Ernth Genra no Mask, Bows at no Human Shrine, Seeks neither Place nor Spplanee: She only Jaks a Bearing.

JOHN C. BUNDY, EDITOR AND

CHICAGO, DECEMBER 27, 1879.

1 \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS.

CONTENTS

Fixer Pack.-The Old Must Pass Out, Hummings in the Hive. A Spiritual Retrospect. Water and Fire. Christ-

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

Are All Human Souls Immortal? The Better Way. Thoughts and Items. Mediumship, THIRD PAGE.-Woman and the Household. Shadows of the

Departed. Miscellaneous Advertisements, etc. FOURTH-PAGE.-Christmas. Are All Human Souls Immor tal? Laborers in the Spiritualistic Vineyard, and other Items of Interest. What Victor Hugo says of Spiritual-

ism. Intolerance among the Saptists, 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 S. W: Wood, ' The Orthodoxy of Atheism. Christmas Greeting. Letter from the Author of Startling Facts of Modern Spiritualism. A Christmas Word, Letter from an American Medium in London. Christmas Gitta:

SEVENTE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous

FIGHTH 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 bymn, 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 grand.

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 immorta! 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 echo of thy story E'er earth teach thee to forget.

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

> > 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 cet 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 polsonous breath Strikes down our young men like the sickle of Death; 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 drive 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

stray; 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 incapable of taking some part in the battle which is continually going on between the powers of good and those of evil, absattle 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 tore 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 stilly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern."—Epictetus.

Another year has past and gone,-another hristmas-time has come upon us; and, re viewing 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 Spiritualism, with all that the name legitimately implies, it behoves us to take a retrospective 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 wreat and lesting good has been mit that treat 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 beginning 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, unblas-ed 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 spiritualism. itual intercommunion, have not been as careful as they should have been in determ-ining 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 "medius") of the powers and faculties of spirits in the body,—consisting partly of mesmerism, clairvoyance, psychometry, somnambulism, double consciousness, automatic writing, psychic force 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 pro-duced; 3. Those due to conscious, deliber-

ate 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 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 trues 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 frauduthose 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 loathsome practices of
some of the more pretentious of the mockers 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.

This true that much remains yet to be

dealing in Spiritualism, and they are many, 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 idois and false goes so hardly pressed, are, as of old, loudly wociferating "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 tous that only an entering-wedge

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 modern gospel, and that long years possibly may elapse before the full fruition of the habors 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
Beats 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 attach ed. 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 whit en for the harvest; we already begin to see the result of our labors, in the extension among Spiritualists of a more rational conception 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.

Here with a loyal and bero beart lind 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 imposture,—will necessitate earnest, persistent work on the part of the friends and advocates of a Spiritualism freed from folly and unreason on one side and from knaves and charlatans on the

"Chance will not do the work. Chance sends the breeze;
But if the pilot slumbers at the helm
The very wind that wafts us towards the pert
May dash us on the shoats. The steerman's part
Is viotlance, 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 sense—is the art of representing the attributes and offices of persons; the dispositions of anisome 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 un-known. 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 cere-mony. According to Tertullian and other authors parification by water was a part of the ceremony of initiation into the Eleusinian mysteries. Baptism by water, or the sleansing of the body by the use of this ele-ment, may very naturally suggest the pro-cess 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 re-ligion 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 mightindeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes 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 mingles 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 affections 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 limed the process, are represented, in this instance, by a flery baptism, which presents the sacree symbol in a most impressive form. Multitudes are said to have experienced that baptism on

the day of pentecost, when a single sermon of St. Peter resulted in the conversion of three thousand persons assembled at Jeruon 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.

ship.
After all the church still believes in water baptism,—and has little or no idea of any baptism.—are shiple Christian experience. It 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 baptism 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 lanuence upon the nations, in our own time, has disgusted scientists, frightened the clergy, and furnished a plausible pretext for sending some people to the lunaic saylum.*

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 this 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 neces-sary to salvation, or, in other words, best adapted to promote the interests of body and soul.

