers have tried your powder and are loud in its praise. It passes in market as "creamery butter" and is It passes in market as "creamery butter" and is worth from 3 to 5 cents per pound more than dairy butter. H. C. BRYANT.

Pilms! Piles! Piles! Do you know what it is to suffer with Piles? If you do, you know what is one of the worst torments of the human frame. The most perfect cure ever known is Kidney-Wort. It cures constipation, and then its tonic action restores health to the diseased bowels, and prevents recurrence of the disease. Try it without delay.

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

SLY Doctors.—It is a fact that many of the "regular" doctors who will not recommend Warn-ers Safe Kidney and Liver Cure for the diseases which it so effectually removes, yet use it "on the sly" in their practice. They must soon adopt it openly as the standard remedy. 27 17 18

THE WONDERFUL REALER 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 Canadas. Circular containing testimonials and system

of practice, sent free on application.

Address, MRS. M.C. MORRISON, M. D.

25-20tf P. Box 2519, Boston.

Spiritualist's and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 3 r. u., at 593 West Madison street. There will be trance speaking, tests, etc.

Vermont State Spiritualist Association.

The Vermont State Spiritualist Association will hold a quarterly convention at Waterbury, Friday, Saturday and Sunday, Jan. 2nd. 3rd and 4th. 1890. Besides the neual state talent, Mr. E. V. Wilson will be present and hold two scances and will also speak during the convention. Free return checks will be given by the different railroads to all those wishing to attend.

W.H. Wilson & S. Sec'y.

SPECIAL NOTICE.

To Spiritualists of Ohio.

To Spiritualists of Ohio.

Brether and Sisters, Friends of our Norle Cause: What are we doing to assist the Spirit-World in their Grand Mission of Love?

Are we doing our part in this grand work of promulgating the most important truths, the most dictions Gospel of Love, Purity and Holiness that has ever-been proclaimed on earth? Your careful consideration is carneatly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland on Saturday the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is specially desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every spiritual society be well represented. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them.

This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all of the 'isms.' ologies and 'doxies of the day, neither will the time be occupied by long lectures or set speeches.

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

The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. Bigglow.

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

New Advertisements.

RUPTURES

Cured in 30 days by my Medical Compound Rubber Elastic
Appliance. Send stamp for Circular. Address, CAPT. W. A.
COLLINGS, Smithville, Jefferson Co., N. York. 271721

TOUR AROUND THE WORLD BY CEN. GRANT!
This is the Fastrat Selling Bookever published and the only complete and authentic history of Gen. Grant's Travels, send for circulars containing a full description of the work and our Extra Termis to Agents. Address J. C. CHILTON, Chicago, Iti.



THE TONGUE CALVANIC INSTITUTE FOR THE TREATMENT OF CHRONIC DISEASES

212 South Clark Street, Chicago, Ilia. This peculiar though successful mode of treatment has (in its squde form) been in use in Calcago for many years though brought to its present state of perfection and patented during the past year. Its efficacy is the removal of poison from the human system and allowing dame nature to do the restoring. The Gaivanic process cures by stimulation, nestralization and absorption.

The Gaivanic process cares by stimulation, heatralization and absorption.

Many well anthenticated esses of the following diseases can be referred to, namely: Blisdises, Deafness, Rhenmatism, Catairth, Paralysis, Droppy, Eryspeles, Fewnia Weanses, Dyspepsia, as well as the various cruptions of the face and body. Under new management with new and larger facilities we are prepared to accommodate larger numbers.

We are now prepared to introduce the treatment elsewhere or allow others the privilegs.

Correspondence solicited from any wishing to handle the process who have got some money, or those desiring treatment, Address TORGUEGALYANICINSTITUTE, 212 South Clark St. Chicago. Send for Circular.

F. J. Toxeur, M. D., Consulting Physician.

EDWARD TURBUR, Operator.

CLUM DREW, General Manager.

27117 28-3

FREE CIFTY Acopy of my MedSense Book will be sent to any person safficted with Consumption, Bronchitis, Asthma, Sore Throat, or Masal
Caterry. It is degantly printed and illustrated; 1st pages
lives. Sent name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address,
ibr. N. B. WOLFE, Cincinnati, Ohio.

3. State the paper in which you saw this advertisement.
27-4-41. A COMPETENT WAN OR WOMAN canvass for a New Publication, justissued and selling very rapidly. Extra terms to experienced agents. Address A. G. NETTLETON & Co., 69 Dearborn Street, Chicago, Ills. 27 16 20 24 28 2 6 10 14

Oratory! Pathos! Humor! Fun! NO 17 NOW READY, 9
P.GARRETT & CO.
708 Chestnut St., Philadelphia. This number is uniform with the Series, and contains an-

The Most Practical

In The West.

THE INDIANA FARMER, Indianapolis, sustentering on its 15th YEAR. is a large 8-page, 48-column Weekly Agricultural and Family Journal, and stands at the head of the Agricultural Fress of the country for its compenty practical leatures and discussions of all agricultural and farm topics. It has among its writers and countributors some of the best Horticulturists, it the West, and has already outsripped its rivals in eigentation. riculturists, in the West, and has already outsiripped its rivals in circulation.

SOMETHING NEW:—The Indiana Farmer Co. presents each yearly subscriber with Prof. Tice's Mattional Worther. Porceast and American Almanuc for 1880. This splendid publication accurately forecasts the weather every day in the year—is of great value to farmers, and contains other matter of great practical and scientific value. The Indiana Farmer and this Book one year for \$1.60.

If there is no Agent nearyon, send in your subscription and try it one year. Splendid inducements to Agents, and wanted in every locality where we have none. Address

INDIANA FARMER CO., Indianapolis, lad-

CLAIRVOYANT'S GUIDE mailed free, Address DR STANSBURY, 164 West 20th Street, Now York, N. T

\$10 0 \$1000 Invested in Wall St. Stocks makes for-tunes every month. Book sent free ex-plaining everything. Address BAXTER & CO., Bankers, 7 Wall St., N. V.

\$25 to \$5000 | Judiciously invested in waitstay the food of the week, and pays immining profits by the New Capitalization

ORGANS 13 ROD Organ, \$46. New Carlot Organ, \$46. New Carlot Organ, only \$65. E-10 CATALOGUE FREE, CATALOGUE FREE, N. Y. 2714 17

A Sterling Chemical Wick costs but a cent or two more than a common wick, and lasts six times as long. It gives a dense, white flame without odor, and need not be trimined or touched oftener tuan once a month. Ask your dealer for it and take no other. All Chicago wholesale houses have it. 2716 19

REED'S

TEMPLE OF MUSIC

192 State-st., Chicago.

WEMUSTHAVEMONEY For a Few Days Only we shall sell Fine

PIANOS & ORCANS

WITHOUT REGARD TO PROFIT. IF Every Instrument warranted. Best chance to buy that has offered in twenty years. Will not last long.
A. REED & SONS.

by arccent wonderful scientific invention—THE DENT APHONE. For remarkable public tests on the Beat also on the Deaf and Immb-see New Vork Herald. Sept. 28: Christian Standard.
Sept. 27. etc. It displaces all Ear-trumpets.
Bixe of an ordinary Watch. Send for Free pamphiet to American Bentaphone Co., 287 VineSt., Cincinnati, Oble. 27 14 96 3.00 Send Three Dellars



Holly Scroll Saw It has from frame, polished nickel plated table, drift attachment, solidemery wheel six aw blades, one drift point and twenty new process designs, boxed free and delivered to Express Co. on receipt of price.

Improved Bonnak Lester.

Temproved Bonnak Lester.

New American, Fleetwood, Dexter, and all leading machines at manufacturer prices. two Send stamp for Illustrated Catalogue. Address all orders to

To Florida! Tourists!!

The attention of tourists visiting the State, and Northern families wishing a comportable home for the winter, is invited to the

COLEMAN HOUSE WALDO, FLORIDA.

First class in every respect; the comfort of guarts a special-W. B. COLEYAN. (Mrs. Wm. Emmette Coleman.)

278287

Books for Holiday Presents.

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

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

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

Planchette, by Sargent...... 1.25 Arcana of Spiritualism, by H. Tuttle., 1.50 Ethics of Spiritualism..... 60 A Kiss for a Blow, by H. C. Wright... .60 Chapters from the Bible of the Ages compiled by G. B. Stebbins..... 1.50 Poems of the Life Beyond, do..... 1.50 Gilt..... 2.00 Poems of the Inner Life, by Lizzie Doten..... 1.50 Gilt..... 2.00 Poems of Progress by Lizzie Doton... 1.50 Gilt..... 2.00 Debatable Land, by R. D. Owen..... 2.00 Penetralia, 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. . .60 Joan of Are, 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. B. Wolfe..... 2.00

Travels Around the World, by J. M. Peebles...... 2,00 The Spirit World, by Dr. E. Crowell. . 1.50 The Voices, by W. S. Barlow, Gilt... 1.25 Plain..... 1.00 Poems, Home, by Jesse H. Butler.... 1.50 Radical Rhymes, by W. Denton 1.25 Visions of the Beyond, by H. Scow... 1.25 Lights and Shadows of Spiritualism, by D. D. Home...... 1.50 The Mystery of Edwin Drood finished by Spirit Pen, of Chas Dickens. Cloth. 1.00 A Tale of Eternity, Poems, by G.

Massey..... 2.00 News Agents, for the Sale of the Religio-Philosophical Journal.

WHOLESALE AGENTS.

THE CINCINNATI NEWS Co., 181 Race St., Cincinnati, Obio. THE AMERICAN NEWS Co., S9 and 41 Chambers St., New York City. WESTERN NEWS Co., 47 Randolph St., Cate-

Dr. J. H. Rhodes, Philadelphia Penn! RETAIL AGENTS.

W. S. BARNARD, 71 Horatio St., New York S. M. Howard, 51-E-12th St., New York

ATRIN & ABRAHAMS, 58 West 31st Street, also Grand Hotel, Broadway and 31st Street New York City. CHAS. R. MILLER, East New York, Kings County, N. Y.

County, N. Y.

I. ROSENSTOCK, Fulton S, opposite car stables, Brooklyn, N. Y.

H. Snow, Box 117, San Francisco, Cal.

W. A. & C. S. HOUGHTON, 75 J. St., Sacra-

mento, Cal. Mrs. M. J. Regan, 620 N. 5th St., . Louis, Mo.

A. WARD, Salt Lake City, Utah. M. W. WAITT & Co., Victoria, B. C. EVANS, VAN EPPS & Co., Cleveland, Ohio. F. A. Rogers, 16 Woodland Ave., Cleveland,

DANIEL REESE, P. O. News Stand, Philadelphia, Penn.

deiphia, Febn.

The Central News Stand, 205 Checkers
St., Philadelphia Penn.
Z. S. Moore, Jackson, Michigan.
G. W. Baldwin, Houston, Texas.
J. D. Sawyer & Co., Galveston, Texas.
Thos. Lees, 105 Crosse St., Cleveland, Ohio.

FOREIGN NEWS AGENTS.

JAMES BURNS, 15 Southampton Row, High Holburn, London, W. C. England. W. H. HARRISON, 38 Great Russell St., London, England. J. J. Monse, Elm Tree Terrace, Uttoxeter

Road, Derby, England.
Thos. J. Blyton, 53 Sigdon Road, Hackney
Downs, London E., England.
W. H. TERRY, 84 Russell St., Melbourne, Australia.

AGENTS: READ THIS:

We will pay Agents a Satary of \$160 per month and expenses, or allows large commission, to sell our new and wonderful inventions. We mean what we say, sample Free. Address SHERMAN & CO., Earshall, Mich. 279288

OIL PAINTINGS FOR SALE.

I have a number of beautiful Spirit Landucapes on hand and for sale at moderate prices, from \$10 npward; the \$10 are 14 by 20 inches. I will also copy, photographs of deceased and iving persons, life-size in oil. In copying photos, of the deceased, the spirit sometimes comes. If requested will paint the spirit instead of the photos, as those ordering may select. Send order C. O. D. to my address, N. B. STARR, Arist, Port Hurop, Mich.

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and legure-rooms. The following are some of its headings: The hars of Nature: The Law of Power: The Law of Harmony, How to Promote Health; How to Diestroy Health: How to Care Disease; How to Dress; how to Estry Winstro Est: How to Beep: How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature. Price 50 cents, postage 10 cents,

*, For sale, wholeste and retail, by the RELIGIO-PRILO-SOPRICAL PUBLISHING HOUSE, Chicago.

The Psycho-Physiological Sciences, and their Assailants.

Being a response by Alfred R. Walince, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washing-ton; Epes Sargent, of Boston; to the attacks of Prof. W. B-Carpenter, of England, and others. Pp. 216. Paper Stells'

This pemphist contains manawerable arguments against the fallectors and dogmentic assertions of Prof. Carpenter and abould be read by all who desire to investigate the payable physiological acceptor.

