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D. D. HOME'S NEW BOOK, THE LIGHTS AND SHADOWS OF SPIRITUALISM. BY D. D. HOME. A large, beautifully printed and bound volume.

A NEW BOOK, BY Andrew Jackson Davis, ENTITLED "VIEWS OF OUR HEAVENLY HOME." This book is illustrated with diagrams of celestial objects and contains nearly three hundred pages.

For the Religio-Philosophical Journal.

To Our Bertie.

By Mrs. F. O. BYERS.

Bright bird of bowers that never fade,
Couldst thou not linger in our air?

When thy pure lips were press'd to mine,
My nature seem'd to love-consecrate—

Co-operation.

By TAPPEN TOWNSEND.

PROLOGUE.

"Love and Familism," chiefs of the "Affective Passions," were first developed as Divine ordinances, and dominated society.

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.

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

When, then, human misery? Whence the strife, ignorance, degradation, universal competition and unrest? Is not this the work of the Devil? The Devil is at once a type and a negation. Negative to good, the positive principle—God—is a self-evident truth that must overcome.

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

The costs and wastes of pauperism, vice and crime—poor houses, reformatories, two-thirds of the hospitals, jails, prisons, police, executioners, etc. etc.—all scourges of civilization, would be saved and be applied to the extension and perfection of the combined order.

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.

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.

London Correspondence. The last few numbers of your fearless journal, have been read with more than usual interest.

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

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.

In Liverpool the meetings are densely crowded. In the Colliery districts, there are a great many enthusiastic believers, and lecturers 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.

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.

All Spiritualists have heard of Serjeant Cox, and his investigations whereby he arrived at the conclusion that all manifestations were produced by "psychic force."

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.

Before I write again, the holly will deck our Christmas halls of English homes, and you will be festooned with evergreens.

London, Eng., Dec. 6th. Signs of the Times. BY MISS E. L. SAXON.

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 turmoil and dissatisfaction have thinned the ranks of Spiritualists.

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 woman question, I invited her to visit me for a few days.

healing" on my part, draw 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 averring he "had no faith in such things."

Only the beloved pastor if he wishes to find how far his parishioners have sought the desecrated avenues of spiritual 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 him.

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,

This called forth with a half incredulous smile 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.

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."

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 fiery 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.

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