It is to be observed that Fire and Water are antagonistic elements, not with standing 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 tradition, 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 inatered 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 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 important are to be purified in which penitent 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 préaching of Peter in 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 "refin-er'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 destroy-ing angel, it yet cleanses the dwelling-places 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 terrible 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 pawer—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 conspicuous aspects of the natural element—brilliant and imposing as they are to the last dethe heathen world may have found the ight and imposing as they are to the last de-

* The material philosophers may account for the per tecostal lights by presuming that great cerebral excit ments so intensily the process of vital combustion as a create a luminous appearance about the brains of the religious enthusiast. This suggestion may possible help to support the church in its infidelity to the gres spiritual principle which is fundamental in all religious systems. So long as it accepts the hypothetical reasoning of such blind guides as Rev. Asa Mahan, D. D., it is quite natural to conclude that the "Odic Porce" (the odic light has no more force than the soft effluence 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, those count while the breath faddition pulsaless out.

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 she folds

the new born to her bosom.

Dispel not the dream, for it has taught us not only the divinity of Jesus, but the divinevery human soul. The wise men 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 cartain only of un-certainty. 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, Memory who now are robed in light. 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 ossoms gathered amid frosts, as though the world was too chill and cold, transplanted where the angels might give them loving 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

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 themsthat 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 soming 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 leads to bond-age, and bondage makes all duties irksome. The sleep of memory is not its death, for-otten 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?

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

The editorial leading article in a late The editorial leading article in a late issue of the Journal contains the account of a union of the three schools of medicine—"Regulars, Homeopathiats and Eclectica"—in Wisconsin, for the purpose of "rooting out quacks and all others who try to practice medicine without diplomas." Such a fusion exists in Kansas, Missouri and Illinois, but I think nowhere else. It was attempted in New, York in 1872 and a statute enacted requiring all and a statute enacted requiring all 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 whomsoever money could be extorted from, and giving no account of it to any body except these 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 Edectics 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 eclectics 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 lew York, Eclectics are socially ostracized. Old school college professors purchase their chairs as Wall street stockjobbers buy seats at the board of brokers, paying thou-sands of dollars for them. To make their places profitable, they resort to acts and 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 servilely; and the law, so called, is feeble sgainst them. To be an Eclectic is to be deprived of every civil right which these men can withhold; to find the civil authorities imbedia and the making press dumb ties imbecile, and the public press dumb.
When Horace Greeley was alive our newspaper world shook at he is dead. Other
cities show analogo's experience.

I suppose it is worldly wisdom that leads Eclectics, so-called, to accept seats in the unholy 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 shack ling of medicine. Scientific and learned physicians never sought it. Knowledge is a boon for all, and requires 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-belly:

I once had bope that American Homeopathists would co-operate in endeavors to secure equal participation in all honors and privileges conceded to physicians. In this
1. have been signally disappointed. The
average Hemeopathist too often seems to prefer to lick the spittle of his Old-School neighbor, and accept his leavings, to taking a manly stand for medical freedom. In fact, he is frequently an Allopathist inpractice, but yeleped Homeopathistito 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 Old-School, college fledgelings, leaving their books litcollege fledgelings, leaving their books little 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 Edectic and Homeopathist was carefully refused a surgeon's appointment. The Code of Ethics, narrow, 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 heal-ong art. Hence, came these statutes to creste 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 Eclectics have been themselves the objective point of attack. If they had been more thoroughly organized and less Ishmaelitish 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 ostracized 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 setulously endeavors to decoy Eclectics into crime. The Old-School doctors are the principal abortionists, and in their interest he seems to be enlisted. I care little how many he entraps. I am willing 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

methods.

The onslaught sgainst "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 comthe mischief to life and bealth, which common medicines do in the hands of the physiciat. Our medical practice is more de-structive than war. Most educated physi-cians share this sentiment and talk it be-bind the scenes. The chief apology which we have for administering or swallowing drugs, is that we know no better.

An art, 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 Hydrotherspeutics and animal magnetiam, 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 good.

To legislate against innovation is to de-clare against progress itself. As for physi-cians ever making much advance, except as the people outside egg them on, the idea is opposed to all experience. Innovators are generally proscribed. The medical legisla-tion already had is a blotch on our civilization, and will be a dead letter before many ears, except some "man on horseback akes 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 raffic in them; Old School, Homeopathic Eclectic, soi disant. A British court a few years ago declared such diplomas legal docu ments. Continental Europe gives American parchment no weight. As for Examining Boards they are liable to every sort of improper influence. Money would buy; honorable and scholarly men would be rejected and charletons licensed thick as the ected, and charlatans licensed thick as the

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 well.