For sale, wholesale and retail, by the Radgio-Philos Publishing House Chicago

Lot us Upink from Nature's Fount.

SIVAC . S.A YE

ili may not be generally known that the Lycoum inspiration once moved our proce-writing Bro. Davis to evolve the following song, which was printed among the hymns in the first edition of the Lyonen Manual, in 1865, and was frequently sung to the tune of "Oh! Carry me back to Old Virginny,"-Ko]

The sun is bright, and its Golden light Is filling the world with power; The song-birds fiv through the kindling sky And music floods the hour. This gladsome life, when free from strife, Shall fill our hearts with gies, And falling showers on fields and flowers Shall make us happy and free.

Chorus: - Oh! let us drink from Nature's fount Whence love and heanty flow; Oh! let us walk in Wisdom's ways, Where all the angels go.

There are golden beams in laughing streams, And music in the trees; There are heavenly dyes, and love lit eyes, And whisperings in the breeze.

The beautiful songs of unceen throngs O'erflow this world of ours. And loving bence from angel lands Bedeck our paths with flowers.

Choruce-Oh! let us drink, etc.

There is no death! for the Futher's breath Filleth our bearts with youth: And a heavenly wave destroys the grave For him who love th truth. The earth is singing, and time is winging Each to another ses: Then let us love the truths above That make us happy and free.

Cherus-Oh! let us drink, etc.

Our Spiritual Christmas Tree.

BY E. V. WILSON.

fieling in the spirit, I asked of my guides, "What shall I hang on my Christmas tree? What would you have it to be?" Medium I would like to have you grant me three wishes. Will you do it? Spirit.—We cannot grant three wishes or re-

quests. You may prefer them and if practical we ill grant you one of them. Medium.—I would like peace, comfort and plenty; to be free, out of debt; to retire from work and enjoy life to my heart's content, in the

become of my family.

Spirit.—That is a generic wish, and a proper one, but it is the selfish wish of a human soul. It givers the present only and might be renewed every year. Try again, my brother; look out into the inture. Wish again and for something eternal.

Motiver That I may become great in name. Medium .- That I may become great in name: to be remembered forever; to be in Spiritualism and to Spiritualists what Jesus of Nazareth is to the Christian. "The light, life and way; the name, above all others; to be first in the thoughts of

Spirit.-Your ambition speaks now. It is your demon. It is the devil that Jesus wrestled with and which he overcome in the wilderness. You err. This wish would destroy you as it did Napoleon the First. I love you, my brother, my medium, and would not lead you astray. Please wish

again.

Medium.—I am slient, my guide; twice I bave heen rebuiled. My exhibites and my ambition are invelled before von. What shall I wish for? I am recolved. I ask you to give me in this life just what I need, and in the future life, the fruit of this life, and I will be content.

Spirit—Now thou art just to thyself, to thy neighbor, to the Spirit-world, to the Ged within ton. Now speak, and in order to fully understand.

you. Now speak, and to order to fully understand your wants, you must see yourself as an animal man; You must watch the asimpl until the man appears. Are you prepared for the vision? Re-fore you enter upon this investigation, we will give you time? redect, and if you have any doubts in regard to your ability to pass through the ordeal, description and live on as you have until you resea the world of spirits.

Medium.—But, my guide, if I live on as the animal man, will it not be detrimental to me in

the summer land or Spirit world? Spirit -You must not forestail conclusions. If you wish me to grant your request, you must see yourself us you are, as you have been, and as you will be if left to yourself.

Medium -- Do you meen that my whole life must pass in review; that I must live it over again before you can supply the wants, the needs thereof.

Spirit Your last wish places you in my hands,
and you must understand yourself fully in order to coulet me in the work you wish me to under take. Are you ready for the trial?

Medium -Can there be nothing dropped, overlocked, forgotten or forgiven? Spirit Exact justice cannot forgive; must exact the perellement the judgment must be can-

Mcd un-I am not perfect, never have been and never expect to be. Spirit.-We do not expect that. If you were

perfect, there would be nothing for us to do, and you would not need our help Medium -I have reflected and am ready. My Hie is in your hands Bring me face to face with as my trof it as ecemeth good to thee. What shall I do that I may see my spiritual Christmas

Epists—You gray be seated in this easy chair or lay down on your bed, and when in a proper contion we will bring the vision before you

I compiled ; for a time I waited, and then came over me a sleepy condition. How long this continued, we cannot say; but with a sudden shock. I stood upon my feet in the midst of a glorious astral-light. In it stood a child, fair, with light hezel blue eyes, and f ir flaxen hair, slightly tinged with gold; a boy, joyons, gleesome and full of life. Temptation lay in his way in the form of a beautiful batterfiv. The lad gave chase, caught it, crushed it in his hand. There was a tremor in the light surrounding the child, the record was destructiveness. An apple bung pendent from a limb, he plucked it; it was claimed by an other The boys fought for it: both were hurt. A third lad, larger, older and stronger, came upon the scene, took the apple away and left the boys— wounded, angry and sad. The light was disturbed and aritated; a record was made in their book life, it was selfishness, avarice, combativeness

etc., the animal dominating.

Again I saw the lad, a young man full of life and vicor, a splendid specimen of manhood. Be-fore him stood a beautiful girl, a maiden arrayed in garments white as snow, symbolic of her own pure and spiritual nature. The light in which she stood was wondrous to behold. She was surrounded by many admirers; each offered her the devotions of a life. One by one they were reject ed. Each left his record in the halo of her physical and spiritual nature. Pinally our lad of the butterfly and apple approached. As he came near the contrast in the soul light of the two was mark The form of the lec, now a man, was grand; his nature noble, but crude, the animal dominat ing. He was possessed of talent whose possibili-ties were unmeasured. The light or halo in which he stood, biszed forth with intense desire. It was of a slight golden color; trembling, disturbed, it reflected the true spirit of the maiden. It felt her wondrous nature in its purity. His the animal hers the spiritual. His light disturbed the maiden. The halo in which she stood trembled as his magnetic force overshadowed here, penetrating it to her form. Her soul, looked out of her eyes and spoke from her face. She was in the embrace of the animal magnetic halo of his nature. Their souls became one. They were man and wife; she spirit ual, he animal; his nature coarse, here refined the spiritual succumbing to the animal. His the positive, here the negative nature. She faded and he grow atrong. They loved each other; his love consumed here. She became wan, pale, fall-ed. Later, I saw her dead. He stood weeping over her prostrate form. He has killed her

Again the astral light was agitated and in it was recorded, "No, not murder but as the butterfly was crushed so bas bis unimal nature crushed this beautiful being. She has been consumed, and death came to the rescue; he has lost her form."

Again I saw the man later in life, older by far, with many a record in this asked light, his book of life. He thee stood upon the edge of a procl-pice about to step off, and by him a valon of glory and in it his angel, a fair being of wondrous heauty. All around her were the angels of love, life and truth. Again the record was made—the animal had ceased, the man appeared. He peased in thought: he was raved, his nature changed; crueliv, selfshness, combativeness and animality in thought: he was raved, his nature changed; cruelty, selfishness, combativeness and animality gave way before the influx of love, truth and spirituality. He had lost a beautiful casket, but had gained a priceless gem. He awoke, he had seen himself as he had been, and wept. He had erred and regretted it, and resolved to remedy the difficulty. Another record in his book of life. It was, "The man has appeared, the angel of the maiden and wife has triumphed." Years rolled on the man became a worker, record after record. on, the man became a worker, record after record was made in the satral light of his nature. Again his spirit wife and guide stood by him and said, "Why hast thou called me?"

Medium -Am I worthy to see my spiritual Christmas tree? Spirit.—Be seated once more, my brother, and we will show you your spiritual Christmas tree, and the presents thereon

Medium.-Once more I was in the spirit; not with sudden shock, but like the still moving waters of a summer stream, I glided into the astral light of my nature. Before me stood a glorious evergreen, whose trunk or body was straight and comely; from it sprung out tier after tier of

limbs, forming a beautiful pyramid on which I gazed in wonder. Spirit.—Behold your spiritual Christmas tree! At its base rests the earthly form of your angel wife. Your manhood in its ripeness has purified itself of all animal taint and forms this beautiful

tree. It is your record, your spiritual natal tree. Medium.—But the presents, where are they? I see them not. Again I was robed in my garments of light and my eyes were opened, and I saw on the apex of the pyramid of green a star of great brilliancy whose light illuminated all the branches beneath it. On these branches I saw first four stars, whose golden light was in marked contrast with the astral ster on the apex of the cope, and all the way throughout the branches were stars of lesser magnitude, of every shade of color known, representing love, truth, hope, faith, charity, justice, patience, goodwill and works, every kindly act, every tear in sympathy with suffering humanity, every good deed, every help ex-tended to a fallen, erring brother or sister, were crystallized gems stars has ging pendent from every green limb of our spiritual Christmas tree. I saw it in its splendor. I shouted, Eureka!

Spirit—Behold your Christmas tree, your tree of life! In its branches are presents, your acts your life has woven. Others are to be added. Those stready there are to be kept bright. You must water its roots. You must feed your tree. You must keep on in good work. Every error reformed, every act of goodness in the future, will be gathered up and hung upon this tree as presents to brighten your future, to honor your spiritual bride, to adora your future life, making it "a feast

of reason and a flow of soul." Medium.—But, guide, under the branches and near the trunk of the tree, at its base on the right, I was a value a. I is operie What does it

mean? Spirit.—Your place as a physical being; the halo above the vacuum, the light of your soul in its changing process. Improve it, that you may add to the lustre of this illuminated spiritual tree of life. Grieve not the spirit, crush it not, but strengthen it and your spiritual tree will be per-

A Reply to W. S. Wood.

BY SAMUEL WATSON, D. D.

To the Editor of the Religio-Philosophical Journal: I "feel inclined" to notice a communication in your issue of 22nd ult., on "Orthodoxy and Spiritualism," by W. S. Wood. He commences by expressing the opinion that there is "a loud smack. ing of old theology coming from the utterances of many lecturers and writers, who are regarded as advance d thinkers and teachers; that if the thing continues to grow much longer, it will be very difficult to distinguish between one of the nev schools and one of old fashioned orthodox kind," Your correspondent's observation has been very different from mine. Having been an investigator of Spiritualism from the "Hub" of steady habits to the extreme Southern States, for more than a quarter of a century. I have nowhere been able to discover any tendency on the part of lecturers or teachers to approximate old orthodoxy in any eense whatever

so far as my observation has gone, there is but little believed and taught by the churches that Spiritualists do, or can endorse. They do not be-lieve in a personal God, nor do they recognize the Mosaic account of creation, or the allegorical account of the fall of Adam by partaking of the forbidden fruit in the Garden of Eden. This being the basis upon which the whole Christian superetructure is built, when that is shown to be "as baseless as the fabric of a vision," so far as the theologial teachings are concerned, it follows as a necessary consequence that the theories built

upon this foundation must of necessity fall, I claim that Jesus never recognized the socalled fall of man, either in his teachings or by any reference to the matter, as the theology of the churches inculcate, but that he taught the doctrine of Spiritualism from the commencement of his ministry to the close of his mission. He taught the law of recompense, good works and practical religion in his Sermon on the Mount, without the slightest reference to faith in his atonement as the condition of salvation.

My friend thinks that lecturers and teachers compromise with error by concealing the main foundation on which theological trash, creeds and dogmas are built." Having been for a number of years lecturing through the North-western States, it cor ventions, campmeetings, etc., hearing some of our most prominent speakers, several of whom had been preachers in different charches, I have never heard one who seemed at all inclined to go back to the old teachingle theology; so far as my observation has gone, they were the most radical of any that I have heard. There is not a cardinal doctrine or a fundamental principle of popular theology, except purity of heart and the communion between the worlds, held in common by them. They both believe the history given in the Bible, of spirit manifestations Theology teaches these were miracles; Spiritualists believe they were all performed under, and in harmony with, the universal, unchangeable law governing. Theology teaches that the day of miracies have ceased, while Spiritualists believe that the things recorded in the Bible are duplicated in our day, by the same class of persons that performed them in those days. Theology teaches a general resurrec-tion of the body at the end of time and a general adgment and final separation of the righteous and the wicked. Spiritualism teaches that at what is called death, the real individual comes out of the mortal body or covering, and enters the real spiritual world as he is and gravitates to the place for which his earth-life has fitted him, and this is the judgment day that is now going on with all rational intelligences, who pass from the natural into the spiritual world. Theology teaches that probation terminates with this life, while Spirit ualism teaches the doctrine of progression after we pass into the Spirit-world.

The result of my observation has been just the reverse of your correspondent's. Instead of our holding on to the creed and dogmas the churches, many of their most distinguished ministers have come to our view of several cardinal doctrines in regard to man and his relations. Where is the intelligent preacher who believes that this world was made in six material days, or that its age is only about six thousand years? I know of none, One of the most distinguished ministers of your city, where ex-President Grant worshiped recently, admitted in a published sermon, not long since, that it may have been millions of years since the creation. Where is the well informed preacher who believes that there was no death until Adam sinned? Where do you hear of a literal lake of fire in which the wicked are to be cast? Certainly not among those who believe that God's "tender mercies are over all his works." The most intellectual preachers of my acquaintance, have given up not only the fire punishment, but the resurrection of the body as it has been taught by theologians. and some of them have abandoned the doctrine of of a general indement. You may attend the minlatry of the different denominations of Christians. and you will find the doctrines taught by "lectur-

ere and teachers," cropping out from the pulpits of most of them. They are, parhaps, doing more for the advancement of truth than they could if they were openly to avow themselves to be Spiritualists. They are giving their flocks spiritual food as fast as they can masticate and digest it for their

I believe if we had an organization with no other creed than the Fatherhood of God and the brotherhood of man, recognizing communion be-tween the worlds and provisions made for supporting them as the churches have, that there are hundreds, if not thousands, who would leave the churches and unite with the Spiritualists.

What! "Go back to the flesh pots of Egypt?" No! never. I recognize no retrograde movement in material or spiritual matters, but onward and upward ever is a recognized principle in the the government of God, which so far as I have ever heard, is believed by Spiritualists and pro-mulgated by their ecturers universally. Memphis, Dec. 8th, 1879.

The Orthodoxy of Athelsin.

by Rev. S. L. Tibebll.

"Hail human liberty; there is no God!" Such is the exulting song of many a human heart, when bewildering metaphysics or superficial science has crowded from its convictions, faith in the Deity and his moral government. Few men have reached the pure unclouded heights of religion and morality where the unselfish love of the holy and the right, for their own inherent excellence, forms the controlling motive of their conduct, re-gardless of penalty or reward. Humanity is yet on the low moral plane where penal laws, human or divine, are the most potent forces in regulating human life. Hence the sad fact appears, that when Theism seems most successfuly assaited, we hear from many quarters ill concealed rustlings of exuitation at the welcome loosening of the bonds of morality and religion. It seems to be over-looked that a very stern theological system may be quite rationally evolved from atheistic prem-ises; and there is now a new and very tempting field inviting some bold Calvin or Luther in the ranks of Positivism to write an immortal book with the original and attractive title, Ethics of Atheism. The great offense of the scientific atheist, is his lofty arrogance. He complacently assumes the name of Infallible Wisdom. He "understands all mysteries;" his mental telescope sweeps eternity "from everlasting to everlasting;" his microscopic vision pierces the secrets of crea-tion,—sees the beauty and order of all celestial worlds emerge from flery chaotic dust,—by the fortunate contact of cooling cinders of the right chemical properties and temperature, he secretes and hatches into life an egg, or cell of throbbing protoplasm; to this pulsating mass of jelly there comes from the unconscious abyse at length a vague instinct, a drowsy awakening of desire; next a feeble gleam of definite thought; reason then faintly dawns, and lot at last this fair universe bursts into glorious light, clothed in surpassing loveliness, throbbing with love, tender sympathy and sublime aspiration, and all through the magic potency of blind matter and unconscious force, vithout an architect or guide. O wondrous

matter, could a Ged do more?
O divine science, we bless thy name; thou hast delivered us from the terrors of dogmatic fear!
M in is but dust, and unto dust shall he return; "let us eat and drink for to morrow we die." But e're we run riot in the intoxication of our new born freedom from divine law, does not the skep-tical, cautious, scientific spirit admonish us to pause a moment and look logically at another class of possible achievements of this wonder working material power. In philosophical researches, analogy is a recognized and legitimate guide to truth. Admitting, then, that pure matter has done all that materialism claims it has done in the past, let us look by the light of analogy at other and graver possibilities it may have wrought in its rechless, unrestrained creations. Time is a migh-ty attribute of evolutionary divinities; its power seems next to infinite. In a few millions of years, Alexanders, Bonapartes, Bismarcks, Miltons, Newtons, Ingersolls, and Edisons, have been evolved from thoughtless chaos; now if in limited time (for what are millions of years to eternity) such mejestic mental forces have been developed from the inexhaustible store-house of intellectual nothingness, why should bold mathematical science deem it a "thing incredible" that in an eternity of time, with an unlimited amount of matter for capital and infinite space for a theater of action, this mird evolving force may not have generated beings of almost infinite capacities-even a Monarch who sways a scepter over more worlds than even a God. Why should material philosophy cavil at the creeds which teach a righteous judgment to come? Have not the judicial elemeets of oxygen, carbon, and hydrogen combined to organize on one planet at least courts of equity and judgment seats, and crystallized into prison walls and hand cuffs, the gallows, and the hang-man? Upon the established scientific principle that nature's laws are uniform, undeviating, and universal in their action, does not the analogy of earthly tribunals logically necessitate the belief that our globe is but a province of the infinite empire governed by righteous laws of which en-

lightened human laws are a partial revelation.

Modern science—teaches the ononess of the uni verse, and the identity and sameness of the matter composing it. What then can be more strictly scientific and demonstrable from materialistic premises, than the vast conclusion that uniform, passive matter, operated upon by the same un-deviating laws, must in all worlds produce the same results and evolve, as it has on our planet, intelligence in which a sense of right and justice shall predominate and every where, and in all time, enact and execute laws discriminating between right and wrong. What astronomical prediction then, can be more certain of fulfillment than this moral prophecy of the final eclipse of evil and ultimate triumph of the right. With no existing power to arcest or mitigate the sentence of this relentiess carboniferous judge, how fearful may be the possible fate of those who dieregard the meral laws of protopiaem. Matter has evolved a Franklin and a Morse, who learned to wield the lightning's power. Why may there not have been evolved in the influite past a more profound elec-trician who with his battery and ethereal wires can shiver a planet with his touch? A marvelous power—the human spirit—has gained a vast conrel over the blind stubborn substances and forces that created it, and by its immaterial, invisible will, can in a limited degree overrule the most imperious law of nature by throwing a stone into the air; is it unscientific, then, or derogatory to the vanuted potency of matter, to affirm, that the eternal ages may have developed an intelligent will that can project a planet or sun, as the human will and muscle projects the peoble? Scoff not, exalted sages, at the weak terrors of those who tremble at the dogma of a malignant devil; consider that pity and compassion are not the known chemical constituents of this soulless creator: where then can we fix the limit of that unconactous, flendish force that evolved a Nero, and In carnated in human bodies the myriads of demoni-ac spirits that walk the earth to day? Egotistical scientist, calm the cyclone, quiet the enguling earthquake, blot from human history the records of war, pestilence, famine, the tales of St. Bartholomew and the Inquisition, and then deny by material philosophy the possibility of even a Calvin-latic hell; deny the personality of man because your microscope and scaipel cannot find a soul by dissecting the brain of the mathematicism, and then deny a personal God because his spirit cludes the grasp of sealed crucibles and cannot be detected by digging in the earth with the spade. Deny the existence of conscious life, and then in the light of reason and science deny that the forces that generate life, must from necessary law work for its continuance and immortality. Extreme materialism confidently teaches the birth, death and resurrection of planetary universes; why should, such grand faith stagger at the theory of the recreation or resurrection of a soul? Where is the scientific absurdity of Renan's distant hope. that this mighty resurrection of dead worlds will embrace in its infinite scope the awakening to consciousness, the universal past consciousness of the universe. May not both Theist and Atheist find in this line of thought a partial answer to the off-recurring modern prayer, "Help thou mine

Fox Lake, Wis., Nov. 98th, 1879.

A good example is the best sermon. A cevelous man does nothing that he should do A Christman Greeting.

BY MES. MARIA W. KING.

Mr. Editor, contributors, and readers of the Journal, a hearty greeting to you all! The months have sped by, as on lightning wings, and reads the "Merry Christmas" is here; bringing joy to many hearts, making many firesides scenes of merriment and gladness, and arousing sacred memories and spiritual emotions that make the human heart the better for cherishing. The Christian recalls to-day, the song of the angels on the plains of Bethiehem, when the babe was born, whose mission on earth was peace and good will. He glances back over the ages to the bright morn ing when the "star" pointed to the marker where the lovely son of Mary was laid, who was to be the "God with us," to distant ages. While we joyfully, with the Christian, offer thanksgiving for the birth of so god-like a teacher, our thoughts naturally revert to the ustal day of our child of the Highest, and we almost hear the song of the angels reverberating through the spheres, when this later lovely one appeared, that was to reveal "God with us" as no previous dispensation had done; whose mission was likewise to show the gate of the celestial world open, so that mortals might even look through them and see the glories heyond; and through whose mysterious portals the "loved and lost" might return with messages to stricken ones and those longing after a knowl-

edge of the unknown future.
The brotherhood of the Christian and spiritual dispensations, is recognized by all who really comprehend the idea of each Spirituality and brotherhood the transcendent idea of Jesus' teach ings, invest Christianity with what of Divinity there is in it, and will sanctify any system that fosters them. This idea relovested with the authority a newly revealed dispensation gives it. is no more divine that before; hence the new light was but the rekindling of the old, when its flame was burning dim from the materialistic tendencies of the age. The new garment it put on in the fulness of lide, is so luminous with the interior light, which is of the truth it clothes, that, to many, the ident ty is lost; and with such the new is to supersede the old—set seide its uses, and arrogate to itself the entire work of regenerating the race. In the divine economy, the new is to act as a regenerator to the old; is to revivify its energies; revive its spirituality; awaken an omulation that will be healthy in so far as it arouses ambition to excel in propagating saving truth, and using the means for receiving direct inspiration from the Spirit world. The spiritual philoso-phy opposes itself to whatever is contrary to truth unchristlike, in Christianity; it would tear off the mask with which it has been invested by the theologies of the ages, that it might disclose its real nature and worth as a regenerating force. It is the erroneous in Christianity that opposes it self to the real Spiritualism revealed from sages in entrit, and its champions are more than those of the true in it. Side by side, Christianity and Spiritualism must work, until they merge into one, by virtue of the progress of b. th to the point where both shall reveal themselves as what they really are, and be free to espouse doctrines whose truth is established without reference to their age or name. All hall to the power of truth to vindicats itself! and let earth and heaven say, amen!

Christian hosts are, to day, triumphing in their strength. They look over the field they occupy, and behold consolidated forces, fortresses strength, before which enemies must stand dis-mayed, who are not backed by battalions strong to overcome whatever is opposed to them. But lo, an enemy is silently at work undermining their strongest works. The Spirit of the Age, is the foe they have most to fear, as upholders of worn out Institutions and false doctrines. Science is thundering away at their bulwarks, on one hand, and materialism on the other; and between the two, is the fee they affect to despise the most, but which they have most cause to dread, because it is nano. plied in armor new and shining, which no shafts of our enemy can pierce, and its strength is that which truth ever gives to its champions. The true spiritual philosophy, the sturdy enemy of error under whatever guize it appears, is making steady approaches upon the heary fortresses of theology, as well as the modern ones of ma terialistic science; and it is a startling fact to conservatives of the old schools of thought-a fact well established, however, that this "perfilent heresy" has of late achieved such as tonishing victories as to make old stanuch professors of science tremble in their chairs. Then let our Christmas song of triumph arise to heaven, and join with that of the angels, which is a perpetual anthem— Peace on earth and good will to men. Hammonton, N. J.

Letter from the Author of Startling Facts in Modern Spiritualism.

To the Edit, r of the Religio-Philosophical Journal.

If there is not truth enough in the philosophy and phenomens of modern Spiritualism to keep it alive, the cooner we know the fact the better. If the thing is a deception, special pleading cannot save it from an ignominious death; if it is true, the gates of hell can not prevail against it. Ruscality may retard, but not destroy its progress. If Spiritualism is the manifestation of a natural law, its mission is divine, and will overcome all oppos-

It is hardly necessary to assure you how much I sympathize with your efforts to keep the character of Spiritualism pure and undefiled from the touch of the mercenary and dishonest trickster. If we can not have it pure, let us have none. As we denounce hypocrisy in others, we should give it no place in the household of our own faith. Your exposures of fraud, and incisive criticisms, are doing a great work. Stand by the truth, no matter how much "the galled jades may wince!" Be pure first, then peaceable.

No facts have ever been more clearly proven than those upon which modern Spiritualism rests —namely, the existence of the Spirit-world—the reality of the after-life, and the "proof palpable" that our dear ones live and have the power to show their forms and faces, and speak in audible tones, after they have parted with their earthly bodies.

The men and women who know these facts, live to day and neighbor with us. They fill responsible positions in society, and are honored for their in-telligence and good character. It is estimated there are twenty millions of avowed Spiritualists on the planet.