Many come outers decry the clergy as a
caste who seek to subjugate and mislead the people. I do not share that feeling. fergyman is my peer, and I am his. Manliness and not the rite of ordination is the credential To use a slang phrase, the bark-ing 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 amend-ments to the Federal Constitution was aimd 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—general Atheists, often cruel, and certainly the dversaries of liberty.
I think I am slightly in error. The Na-

tional Eclectic edical Association has never, openly or by covert influence, favortional Eclectic ed legislation by which any person should e privileged as a physician above another. Its constitution declares, "The profession of healing to be exercised by any and every person—duly qualified by natural endowments and acquired skill and knowledge," not to be hedged in by 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 incep-tion 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 hungan souls immor-tal?" in which I take the negative. J. B. Crocker replied to me, and in a late Jour-NAL I presented him a few questions to answer. It is an important subject, and as it seems to me the first to be determined in Spiritualism upon this conclusion hinges almost everything else in connection with the great sub-Feet. It seems to me that continued indi-viduality must, in the after-life, depend upon obedience to law. We must infer this rom 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. gnorance or want of sufficient intelligence o 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 nfer that the spiritual part of all forms of ife, 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 builded.

The sentimental notion that all the disobedient, 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 grory 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. I 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 deepest impressional investigation. The dying animal and the dying human being were both presented to may 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, investigation. . The dying animal and the

This view briefly expressed as it was, called out many sharp criticisms, and was present-ed 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 "Arcana 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 ulimated elements harmony cannot be maintained after death of the body. To illustrate this idea, an arch may be built never so per-fectly, but if the keystone is not put in place, the whole will fall in ruins as soon as he staging is removed; but lay that single stone in place and the whole stands firm as 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, stand ing firm after the removal of the body. But as the animal merges through intermediate forms into man, and the infant knows less han the perfect animal, the line of demarkation before alluded to apparently is drawn with difficulty. Not so, however. A certain legree 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 burning 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 agedoes man become impaortal? No certain time can be given, as no sharp line exists; the time varies according to the infant's development. The question, for the answer depends on cir-cumstances of degree and cause of idiocy. If destitute of a ray of intellect, a voiceless, thoughtless idiot, the inference is not cheering; for if existence be preserved after death, it will probably be absorbed in a short time, as the Hudoo 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 "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 present ation 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 grounds. 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 accord-ance 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 as-sault, 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 intensifies their evil impulses into desperate energy. Social discord is never repressed by a pugnacious spirit; nor are any vicious 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 hajury; 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, fronf 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 maiady of the soul' a greater misfortune 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 hu-

be ready to extend the hand of friendship to the erring, to lead them into the better way. The influence that we may exercise for their benefit can be exercised only as friends, and that influence for good is lost 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 its 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 censorious criticism which divides Christians into angry, warring sects—in the coarse political abuse which drives political parties into desperate extremes approaching civil—war or in the harsh recriminations which

bring nationa into actual war.

There is but one lawful mood 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 consclousness 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 contend 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 be-lieve in a future life, but those who believe in our duty to the Infinite Father and the teaching which he gives through the Spirit-

The divine law of love requires that w should look with friendly eyes upon all mankind 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 speak-

A literature controlled by these princioles 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 per-nicious has this species of literature been found that the Canadian government prohibits 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 rela-tions 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 within their view all that is pure, noble and beautiful. The world is full of crime, filth 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 severe critic 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 untruth-*Unless we look at our fellow beings with the eyes of love we cannot do them

full justice. 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 Religio-Philosophical Journal:

1. Shall Spiritualists Organize? Nature is an inflicte 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 Edmonds and advocated the organization of Spiritualists as a body, he exclaimed in substance as follows: lows: "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 acute 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 principles rather than enforced by physical pendities. We must be restablished around the 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 Bahma. 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 perfec-tion. I believe that at least the fundamental laws of the world, including those which underlie social and religious life, can be

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. the Liberal Club preponderating on the side of materialism however, he gradually con, 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 teofine to be perceived by the external eyes, I have felt that I was leading my thoughtful readers into the very philosophy of spirit-

ual forces themselves, as well as showing them how to cure their bodily ailments in remarkable manner. By learning how to take sunbaths properly, a person can know how to refine, strengthen and spiritualized his whole system, and the better fit himself to be the temple of celestial influences. Mrs. Hardinge-Britten speaks of the electricity of the battery as an aid in developing mediumship. But sanlight properly taken with the colors rightly adjusted must be next to the touch of a powerful magnetic healer, the most potent of all elements for ake sunbaths properly, a person can know healer, the most potent of all elements for it is more refined and penetrating than ordinary electricity
3. The Spiritual and Material. My friend

A. J. Davis seems to condemn ma'erial phenomena in Spiritualism. But does he not know that the great majority of mankind 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 samewhere makers a very mission. himself somewhere makes a very wise remark 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 insatity. I commend Mr. Davis to Mr.