A large number of strong headed people have not examined the claims to their sympathy which this great movement presents. When they do, their apathy will be converted into enthusiasm their snivelling consure into loud-mouth praise. Let it be remembered that any theory, hypothesis, philosophy, sect, creed or institution that lears investigation, openly manifests its own error. N. B. WOLLE.

Cincinnati, Ohio.

A Christmas Word.

by Giles B. Stebbins.

We have harnessed the lightning and made steam and wind our domestic servants and com-mon carriers. We no longer hold storms to be proofs of the wrath of God or the depravity of Satan, but have mapped out the currents of water and air, so that wind and tide may shorten our voyages. We have bound distant lands together by ties of iron, swift engines making distance nothing as they whirl across continents and bring the painted savage and the cultivated son of civil ization into neighborhood. Our telescopes dis-mount the stars, our telephones make whispers audible in the distance. The Spirit world is near us. The star of Bethlehem, which gilded the shepherds and the wise men to the manger cradle of Curist, is but a scintiliant light from the Sum mer Land, not a lawless miracle, to us. Of to day may be said, in the language which

Emerson, blind to the signs of our times, applied

"Then shall come the Eden-days, Guardian watch from ceraph-eyes, Angels on the slanting rays, Voices from the opening skies."

Joseph and the blessed Mary,careful Martha and many a waiting Jew and Gentile watching for a better day, were no doubt good and true, and so inspired and blost, but it is not for us to be only as they were. In this later and larger day our life

should be richer and fuller than theirs, and our word, eaught from their lips as they welcomed Christ, should have deeper and wider significance than they could give it.

So let our "Peace on earth and good will to men," go round the globe, and our "happy Christmas" reach as far, and bless and uplift all peoples hallong on the commonwealth of men the

plos, helping on the commonwealth of man, the large religion which takes the truth wherever found. This is my Christmas word to you and Detroit, Dec., 1879.

Letter from an American Medium in London.

To the Editor of the Religio-Philosophical Journal:

Many thanks for your good paper. I always hall it with joy. You are doing a good work and I hear of the rapid increase of subscribers. I can only say they have put their money to a good

The dim skies and gloomy climate of old Eng. land,make me long for the bright sunshine of my native land, and bring to my mind the old song: "There's no place like home." I can scarcely believe it is almost two years since I left America, and when I think it is so long, I feel that I must return. I have many dear friends here that I should feel sad to part with, but when I think that I have many friends that would be glad to see me back, I can scarcely wait for the time to set sail. I often see letters in your recoverith families names and see letters in your paper with familiar names, and I always read them with great interest. I do not there was ever a time in the history of Spiritualism, when it was making as many converts as it is at the present. I find that people are becoming more spiritual in their nature, and when intellectuality and spirituality are united, then we may expect Leaven on earth, and the people will begin to investigate in a sensible way.

Nolan and Ski are doing their usual amount of work, and making friends. I give a séance at Mrs. Makdougal Gregory's every Wednesday evening; the members of the circle are selected by Mrs. Gregory, whose experience in Spiritualism has fitted her for the great good she is doing. Serjeant Cox was one of the members of this circle, and whose sudden death has given us another wise spirit to communicate. I have no doubt but that he will greatly assist in the spiritual work, for an energetic spirit never loses that faculty with the breath, and I believe that if we had more of that class of spirits, we would have less trouble by foolish messages.

I meet Miss Mattie C. Houghton, one of our American mediums from Boston, at Mrs. Gregory's circle; she is doing a good work among the higher classes as a healer, and is also very successful. I regret very much that Major Thomas Gales Forster was not able to give more of his great powers here, but I hope that he may be able to go on with his work at home. W. Stainton Moses I see occasionally; his work is heavy and he takes a great interest in all things perisining to the cause, and does his work so well that all say: "Amen." Some friends of Ski have presented Mr. Burns with money enough to have his phototaken to give away with the Christmas number of the Medium and Daybreak; this seems to delight Ski very much Since Hast wrote you, my little grand child, Rosie Stockell, has passed to the higher life. Sue was a little medium, and before the news of her death reached us by mail, Mrs. Amy Burnssaw her by me, giving me roses. I feel that one more little angel awaits me in that land where the water water and reach the control of the company. where the weary are at rest. I tope the coming New Year may bring peace and plenty to all the readers of the JOURNAL, and I wish them a merry Christmas. With kind greetings from Nolan and

I am sincerely yours,
MARY Houlis Billing, 4 Keppel street, Russell square, London, W. C; England, Dec. 1st, 1879.

Christmas Gitts.

Once more the happy season of the year is at hand, when we begin to prepare gifts of love for Christmas. It is indeed a pleasing indication of the rapid spread of feelings of kindness and good. will throughout the world that the preparation of beautiful articles for Christmas gifts affects the industries of all civilized nations. trade is one of the most important business epochs of the year to manufacturers and merchants every. where. The coming of Christmas througs our streets fills our stores with objects of beauty and use, and brightens the eyes of young and old with the interests and joys of life and affection. The choice of articles for Christmas gifts is a

perplexing pleasure. According to Emerson, articles of beauty rather than of use are appropriate for gifts. In giving we have to avoid, on the onehand, the imposing of a sense of obligation, and, on the other, of making the discharge of a just obligation the occasion for assuming to ourselves the role of benefactor. The do ation party given at Christmas to the faithful party whose past due salary is unpaid, is only an unfail method of mak-ing him appear the recipient of a favor, while his just claims are disregarded. Nor can we refrain from suggesting to the husband and father: Do not make a Christmas gift to your wife of a new carpet or a pair of shoes or a cooking stove, for she needs and has a right to these things anyway. Your little boy needs a new school book for the next session of school, but he would probably experience a sense of wrong which it would be difficult for him to explain if he should find it in his stocking on Christmas morning. And we may suggest as an idea wholly foreign to Emerson that if the husband and father has from negligence or penuriousness failed to provide his wife with a good supply of dry, well-cut wood or fuel for the kitchen stove, or the needed quantity of winter fiancels, it would be equally inappropriate for him to present her with a pair of big pink glass flower vases or some similar article, the price of which might have added vastly to her comfort had the money been placed for spending in her own hands, Gifts for children depend but little on their value for the pleasure they shall give. A houseful of children can be made entirely happy by a quarter's worth of mixed candy placed in their stockings, each piece of candy being wrapped in a separate paper, thus multiplying the number of gifts. It is very important, however, that the gifts be put in their stockings. The sweet lilusion adds a priceless valve to the velocity of the second candidate the stockings. adds a priceless value to the veriest trifles.

And so we feel like saying to ourselves and to

our readers: Let us prepare for a merry, happy Christmas; let us forget for a little while all environments of our lives that are sad and depressing; let us think of the treasures we possess that "man did not make and can not mar;" let us give tokens of love to our friends, though it should be only a geranium leaf or a rosy-cheeked apple. Let us celebrate Christmas . The yoke loosened and isld aside for a little will give rest and strength to the shoulders; the affections of the heart called into play and indulged will give strength to our souls; and both will fit us for a better perform-ance of the duties and work appointed for us in the coming New Year -Mrs. H. E. Starrett in West. ern Magazine for December.

Mrs. Hollip-Billing.

A writer in Spiritual Notes of London, England, speaks as follows of Mrs, Billing:

"There is no need at her seances to think of test conditions. Although the visitor may be an utter atranger to the medium he will find that no veils hang between him and the piercing eye of the spirit. "Ski" will tell him of his past, present and future, displaying a rare delicacy and wonder. ful discrimination in speaking upon private mat-ters or touching upon sore points. When neces-eary—that is, if it be desired that the medium should not hear what is being said—her care are pervaded by a busing noise which renders her deaf for the ilme being to all other sounds. It would be impossible for any being in the seek to know the biographical facts revealed to the strang-ers by "8ki," impossible to tell them oftimes ers by "8ki," impossible to tell them offlines what they have been doing in the course of the day, and even what they have been thinking about, which has frequently happened in my experience, and in that of many of my friends. It is "8ki,a" place also to induct the spirit friends of visitors into the medius operands of speaking for themselves; and extraordinary tests, or proofs of themselves; and extraordinary tests, or proofs of themselves; and extraordinary tests, or proofs of identity, are thus frequently given in uncommon names, sentences in foreign languages, and incl. deuts of a private and domestic nature."

LIST OF BOOKS

ROR SALE BY THE RELIGIO-PHILÓSOPHICAL PUBLISHING HOUSE CHICAGO.

E ARE ALSO PREPARED TO FURNISH MISCELIANous books not in our list, at regular rates, and, on reseipt of the money, will send them, by mail or express, as may
se desired. If sent by mail, one firth more than the regular
rouse of the book will be required to prepay postage. The patrouse of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, registor your letters.

137 Orders for Books, Medicine, or Merchandies of any kind, to be sent by express C. O. D., must be acsompanied by not less than \$2.00, or, if of less value, then by
one-fourth the cost. No attentions will be paid to any
orders, unless these terms are compiled with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Arcans of Spiritualism, by Hudson Tattle 130 10 Arsheria Somnambungm, by Dr. Fahnesfock.

Answers to Quosilons, Practical and Spiritual, by A. J.

Bayls.

Apocryphal New Testament.

Age of iteason,—Thus, Paine, Cl. 50c. post, 6c; Paper
Arcana of Nature, Philosophy of Spiritual Existence,
and of the Spirit-world, Vol. I. Hudson Tuttio.

Arcana of Nature.

Vol. H. Hudson Tuttio.

Arcana of Nature.

Vol. H. Hudson Tuttio.

I.55 08

Approaching Crisis, by A. J. Davis.

Activation of Communities and Communities of the Ancient Faylor.

Ancient Faylor and Modern, by Thomas Luman, M. D.

Ancient Faylor and Modern, by Thomas Luman, M. D.

Ancient Faylor and Modern Christian Symbolism.

Profusely Hustrated. Deeply Interesting, T. Imman.

Ancient Symbol Worship, Finely Hustrated.

Activation of Life, by Mrs. J. S. Adams.

Activation Communities, by W. A. Hinds.

Emerican Communities, by W. A. Binds,.....

Debate, Durgess and Chaerwood. Cook law of Paper Diskkalsin.

Defence of Spiritualism.—Wallage.

Dischonary. Webster's Unablided (by express).

Dyspepsia, its Treatment, etc.

Devent of Man, by Darwin.

Davenport Brothers,—their Remarkable and Interesting History. ing History.

1.50 10 begass, by Rov. Robert Taylor, written by him while imprisoned for blasphemy. This work is an account of the origin, evidence, and early history of Christianity. tanity Pulpit, by Rey, Robert Taylor, with a ekctin of the Author Life. 200 18

Design by Wm. Denton. 200 19

Discourses through Mediumship of Mrs. C. L. V. (Tappen) Richmond. 200 12

Decourses through Mediumship of Mrg. C. L. V. (Tapmen) Richmond.

Desth and the After Life—A. J. Davis. Pa. 50 04. Clo. Debatable lami. Hon. R. D. Owen.
Diakka—A. J. Davis. Cloth, 50 06. Paper.
Diakea—A. J. Davis. Cloth, 50 06. Paper.
Davis and his Maker.
Davis digners, by Mary F. Bavis.
Death to Light of Harmonial Philosophy—M. F. Davis Ralwin Drood. Cloth.

Edwin Drood, Cloth.

Experiences of Judge Edwonds in Spirit-life, given through Mrs. (Tappan) Lichmond.

Epitome of Spiritualism and Spirit Magnetism, their Verity, Practicibility, Conditions and Laws. Paper 35 S. Cloth.

Examp for Strength.

Exposition of Social Freedom.

Edition Man-Pope, Cloth git 1,00 60. Board, School

Region on Man-Pope, Gloth git 1,00 00. Board, School Relition.

Errors of the Bible, Demonstrated by the Truths of Nations and Religion. L. Fouerbach, Paper 35 01. Gloth Except Hall, Theological Romance. Clo. 83 10. Paper Empire of the Mother over the Character and Destiny Active Bace, by H. C. Wright. Paper 50 01. Gloth.

Electrical Psychology. Dods.

Electrical Psychology. Dods.

Electrical Psychology. Dods.

Electrical Psychology. The Character and Destiny Active Bace, by H. C. Wright. Paper 50 01. Gloth.

Electrical Psychology. Dods.

Choth.

Fabrican Tendency of Ancient Authors, by M. B. Craven.

or Research Spiritism—Dr. H. Tiedeman Fushang or, The Discovery of America, by Chinese Buddhist Pricets in the Sin Century.

Flashes of Light from the Spirit Land, through the mediantship of America, L. Conant.

Footfalls on the Boundary of Another World, by Rob't The Coren. Dels Owen. 1.75 12

Free Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis. Enlarged Edition. Cloth
76 06. Paper. 1.50 06

Fountain. A. J. Davis. 1.00 08

Tature Life. Mrs. Sweet. 1.50 16

Thimpset of the Spragmature?

Thurs Life. Mrs. Sweet. 1.50 to Grands and Ethics of Conjugal Love. A. J. Davis Puin, 75 00. Paper 500 Genesis and Ethics of Conjugal Love. A. J. Davis Puin, 75 00. Paper 500 Genese Jisamonia. A. J. Davis, 5 vois, viz.: Vol. I. The Physician; Vol. 2, The Tescher: Vol. 3, The Seer; Vol. 4, The Hetormer; Vol. 5, The Thinker. Each. 1.50 to God the Faiber and Man the Image of God, by Maria M. Kinz. 25 00. Rolden Meiodel, paper 25, pos. 2; board. 25 00. Rolden Meiodel, paper 25, pos. 2; board. 25 00. 1.75 00

Harmonial Man; or, Thoughts for the Age, A. J. Davis Cloth. Hauntod Echool Home. History and Philosophy of Evil—A. J. Davis, Pa. 50 00.

Cloth.

History and Philosophy of Evil—A. J. Davis. Pa. 50 00.

Gloth.

History and Philosophy of Evil—A. J. Davis. Pa. 50 00.

Gloth.

How and Why I became a Spiritualist.

API.

How and Rillsabeth Stuart Phelps, author of Gaize Apir.

House Physiology. Statistical and Dynamical; or. The Conditions and Course of the Life of Man. J. W. Draper.

API.

How and Course of the Life of Man. J. W. Draper.

How to Paint. Gardner.

How to Paint. Gardner.

J. W. Draper. Revised Edition. 2 Vols.

How to Paint. Gardner.

J. W. Draper. Revised Edition. 2 Vols.

Ryriepe of the Brain and Cure of Nervousness, by M. L. Holbrook.

How to Magnetize, by James V. Wilson.

Ryriepe of the Brain and Cure of Nervousness, by M. L. Holbrook.

How to Magnetize, by James V. Wilson.

So 22

Incedents in My Life. and Series.

Incedents in My Life. Int Series.

Insortant Truths, a book for every Calid.

Bell Holbrook.

Insortant Truths, a book for every Calid.

So 20

House a Bevil? The Argument Pro and Con.

Infedel: or, Inquirer's Text Book.

Robert Cooper.

In Selective Remma Hardinge and T. G. Forster.

Introopediable Records or Genesis and Geology. W. Dawtos.

Paner 25 St. Coth.

Introopediable Records or Genesis and Geology. W. Dawtos.

Paner 25 St. Coth.

Introopediable Records of Genesis and Modern Spirit making. E. Crowell. Vol. L 250 60. Vol. II.

How Introoped Hazareth.

How I was and Jades, through Alex.

Jehovah Unveiled: or, The Character of the Jewish.
Delty Delisated,
Joan of Arc, a Biography translated from the French,
by Sarah M. Grimkee.

King David and and his Times, Common Sense Ylow,
by H. H. Matth.

Let at Political Science, by John Sant.

Lidder's Secrets of Bee-Koping.

Loria, with trainmenter notes, by George Sale. Sto.

Set pp. Rest edition yet published.

Letter, with Lide of Monatimet, translated by George
Sale, Dinto. 412 pp.

King of the Air-Pount, by Mrs C. S. Mattenen.

1.00 66

Lits of Thomas Pains, with critical and explanatory charge prices of his writings, by George Vale.

1.05 Of Lits of Junes, by Houses, by George Vale.

1.05 Of Lits of Junes, by Houses, by Hr. F. R. Handolph... 2.50 is level by the Handolph... 2.50 is level by Company Dead Fract—L.C. Wright, pa. 25 Of Leaseins by Children About Thomasolym. A. E. Hew. 25 Of Leaseins by Children About Thomasolym. A. E. Hew. 25 Of Leaseins by Children About Thomasolym. A. E. Hew. 25 Of Leaseins by Children About Thomasolym. A. E. Hew. 25 Of Leaseins by Children and Exhibitions, Radio.

Editor of Win. Denter and Exhibitions, Radio.

My Wedding tift.

Mariyalom of Man—Winwerk Reade.

Mariyalom of Man—Winwerk Reade.

Mariyalom of Man—Winwerk Reade.

Mariyalom of Man—Winwerk Reade.

Mascullus tross and Ascient Sex Worship.

Masculius Cross and Azcient Sex Worship

Mental Medicia: Evans.

Mar's True Saviors. Benton.

Ministry of Angels Realized, by A. E. Newton.

Ministry of Angels Realized, by A. E. Newton.

Mannit, and Other Stories, by Lizzle Boten.

Mediumship, its Laws and Conditions, with Brief Instructions for the Formation of Spirit Circles, by J.

H. Powell.

Moravis, Eleven Days at. T. R. Hazard.

Mesmerian, Spiritualism, Witcherait, and Miracle, by

Allen Putnau.

Modern American Spiritualism—1838–1968. By Emma

Hardinge. rdinge ning Lectures, (20 Discourses) by A. J. Davis..... nuns and Mediumship, by T. R. Hazard.....

Mature's Laws in rights and an exposion of spins align in the control of the cont Origin of Species, by Daywin.
Origin of Species, by Daywin.
Origin of Civilization and Primitive Condition of Man,
by Sir, Lubjock.
One Religion Many Creeds.

Presents to J. Wilmburst.

Psychography, by 'M. A. (Oxon)."

Price of the price of

by Alien Punam.

Soul Adinity—A. B. Culid.

Soul Adinity—A. B. Culid.

Sounds Hography of—K. Graves.

Sounds Hour Stakespeare's Text—Denion.

Subtain Quedion—A. F. Giles.

Sunday Not the Sublath.

Sexual Physiology—R. T. Trail, M. D.

Strange Visitors, dietated through achaivoyant.

Spirited Harp, 200 14. Abridged Edition.

Solf-Abnegationist; or, The True King and Queen, by

H. C. Wright—Paper

Soul of Things, by Elizabeth and Whilam Denion.

"Vol. 2—Beaton.

Spirited Pathosoulay vs. Disholiem—Us-Yim

Spiritual Manifestations, by Rev. Ches. Beecher. 150 68
Spiritual Manifestations, by Rev. Ches. Beecher. 150 68
Spiritual Manifestations, by Rev. Ches. Beecher. 150 68
Spiritual Manifestations in Summer Land. 150 68
Spiritual Manifestations in Spiritual Land. 150 68
The Urigin of All Things, by L. M. Arnold. 150 68
The Origin of All Things, by L. M. Arnold. 150 68
The Urices Plain, 103; 160 68
The Urices Plain, 103; 160 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation in Spiritual Inc. 150 68
The Urices of Manifestation i

Threading My Way-II, D. Owen.....

The Clergy a Source of Pangers

The Philosophy of Existence, by E. G. Kelley, M. D., 5,00 25

Incological and Miscenaneous & Yithings of Inco. I saine
Tobsoco and its Rifecta, by H. Gibbons, M. D.

The Temple; or, Discasses of the Brain and Nerves, by
A. J. Davis, L.50 10. Paper.

The Yahoo, a Sairleal Biapsody.

The Yahoo, a Sairleal Biapsody.

The God Proposed, by Denton.

The God Proposed, by Denton.

The Clock Struck One. Sam'l Watson.

The Clock Struck Three

The Clock Struck Three

The Inner Life; or, Spirit Mysteries Explained—Davis
The History of the Condict bet. Religion and Science,
by J. W. Draper.

Travels Around the World—J. M. Peebles.

The Halo, autobiography of D. C. Densmore.

The Spiritualism: paper 25 60; cloth.

The Better Way: an Appeal to Men in Behalf of Human Nature: A. E. Newton—cloth 50 60; paper.

The Modern Bethesda, by Dr. J. R. Newton.

2.66 60

The Spirit World, by - Dr. Crowell.

Unw-lecome Child, by H. C. Wright; paper 35 65; cloth.

50 62

Viatons of the Deyond. Gilt, L.50 10, Plain.

1.25 10

Visions of the Deyond. Glit, 1.50 10. Plain....... 1.25 10

Watseki Wonder, 15 60 Workis within Workis within Workis Wonderful Discoveries in Astronomy—W. B. Fahnestock, 50 00 What Was He? By W. Denton. Paper, 1,00 10. Cloth 1,25 10. Whiting A. B. Biography of 156 10 Who are Christians? Denton 10 02 What is Right—Denton 10 02 What is Right—Benton.
Why I Was Excommunicated from the Presbyterian
Church—Prof. H. Barnard.

DEATH. In the Light of the Harmonial Philosophy, By MARY F. DAVIS.

A whole volume of Philosophical Truth is condensed into this little pamphiet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, postage paid, 15c, per copy. Eight copies for \$1. In handsome cloth binding, 30c, ... For sale, wholesse and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Newspapers and Magazines For sale at the Office of this Pauce. Banner of Light. Boston. Canve. Boston Investigator. Olive Branch, The Spiritualist and Journal Utica, N. Y. 10 "

of Psychological Science. Lord . 8 " NO CURE: Dr. KEAN, NO PAY!! 173 South Clark St., Chicago, may be consulted, perof charge, on all chronic of pervone diseases. Dr. J. Enamis the only physician in the city who warrants cares or no
pay. Finest these trace book extent; 500 pages, beautifully
bound; prescriptions for all diseases. Price \$1, postpaid.

27 639 7

THE GOSPEL OF NATURE BY RHERMAN & LYON. Authors of " The Hollow Globe."

This book contains many starting ideas that are estentated to dispot the arctification and manyel the manerous difficulties by which thinking minds have been environed concerning the great problems of human suistence. The contents are divided into bea difficulty satisfaction. The footents are divided into bea different subjects, as follows: The four of Things: Intelligence: Int. Best; Discovers; Progression; Justice; The Science of Beath; The Confuniding of Language; Spirit Abride; Spirit Biography.

Cloth, \$2.00

Franks, victimals and rabid, by the Religio-Philosophical Publishing House, Chicago.

CHICAGO & NORTH-WESTERN RAILWAY

--) IS THE (--Oldest, Best Constructed, Most Progressive, Best Equipped, HENCE THE MOST

RELIABLE RAILWAY CORPORATION

Ot the Great West. It is to-day, and will long remain th Leading Railway of the West and North-West. It embraces under one Management

2.158 MILES OF ROAD and forms the following Trunk Lines: "Chicago, Council Bluffs & California Line,"
"Chicago, Clinton, Dubuque & La Grosse Line,
"Chicago, Clinton, Dubuque & La Grosse Line,
"Chicago, Freeport & Dubuque Line,"
"Chicago, La Crosse, Winona & Minnesota Line,"
"Chicago, Bt. Faul & Minnespolis Line,"
"Chicago, Milwankee & Lake Superior Line,"
"Chicago, Green Bay & Marquette Line,"



The advantages of these Lines are

The advantages of these Lines are

1. If the passenger is going to or from any point in the entire
West and North-West, he can huy his tekers viasome one of
this Company's lines and he sure of reaching his destination
by it or its connections.

2. The greater part of its lines are laid with Steel Rails; its
road had is perfect.

3. It is the short line between all important points.

4. Its trains are equipped with the Westinghouse Air Brake,
Miller's Platform and Couplers and the latest improvements
for comfort, asf-ty and convenience.

5. It is the only Read in the West running the celebrated
Pullman Hotel Cars between Chicago and Couplel limits.

6. It is the only Road running the Pullman Palace Sleeping
Cars either way between Chicago and St. Pani, Green liay,
Freeport, IA Crosse, Winonz, Dubnque, McGregor Milwan
kee

7. No road offers count facilities in number of the county runner.

Freeport, Ia Crosse, Winona, Dubnque, McGregor Milwankee
7. No road offers equal facilities in number of through trains, equipped with Pullman Polace Sleeping Cara.
8. It makes connections with all lines crossing at intermediate polnts.
The popularity of these lines is steadily increasing and passengers should consult their interest by purchasing tickers via this line.
Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas.
Remember you ask for your Tickets via the Chicago & North-Western Rallway, and take none other.
For information, Folders, Maps, &c., not obtainable at Home Ticket office, address any agent of the Company or Maryin Hughlit,
Gen'l Mang'r, Chicago, Ill. Gen'l Pass. Ag't, Chicago, Ill.
23-19-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office—62 Clark street, Sherman House, and at depote, COUNCIL BLUFFS AND ONAHA LINE. Depot corner Wells and Kinzie streets.

Leave.

10:30 a m* Pacific Express...

10:30 a m* Sloux City and Yankton Express...

9:15 p m* Sloux City and Yankton Express...

9:15 p m* Sloux City and Yankton Express...

9:15 p m* Dubuque Express, via Ciluton...

9:15 p m* Steeling Express... Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago. PREEPORT LINE.

7:20 a m* Maywood Passenger.
7:20 a m* Maywood Passenger.
9:15 s m* Freeport, Rockford & Dubnque...
10:15 p m* Freeport, Bockford & Dubnque...
12:20 m* Einhurst Passenger.
12:20 m* Lake Geneva-Express...
12:15 p m* St. Charles and high Passenger.
12:30 p m* Lake Geneva-Express...
12:30 p m* Lake Geneva-Express...
13:15 p m* St. Charles and high Passenger...
13:30 p m* Lombarl Pas enger... 6:15 p m* Junction Passenger.....

KOTE —On the Galena Division a Sunday passenger train will leave Eigh at 7:34a, m., arriving in Chicago at 10:15 a m. Returning, will leave Chicago at 1:15 p. m.

ILWAUREE DIVISION

	MINATURDO DIVIDIVA,	. :
	Depot corner Canal and Kinzle streets.	i vije
8:00 a m	Milwaukee Fust Mall	1 *4:DÛ Ç
10:30 a m	Milwaukee Special (Sundays) Milwaukee Express	4:00 B
5:00 pm	Milwaukee Express	10:30 à
9:10 p m	Winnetka Passenger (dally) Milwaukee Night Express (dally)	15:40 E 15:45 a
	TREE DIV'N LEAVES WELLS 83	
11:50 a m'	Lake Forest Passenger	2:20 p
'4:10 n m'	Kenosha Passenger	79:00 ā
5:30 n m	Wankegan Passenger	8:25
6:15 o m'	liake Forest Passenger	7:55 6
11:00 P III	WISCONSIN DIVISION.	40,00
	Depot corner Canal and Kinzle streets.	
· ·		

Bejot corner Cansi and Kinkle Erceis.

*6:30 p m
10:00 a m* Br. Paul and Minneapolis Express.

*4:00 p m
4:45 p m* Woodstock Passenger.

*10:15 a m
5:30 p m* Berpiaines Passenger.

*10:15 a m
5:30 p m* Barrington Passenger.

*7:30 a m
9:00 p m* Ist. Paul and Minneapolis Express.

*7:30 a m
10:00 a m* LaCrosse Express.

*7:00 a m
9:00 p m; Winona and New Ulm.

*7:00 p m; Winona and New Ulm. *Except Sunday. †Except Saturday. †Dally. †Except Monday.

CHICAGO, BOCK ISLAND AND PACIFIC: Depot: corner Van Buren and Sherman streets. Cry ticket office, 56 Clark street, Sherman House.

Leave. 7:50 a m Davenport Express	
10:80 a m Miniaha Express	.1 8:4U
10:3 a m Leavenworth and Atchingon Express	. 13: 40 10:20
10:00 p to inight Express	.,76; 20
BLUE ISLAND ACCOMMODATION	
6:55 a m [Accommodation	5:40
8:40 a m Accommodation	7:45
12:20 p m Accommodation	3:10
5:15 p m [Accommodstion	4:40
7:10 p m Accommodation	6:30
11:80 p m Accommodation	*11:00
1:15 p m†laccommodation	1110:10
Catendary and Thursdays only	i

Saturdays and Thursdays Oply.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot. West Side, near Madison street bridge, and Twenty-third street. Ticket office at 122 Bandolph street.

Loave.

Loave.

12:30 p m* Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana.

9:00 a m* Springfield, St. Louis and Southern Express, via Main Line.

9:00 a m* Peoria, Burlington and Ksokuk Fast Express.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Express, via Main Line.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt Springfield, St. Louis and Texas Fast Inc.

9:00 p mt

J. C. McMuzzin General Manager, James Charleton, General Passenger Agent. Explanations of References.—*Deep except Sundays, through Sundays, their, through Sundays, through Sundays, through Sundays, through Sundays, through Sundays and Mondays, sendays only. Thursdays and Southless only, elicitudays

RATES OF ADVERTISING.

Each line in Agato type, twenty-tents for the first, and fifteen conts for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," fluty cents per line for each insertion.

Agate type measures fourteer lines to the inch. Minion type measures ten lipes to the inch.

107 Turns of payment, & otly, cash in advance. an Henday mean, for innerton in handed in no early when possible.

CET THE BEST. SON & H AWARDED PRICES lighestHonors \$ 54. \$ 66. \$ 78. \$ 84. 5

AT EVERY Worlds Exhibition FOR Thirteen Years NO OTHER AMERICAN ORGANS HAVE BEEN AWARDED

SUCH AT ANY.

105500 AND UPWARDS: AISO for Easy Payments 3 \$5 PER MONTH FOR 12 MONTHS, OR \$6.75 & PER QUARTER FOR OT QUARTERS --- UPWARES CATALOGUES FREE.

"MUSICIANS GENERALLY REGARD THEM AS UNEQUALLED"-THEODORE THOMAS. BATREMONT St., BOSTON; 46 E. 14th St. (UMONSO) NEW YORK; 250 AND 252 WARASH AVE., CHICAGO

den Medical Discovery

Dr. Pierce's Golden Medical Discovery cares all Mumors, from the worst Scrofula to a common Blotch, Pimple, or Eruption, Erystpelan, Salterheum, Fever Sores, Sealy or Rough Skin, in short, all discases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rash, Bolls, Carbungles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Coltre or Thick Neck, and Enlarged Chands.

If you feel dult, drowsy, debilitated, have sailow color of shin, or yellowish-brown opots on face or bady, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with het flushes, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Billousness," As a remedy for all such cases Ir. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cares.

In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.

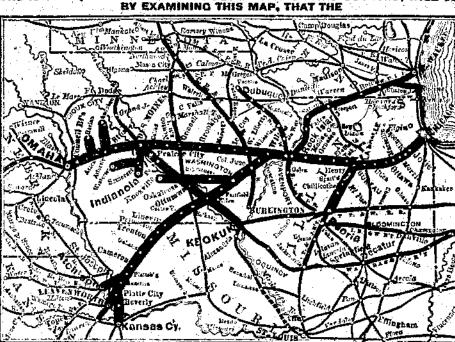
No use of taking the large, repulsive, nauseons pills. These Pellets (Little Pills) are scarcely larger than mustare

Pellets (Little Pills) are scarcely larger than mustars seeds.

Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the while using them. They operate without disturbance to the system, diet, or occupation. For Laundlee, Elendache, Constipution, Impure Blood, Pair in the Shoulders, Tightness of Chest. Blouders, Sour Entertails from Tightness of Chest. Blood, Pair in the Shoulders. Stomach, Bad Taste in Month, Liftons attacks. Pain in region of kitdneys, internal Fever, Elenant Purguive Pellets. Sold by densering.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Prop'rs, Buffalo, N. Y.

WHO IS UNACQUAINTED WITH THE CEOCRAPHY OF THIS COUNTRY, WILL SEE



CHICAGO, ROCK ISLAND & PACIFIC R. R.

Is THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Be main fine runs from Chicago to Council Bluffs and Commin, passing through Jolici, Oldawa, La Salle, Genesco, Molinc, Rock Island, Diverport, West Liberty, Iowa City, Marcingo, Brooktyn, Grinnell and Des Molnes, Rick Island, Diverport, West Liberty, Iowa City, Marcingo, Brooktyn, Grinnell and Des Molnes, Rick Leaving, Willion Junction to Miscatine, Washington, Fairfield, Eddon, Belkings, Centreville, Princeton, Trenton, Gullatin, Cameron, Leavenworth and Atchison; Connections being and Kindyllic Oskindosa, Ivella, Monroe and Island, Edward Washington to Sigourney, Oskindosa and Knoxville; Escokuk to Fermington, Bonsparte, Bontonsport, independent, Eldon, Ottuman, Eddyllic Oskindosa, Ivella, Monroe and Island, This Islands of Control Hold, Monroe and Island, This Islands of Control Hold, Monroe and Island, This Islands of Holds of Control Hold, Stephag and Knoss.

This Company own and control their, Stephag Cris, which are inferior to mone, and glycy oun adouble borth between Chicago and Knoss.

This Company own and control their, Stephag Cris, which are inferior to mone, and glycy oun adouble borth between Chicago and Knoss.

This Company own and control their, Stephag Cris, which are inferior to mone, and glycy oun adouble borth between Chicago and Knoss.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful retairles of Himels and lowa, in one of our majority of the possing for a section.

What will please you most will be the pleasure of enjoying your meals, while passing over the beautiful retairles of Himels and lowa, in one of our majority of the possing over the beautiful retairles of Himels and lowa, in one of our majority of the possing over the beautiful retairles of Himels and lowa, in one of our majority of the possing over the plantiful retairles of Himels and lowa, in one of our majority of the possing over the plantiful retairles of Himels and the control of the possing over the plant IS THE GREAT CONNECTING LINK BETWEEN THE EAST-AND THE WEST!

A. KIMBALL,

One there gent leaded of our rance curs is at it. Res.

PALACE CARS are run through to PEORIA. DES MOINES, COUNCIL BLUFFS,
ATCHISON and LEAVENWORTH:

Tickets via this Line, known us the "Great Rock Island Route," are sold by
all Ticket Agents in the United States and Canada.

For information not obtainable at your home ticket office, address, E. ST. JOHN.

ABALL.
Gen'l Superintendent. Gen'i Tkt. and Pass'gr Agt...

THE GENESIS AND ETHICS

CONJUGAL LOVE."

By 2 Mrew Jackson Davis. Price, in paper, 50 cents; in cluth, 75 cents; postage free. "For sale, wholesale and retail; by the RELIGIO-PRILO-WOTHICAL PUBLISHING HOUSE, Chicago.

D.D. HOME'S NEW BOOK. THE LIGHTS AND SHADOWS

SPIRITUALISM. BY D. D. HOME. A.large, beautifully printed and bound volume PRICE, # 1.50.

TABLE OF CONTENTS.

PART:—ANCIENT SPIRITUALISM—The Faiths of Ancient People; Amyria, Chaidea, Egypt and Persa; India and China: Greece and Kome—Part 11—Spiritualism of Jewish and Christian Eras; Spiritualism of the Bible; The Early Christian Church; Spiritualism of the Bible; The Early Christian Church; Spiritualism; in Catholic Ages; Shadow of Catholic Spiritualism; The Waldenses and Cambards; Protestant Spiritualism; Spiritualism; Greet Reers; Part 111—Modern Spiritualism; Introductors; Delusions; Mania; "People from the Other World"; Skeptict and Tests; Absundities; "Pickery and its Exposure; Higher Aspects of Spiritualism; "Our Father."

"Afor sale wholesale and retail at the office of this paper."

CHAPTERS FROM THE BIBLE OF THE AGES. MOITED AND COMPILED. by G. B. STEBBINS.

Selected from Hindoo Vedas, Buddha, Confactas, Mencius, Egyptian Divine Fymander, Zoroaster, Talinada, Bible, Philo Judiesse, Orphens, Pisto, Pylinguess, Marcus Anrollus, Epictorna, Senecia, Al Koran, Scandinayian Eddas, Swedeshorz, Luther, Ronan, Taliesta, Barciay, Mary Fletcher, Tyndall, Max Muller, Elias Hicks, Channing, Garrinos, H. C. Wright, Lucretia Mott, Hinginson, T. Starr King, Parker, Pinney, Davis, Emerson, Tuttle, Denton, Abbott, Frothlugham, and

others. "Slowly the Bible of the race is writ,
Each age, each kindred side a verse in it."
"I have read it with great interest and succeedy hope it may
have a large circulation."—Hos. Bent. F. Wade, of Onio.
"The acteotions in his book are made with great care, erudition and judgment."—Evening Journal, Chicago. Price, \$1.50, yestinge 10c.

"For sile, wholesis and retall by the Retrette-Patto-sormont Principals House, Chicago,

SPIRIT INVOCATIONS;

PHAYERS and PRAISES PUBLICLY OF PERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS. OF VARIOUS NATIONALITIES AND RELIG-IONS, THROUGH THE VOCAL ORGANSOF THE LATE MRS. J. H. CONANT.

COMPLETER
ALLEN PUTNAM, A.M., Author of Bible Marvel-Workers ""Natty, a Spirit," "Spirit Worke Real, but not Miraculous," etc. Cloth, tinted paper, 256 pp. Price, \$1.25; postage free.

*, *For sale, wholesale and retall, by the RELIGIO-PRILO sornical Publishing House, Chicago. A NEW BOOK.

BY

Andrew Jackson Davis.

ETTITLED. "VIEWS

OF OUR

HEAVENLY HOME."

Therrosh volume is illustrated with diagrams of colas objects and contains nearly three hundred pages. It is a regular one dollar book, but being a sequel and companion to "Staliar Key," it is published at the same price.

In cloth binding, 75 couts, postage 8 cents; in paper covers, 50 cents, postage 6 cents.

"."For sale, wholesale and retail, by the Rutauno Pu COPRIGAT. PUBLISHING HOUSE, Chicago.

For the Religio-Philosophical Journal, To Our Bertie.

BY MRS. F. O. RIZER,

Bright bird of bowers that never fade, Couldst thou not linger in our sir? Was thy dear little heart afraid It would forget the skies so fair, Where it ne'er felt a breath or chill Of winds that blight, or frosts that kill?

We gazed upon thy beauty here, Soul-reverent, sweet child of heaven; Feeling that some celestial sphere, A visitant to earth had given Through the incarnate, and not long Thou'dst tarry from its cherub throng.

We did not know how near to earth The Kingdom of God's love could come, Till thy bright spirit had its birth, Thou peerless child, within our home-Through thee 'twas given us to see That child-like love our heaven must be.

From all rare substance in our air. And in our earth thou must have won The atoms by which flesh so rare. Could held an axis 'neath our sun, And breathe so harsh an atmosphere As that of our rude mortal sphere,

When thy pure lips were press'd to mine, My nature scem'd love-consecrate-The tender perfectness of thine, Imparting to my life its state, Till from my weary form of clay, The weight of years seem'd swept away.

The gentle touch of thy soft hand-The wooing love-light of thine eye, Like zephyra borne from Eden-land-Like sunbeams from her cloudless sky, Dispersed the shadows from my plane, And brought my child-life back again.

But now the valley-mists of earth, Me chill between thy sphere and mine-My soul must have an angel-birth, Ere it again embraces thine In the exquisite perfectness, That our external life doth bless.

I cannot touch thy My brow-Or clasp thy dear form to my heart; A dreamful voice or vagueness now Thy concate life from mine doth part-Only a vision on my sight, As not my angel child of light.

With yearing, prayerful faith I wait. Thy presence in our mortal home-Love keep sjar each inner gate. Less any menent thou shouldst come, Seeking thy golden head to rest, Once more upon my mother-breast,

Though then should wear the sterry crown In coming years of salls or user, While from thy harp spould tremble down The rouge of arch-augel Phere, Whatever glory shines around thee Thou 'It still be Berie unto me Baltimore, Nov. 27th, 1879.

Co-operation.

BY TAPPLE TOWNSEND.

PROLOGUE.

"Love and Furnism," chiefs of the "Affective Passione," were first developed as Divine ordinances, and dominated society. "Edenism," the first distinct "Societary Period," was distinguished and controlled by the conjugal relations and by family ties. Existing in the constitution of man, it was spontaneously evolved and established. It was independent of, and prior to institu-

"Love and Familism" were at once the foundation and conservator of all true human interests; the medium through which orgative energy acts to create and to per-petents society; through which the race is rendered a "solidarity." Monogamic in its original nature, the family, and thence so-

ciety was possible. "Patriarchalism," the second "Societary Period," grew/naturally out of Edenism. Catriarchalism was in the direct line of

Excess And immaturity, want of organization, calordination and "Distributive Juscolved erotic tendencies, introduced and precipitated society inte, and reeling and whirling through, the ubversive "Periods" of savagism, rism and feudalism.

et "Love and Familism" lived on. The honogamic principle found modes of ex-pression all through the dark periods. It lived on, ever conserving and perpetuating all there was of good, transmitting to the succeeding "Period" of "Civilization," its benign influences. All through the latter period—a period of individualism, but now superseded and merged in the present period of "Guaranteeism"—the monogamic principle has asserted itself, and done vali ant battle for the truth.

Polygamous relations are incompatible with conjugal ties.

Without conjugat ties, there can be no "Love and Familism."

Without "Love and Familism," there can be no true society. Without a "True Organization of Socie-

ty," society is only a "Devil's Pool!"

"The series distribute the harmonies." J.

Seers and sages of ancient and modern times agree that man's capabilities ingrained in the nature instituted by the Divine Father through universal immutable law. render the race essentially God-like, and susceptible of development into a grand harmonious and progressive creation, expressing divine love and wisdom, and ultimately universal peace and happiness on earth. More than this cannot be desired; less exhibits the Infinite Creator as lacking in beneficence and wisdon.

The first conclusion exhibits faith and trust; the second skepticism - practical

Every creation, whether simple or complex, contains within itself a germ, the growth and expansion of which, will produce, or ultimate in, a destiny corresponding to the purpose in the mind of the Creator.

The inherent capabilities of man, germs, desires, etc., swelling and budding, burst into flower, mature fruit and ultimate in the divine order intended. All possibilities exist in the germs implanted by the divine

The grandest, most perfect, best balanced, best rounded human character, is but the developed fruit of inherent capabilities and affords a prophecy of the destiny of all

The perfect outcome of individual organism—physical, mental, moral—(physique, intellect, spirit) is a microcosm. The microcosm-so to speak-is the pattern, and the prophecy of the corporate divine order of

Whence, then, human misery? Whence the strife, ignorance, degradation, universal competition and unrest? Is not this the work of the Devil! The D-evil is at once a type and a negation. Negative to good, the positive principle—God—(it is a self evident truth) must overcome. Evil being relative and negative, must disappear, before the progressive development caused by the positive and true.

Spiritualism in all times and countries teaches this If the advent of modern manifestations of Spiritualism teaches one thing more than another, it is that conditions determine the amount and the quality of development; not only the attainments of mediums, but the success of their ministra-

Advancement from present to higher and purer conditions, and the rapidity of transition, depends on improved conditions to surround all, both mediums and people. Those acting, and those acted upon.

Improved conditions depend on past development, and consequent present power of appreciation, ultimating in superior arrangements for future action.

Just in proportion to the degree of improvement attained will the consciousness be enlightened, and be increasingly susceptible to impression from higher sources. Influx from higher and purer spheres, will give truer views of life, and of social, ethi-

cal, and spiritual science. "ATTRACTIONS ARE PROPORTIONAL TO DESTINIES."

II. Repressive and subversive influences may often baile and delay, but never totally subvert. In spite of the powers arrayed against the truth, its final supremacy is as-

siired. Evils suffered—the outgrowth of false relations—so deplorable in their effects and baleful in their influence, can by no means triumph over the truth, or destroy the faith in God and humanity, in the minds of the

The false relations, the societary anarchy, resulting in the concentration of the power and wealth of the country in the hands of the few, cannot always prevail, but must give way to the enfranchisement of the mass, and the establishment of social institutes, providing for integral development.

The present state of the country is the outgrowth of all previous causes operating to produce it. The chief of these were, and are, isolated production, isolated distribution, and isolated consumption; methods subversive of economy in all processes of production, distribution and consumption; methods subversive of equal rights and opportunities, replacing feudal serfdom, by the wage system; and by relieving the chiefs and barons of, and from obligations to make provision for food, shelter, sickness and death of their retainers, throwing the burden of pauperism produced by the wage system, entirely upon production; methods finally destructive of brotherly relations; and the establishment of an individualistic civilization based on free competition, the supremacy of the strong and crafty, who, through monopoly, usury rent, etc., disfranchise the great mass of the people, and cortionate materiality of brotherly love.

"UNIVERSAL ANALOGY"-LAW OF CORRES-PONDENCES," III.

Man in the beginning of the use of his faculties performed simple functions. By association of ideas, simple tools, materials, manual force, increased productions were realized; so the association of num-

bers, adequately endowed, raw materials, implements, etc.,—forces requisite—duly coordinated and intelligently directed, will vield results corresponding to the elements

brought into play.

The forces of nature brought under control by the discoveries and inventions of genius, and working for man, exert a hundred fold power; that is to say, the manual force of one man, supplemented by a hundred times the force of one man, will give a hundred fold product.

A fraction of the product of the labor of one man, is deemed by our money lords. usurers and monopolists, to be sufficient not only for the one man, but for his family -say, for an average of five persons. The one man force supplemented by a one hundred fold power, gives one hundred fold more, for the one man and his family, than the quantum deemed necessary for him and his dependents. What is true of, or, as to material products, is no less true of social intellectual, moral and spiritual means, requirements, facilities, adaptations, requisite and needful, to insure integral culture and refined enjoyments.

This is the opposite of isolated production; it is co-operative production.
Such bounteous harvests, parceled accord-

ing to the law of "Distributive Justice," to individuals, proportional to the contributions of each, whether of labor, skill or capital, would give to each and all such ample competence that pauperism or pove ty would be known no more forever. The prime elements of production, viz., lalor, skill and capital, drawing dividends from all species of net production, the relative contributions of each to the gross production, would be ascertained by the statistics of a decade or two, would secure true :0operative distribution.

This would be the exact opposite of isulated distribution, and would destroy for ever our present competition and gambling trade and commerce; all working for each, and each for all, by methods and processes analogous to the movements of the several organs and faculties of the human body and mind, to perfect individual action—the movements of one and all would be correspondential thereto, but exerting a mighty proportional force, productive of results of all kinds desirable, so grand and complete as to satisfy all legitlmate tastes and ambitions, rendering possible the love of the neighbor as one's self. Thus by the application of the laws of nature the means of living would become abundant. Individnals would be fully enfranchised and fully

Charity and toleration would take the place of bigoted pride of opinion. Repugnant conditions surrounding labor being removed, products—or net proceeds of prod-ucts—being secured to the producer, and methods of performing labor being perfect-

"Attractive industry" and attractive industrial education, with just *wards, and awards "of honors according to usefulness," would incite generous emulation and satisfy

Universal education and setisfaction of normal desires would dissipate the vices and crimes produced by our civilizations.

The costs and wastes of pauperism, vice and crime—poor houses, reformatories, two-thirds of the hospitals, jails, prisons, police, executioners, etc., etc., etc., all scourges of civilization, would be saved and be applied to the extension and perfection of the com-bined order. Unitary palaces would take the place of scattered, isolated dwelling places. These with adjacent mansions, in cluding public bulls for administrative hust cluding public halls for administrative business, education, libraries, recreation, etc., would contain every convenience for indi-viduals and families, with whatever facili-ties desired for publicity or privacy.

The advantages of city and country life, would be alike available without the disadvantages, the ignorance, vice and crime -the consequences of which all have to suffer more or less-incident to civilized conditions of business and social life.

A cuisine at once ample and scientific will relieve domestic life, of disorder waste and drudgery. Hundreds of apologies for laundries and kitchens would be replaced by one laundry and one kitchen, supplied with every device that science and invention have provided to lighten labor and perfect processes. Outbuildings, barns graineries, storehouses, offices, mechanic shops, manufactories—will occupy proper reservations, not too far remote from the palace grounds. Improved modes of locomotion and transportation will facilitate rapid transit between centres and outlying districts of townships and between each

It is manifest that with such means of life, the problem of associated consumption will be solved. Unitary consumption would supplement unitary or associated production and distribution, while exchanges of commodities between institutions—value for value—would solve the problem of unitary commerce.

EPILOGUE.

Can evils glaring long endure,
Despite man's power and will to cure?
And caust not cures of ills arrive,
For which both will and power strive?
And earth at last all good attain,
That power unites with will to gain for

-Prof. Have. Fan wood, N. J.

London Correspondence,

To the Editor of the Religio Philosophical Journal: The last few numbers of your fearless journal, have been read with more than usual interest. You have undertaken a great task, and have well-nigh completed it, for the abuses and deceits you attack, must be already blown quite away into outer darkness. All this is well for the beginning of a new order. Now having cleared the ground, you must not forget to build. The cople are athirst for a new system which shall equal their ideal, now that the old is destroyed and delusions exploded. Spiritualism being a system of reciprocity, I asked myself how I might repay the bene-fits I have received through the JOURNAL, and the thought occurs that I may do so by posting you in regard to the cause with us. I am happy to say that I can make a favorable report, and truly pronounce its progress, in the face of the opposition it has met, simply marvelous. The grand escapade of Dr. Carpenter, who like a veritable thumbling in the ass's ear, a pigmy in a collosal armor of ignorance, gave battle, fell flat and dead, and now is only alluded to with a smile.

Dr. Slade would not again be prosecuted. or persecuted, and Spiritualism has taken seat in high places,

London, of course, is the great spiritual centre, yet some of the societies in the provinces are rivals in numbers and zeal. James Burns, the head and front of the

Spiritual Institute, is untiring in his efforts, and manages to publish and scatter abroad an astounding amount of papers, tracts and

Yorkshire seems to be one of the most favored regions for the growth of Spiritualism. The formation of a District Committee gave an impetus to the cause. Mr. E. W. Wallis and F. O. Mathews closed engigements with flattering success. This Committee propose missionary work and will push their speakers into new territory, and attempt to organize the movement wherever sufficient encouragement is given. There are three societies in Brailford, which maintain regular meetings and at times the interest is so great that their Hall is ûn-comfortably crowded, and the Halifax Society have been compelled to engage a new place of meeting, and even this is over-crowder. The Sowerby Bridge Lyceum was never more interesting and flourishing.

The Spiritualists of Newcastle-on-Tyne at thei: Bazaar, the object of which was to provide a new and better hall, the second ever he'd in England, had gross receipts to the amount of \$610. James Burns opened the Bataar with most felicitous remarks.

In Clasgow, the Trades Hall has been engagei and a course of free lectures by Walker. Coates, Wallis and Morse began. The audiences thus far have been large and increasing, composed of the most thoughtful

and intelligent people. It rejoices the hearts of all true Spiritualists to learn of the irresistible spread of the cause despite the most unpropitious state of business and the general distress. It would seem that this physical state serves

to turn the mind spiritward.

In Liverpool the meetings are densely crowded. In the Colliery districts, there are a great many enthusiastic believers, and lec-turers who visit them, are assured a warm welcome.

Dr. Monck, whose remarkable healing powers are well known, has by over-exertion in his efforts to relieve suffering, become prostrate, and his friends have made an appeal for help. They want to do more; to raise a fund sufficient to place him at his ease and allow him to become an "unpaid medium," curing the sick without money and without price. Such names as Stainton-Moses, Burns, Adshead, are on the committee, and it is to be hoped the plan will suc-ceed. To heal the sick, is a God-like office, and the healer should be free from pecuniary cares and anxieties of every kind.

There raver was a more pronounced Spiritualist than the venerable Arch Deacon Colley. Especially was he enthusiastic in his praise of the almost miraculous cures of Dr. Monch. Hence his appointment to the offices of Arch Deacon of Natal, and Dean of Markeburg, under Bishop Colenso, has been pleasing news to Spiritualists. Colenso himself is a Spiritualist, although the does not declare himself. The favors bestowed by he Archbishop of Canterbury and Bishops of Brown and Worcester, were highly flattering, and show how deeply in high places the country and Godspeed, in the great mission work he was entering on in South Africa.

I notice by the papers that you, in Amer-There raver was a more pronounced Spir-

I notice by the papers that you, in America, have been discounting the important subject of testing positions, and a good deal of antagonism between awakened. This subject has been discounted here also, and the prevailing not long since I met an orthoder minister. Some remark concerning "magnetic minister.

believers. Mr. Stainton-Moses would have the cabinet removed entirely, as the very citadel of fraud. Tying the medium is equally unsatisfactory, and no tests with cabinet or ropes can be considered absolute. Materializations are so far out of the common order that they should be received with distrust, and every safeguard employed. It is certain that deception requires much more delicate "conditions" than spirits ever ask for.

An effort is being made to join Spiritualism with a musical entertainment of a high order. For this purpose, Mr. Chapman, and the noted medium, Firman, have taken Langham Hall. The musical part of the programme is under the direction of Herr Ludwig Samson. Mr. Chapman will follow with a short lecture on Spiritualism, after which Mr. Firman hopes to obtain materializations on the platform. The prayer of every believer will go forth for their suc-

The antagonism which has always existed between certain spiritualistic journals in this country, is much to be deplored. All are engaged in the same cause and should act in unison. Now we have the announcement of the meeting of a committee to arrange a plan for the publication of a "first-class" weekly journal devoted to Spiritualism. We cannot but think it would be better to rally in support of the already established, but illy patronized journals, which have thus far unpaid, fought in the breach.

All Spiritualists have heard of Serjeant Cox, and his investigations whereby he arrived at the conclusion that all manifestations were produced by "psychic force." He was fully conscious that his theory did not cover all the facts, and his conscience accepted the spiritual explanation. For reasons of his own he publicly adhered to his theory, though among his intimate friends, he is said to have given full credence to the spirit theory. A ripe and thorough scholar, and gentleman in every sense, he had hosts of friends, and was respected by all. His sudden death, on the 24th of November, in his 71st year, will be mourned as a great loss. His theory of "Psychic Force" had already lost power over its au-thor and it never had any support worth

speaking of from others.

Mrs. Hollis-Billing has formed a wide circle of friends since her coming here. She is a lady of refined culture and at once disarms suspicion. Several of her more intimate friends have subscribed and placed ten thousand photographs of "Ski," her Indian control, at the disposal of the publishers of the Medium and Daybreak, so that every subscriber may have one as a Christmas present. This photo is taken from the drawing of an inspirational artist. The "test" given by Mrs. Billings is not in the "conditions," but in the matter of the com-"conditions," but in the matter of the com-munications of the "independent voice," which at times is most astonishing—the identity of the communicating spirit being proved by the perfect knowledge manifested

and characteristic replies. In conclusion, I will say that never has the cause been on surer foundation, or in a healthier state of growth. We have had some inharmony in our ranks, but we must say that deception never attained the rank growth it has in America. Perhaps we have been slower to receive and more exacting. Every thinking Spiritualist must rejoice in the manner the Journal deals with the excrescences which have disfigured ice of Spiritualism in the United states." There is good enough, let the bad be cut off with a sharp blade. Undoubtedly you will for a time find the tide against you, but in the end you can only win the favor of all who hold the cause dear to their hearts.

Before I write again, the holly will deck the Christmas halls of English homes, and yours will be festooned with evergreens. The prophets talk of "perhelions" which shall make the coming year breed disasters. Let us rather think these planetary disturb ances will bring about a higher order of spiritual influences, and accelerate rather than retard the flood tide of prosperity, knowledge and happiness.

London, Eng., Dec. 6th.

Signs of the Times.

BY MRS. E. I. SANON.

To the casual observer as he passes along the highways and byways of life in the present time, the belief in the spiritual seems nearly lost-to have languished in the hearts of even the most aspiring of its adherents—that tur-moil and dissatisfaction have thinned the ranks of Spiritualists.

The fact is, that we are hiding from one another the fact that pearls of truth have been found, for in the minds of many timid people there exists a fear of giving open expression to honest convictions on this score, believing that what the world calls nice people, are ashamed of the cause, since so many tricksters and adventurers have "stolen the livery of heaven, to serve the devil in." But never were the facts of spiritual phenomena placed in better condition before the world than at the present time, and it is only a short time before the men who now deride, will be ready

to cry, "Why I always did believe that."
Familiarity with each new spiritual or reigious movement, shows that the erratic, the dissatisfied-often the wicked-flock to that standard, as well as the brave earnest souls who are hungry for truths, on which their weary hearts may leau in the dark hours of life's doubting bitterness.

Many seem to think that because men cultivate the animal nature, and sneer at intuition, that they think the spiritual nature a weak one. Let all who live pure and noble lives, who net so that the shafts of slander fall harmless on them, give their facts with fearless independence, and they will soon find no man dares sneer at the possession of a knowledge his own soul longs to share, -proofs of confinued existence after the change called death.

To prove how much is lost by timidity in expressing ourselves openly and honestly, a few examples will suffice to show: During the past year a lady living in an upper parish in Louisiana, being deeply interested in the wo-man question, I invited her to visit me for a few days. I found her a woman of extended information and all that was noble and good. We had long talks, but I did not know her religious views. I one day said, "My knowledge of spirit return, gives me the courage to endure every ill in life, for it assures me of the immortality of my own soul, and that all that is learned here that is good, is so much to help me on in future. By this fearless expression of opinion I reassured her; she was glad of it, and then I learned that she had been one of the pioneer workers in the early days of Spir-itualism. My casual admission was like a

healing" on my part, drew from him a statement concerning a wonderful cure he had seen performed by a "Faith doctor;" yet he told it with a sort of sneering incredulity, and closed by avering he "had no faith in such things." I said, "Are you not an orthodox churchman. You believe in the miracles of Jeans. Jesus. You say this healer prayed fervently, and yet you have no faith in it, but you had more than faith, you had knowledge. Jeans said, If ye have faith as a grain of mustard seed, you can by that power of faith break the laws of nature. Peter at the day of Pentecost preached that repentance and good works conferred the Holy Ghost, to them, to their children, to those afar off that God should

I can never forget the conversation that ensued, nor the painful conviction forced upon my mind, that here was a man full of the knowledge of facts concerning spiritual manifestations of the highest and most comforting kind, fearing to express it, lest he lost his position and salary, that gave food to his lit-

Oh! truth, beautiful truth! what wonder that allegory gives thee inviolate seclusion. Thy disciples must indeed be fearless and full of knowledge and faith to dare proclaim thee

Only let the beloved pastor if he wishes to find how far his parishioners have sought the despised avenues of apiritual knowledge, go among them, and give a spiritual experience of his own, and say that he believed the comforter, long promised, had indeed been sent; he would be stricken dumb with amazement at the confessions that would be poured out to

Only a few days since in conversing with a man noted in the land, I made some casual remark concerning mutation of fortune, and the philosophy that found "mercy in the misery of things." I added, "My beloved child is my comfort, as well as my inspiration, and my father never seems very far from me." For I have learned in hours of faith,—

The truth to flesh and sense unknown, That life is ever lord of death, And love can never lose its own.

This called forth with a half incredulous mile the question, "Are you a Spiritualist?" In a case like this I never skim the surface like a swallow.—I promptly replied, "If the knowledge I hold is worth any thing, I am; to me it is positive and certain, and my reason accepts the spiritual solution. When a better solution is given, my reason stands prepared to admit the facts, and lay by my error." Then followed the pent up feeling of a spiritual nature, in an outburst of confession, glad of an outlet and a sympathizing hearer. Only a few days before, he had alone in the early morning light, held communion with the suddenly freed spirit of a beloved daughter. She had died in a distant State, but the loving spirit oversweeping time and space, anticipated the winged electric messenger, by twelve hours, for the telegraph of earth was slow beside the newly acquired powers conferred by that glorious birth, with all that is free and glad. She came in the still morning, and with kiss and embrace announced to her dear father, her passing to the higher life. But for my own fearless frankness in confessing my belief to him, and giving a reason for the faith I possessed and the encouraging sympathy thus offered, none of this would have been told me, nor we uld the comforting facts in my knowledge, have corroborated that which was strange to him.

I read one evening to a man of singularly complex character the lovely peem of Mrs. Hemans', "A Spirit's Return." My landlady Hemans', "A Spirit's Return." My landlady and her husband were present. When I concluded, I said, "This poem was written forty years ago, and only now can the world understand it, and that it is a fact. Then I recalled from my own experience a like interview and its results. Alladin when he rubbed his lamp and the geni stood before him, was scarce more surprised than I was, when from this man of ice and steel, burst forth full and positive confirmation of my own experience, by the singular revelations given from his own store. My christian landlady and husband, too, had for years consulted clairvoyant physicians, and knew the truths of spirit com-

munion. For nineteen hundred years the spiritual has striven to rise through war, carnage and lust; beaten back, and driven out, it retreated to the dim recess of intuitive human souls, and languished in silence, borne down by the strong hand of the lustful brother giant, the material animal.

We are environed on all sides with human witnesses, but so much has the greed of gain possessed the many mediums, and the demon of lust fired the many investigators, that the good, the aspiring, and the true shrink almost ashamed to give honest facts when directly questioned, fearing that they, too, may be numbered among the grovelling, swinish herd that dare to do deeds at which devils laugh, and then call themselves "Spiritualists." It is this that is causing our old Spiritual-

ists, many of them, to retire in disgust from open association with what they truly believe be facts. The Spirit-world surely does not desire organization or it would be accomplished. This belief has sapped and mined the churches; it has destroyed the flery denunciation in the pulpit; it has freed the human soul; it has lifted love from where it lay bound and mute before the feet of dogmatic terror, and is the

Evangel of to-day. Then let each one make his own life pure and wholesome, live and act so that when called upon for his facts, no man will dare to sneer at what his own soul longs to share,-Knowledge of immortality? Philadelphia, Dec. 2, 1879.

TREB PROMPTLY and SRMANENTLY. I fend ottle of my celebrated remo-

27 13 18

Send one, two, three or five dollars for sample box, by express, of the best Candles in America, put up elegantly and strictly pure, Refers to all Chicago. C. F. GUNTHER. Confectioner. 18 Madison Street, Chicago.

A STHMA CATARRH BRONCHITIS, Permanently relieved and effectually cured by the Scottish Tilistic Medicinal Fumers, Home Teat-monists and Box of Finners, sent to all parts of the world on receipt \$1,00. James T. Morrison, Bellatre, Onlo, U. S. A.

\$350 A MONTH-AGENTS WANTED-76 best selling articles in the world: I sample free. Aguross Jay Bronson, Detroit, Mich. 276 29 5

\$55,66 Areate Profit \$500, \$4 Outlie free. Will E. G. RIDEOUT & CO., 218 Maltan St. N. Y.

ORGANS 12 Stops, 3 set Golden Tongne Reeds, 5 Oct. Planes, Stool & Book, only \$123,75. Litest interfaced Newspaper and free. Affires, UANTE, Part Book, only \$123,75. Litest BEATTY, Washington, N. J.