5 Chinton Place, N. Y.

Mediumship.

BY BRONSON MURRAY.

That there is a large amount of fraud under pretense of phenomenal spiritual manfestations, 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 elieve 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 hamanity. It would cut off from manking 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 magnestations 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 sanction to certain performers, once claiming to be mediums, who, charging an entrance fee have given publication. trance fee, have given public exhibitions claiming to expose all the phenomena we regard as spiritual as being the tricks of he 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 demon-

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 ci-devant or present mediums that what they now perform at their "exposure" exhibi-tions, are the same feats they performed before as spiritual phenomena, and their assertion that they can do by human device all that is done under the head and claim 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 d it will be shown how means they are performed. One does not expect to be satisfied by the word only of the performer; a word which once pro-claimed 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 di-rectly the opposite. Let every audience then at such exhibitions insist 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 phenomena 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.

Falling 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 merits and can in no sense be strengthened, as scientific veri-ties 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 Mousehold.

BY RESTRE 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 dedightful banquet given in honor of Oliver Wendell Holmes, on his seventieth birth-day. 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 con-tain 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 purposesin life. But, above all, is his discriminating and delicate appreciation of the intense, spiritual and vibrant nature of womanhood. With what graphic, yet graceful mannood. With what graphic, yet gracering and sympathetic touches he drew the "Schoolmistress," in the "Antecrat of the Breakfast table!" How closely he has studied the soul anatomy, as well as physical anatomy of his heroides! With what touching pathos he voices the life of many a woman in his lines, called "The Voiceless:"

"We count the broken lyres that rest Where the sweet, wailing singers slumber, But o'er heir silent sister's breat,

The alld flowers who will stoop to pumber?

A few can touch the magic string,
And noisy fame is proud to win them,
Alas to 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, The death pours out his cordial wine,

slow trussed from Misery's crushing presses,-If singing breath or choing 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 poem on that occasion-

"If word of mine another's gloom has brightened, Through my dull lips the heaven-next 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 Intelligence, which, when it breaches through intellect, is genius; when it breathes through will, 18 virtue; when it breathes through af-fection, is love. It is an ebb of the individual rivulet before the flowing surges of the sea of life," which all intuitive and profound 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 as under the chains of a proscrib-ed race; Julia Ward Howe, not only a priestess in the temple of ethics, but an in-spired 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 homanity, and are fragrant with spiritual significance; Mrs. A. M. Daz, whose matchless 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 whose mental fuxurance would stock a dozen ordinary authors; Mary Mapes Dodge, whose delightful work in St Nicholas, endears her to every househeld; Eizzbeth 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 toilers; 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 beanties, and renders the nature altogether, lovely; Mrs. L. M. Child, whose seventy five 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 sones we may find confed in every paper in the land. 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 unat-tained 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 lon 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 efforescence, 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 sisterhood. Among the works of Lizzie Doten, Mary F. Davis and Emma Tuttle, are those which appeal to the most exquisite sensi-bilities, and a few might be selected from each, which are worthy to be placed beside each, which are worthy to be placed beaute 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 irradiaheart of things, and their songs are irradia-ted with that glow which cometh not from solar sources, but from the radiance of that solar sources, but from the radiance of that interior and eternal sun, which many eyes are yet withheld from behelding. 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 Beyon!" that are truly like "applesse" 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. 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 prescounterfeit 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 seafcher among the art treasures of the Louvre, or in the private galleries at Geneva, or the cathedral and museum at Ahtwerp, or the National Gallery in London, or among the grim, stiff lgures in Holyrood, or looking at the revolutionary beroes 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 vitizens 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 as moving in the direction indicated is Mr. C. D. Mosher, the photographer. He has already in his studio the photographs and brief biographical sketches of 789 leading 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 por-traits. 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. Mosher will ex-plain 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 LNTER OCEAN, what your plans are in the memorial which you propose 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 me-morial safe, where they could not be de-stroyed 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 collectionby 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 business 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 300 have already responded to my invitation."

"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 dis-tinguished men. To aid me in this I would like the aid of Chicago's influential citi-zens, for I believe it will be an honor to our city to have these likenesses to hand down

to posterky.

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 qollection 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 sketchof 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, dating back one hundred years, with biographical recollections and incidents that are now forgotten, 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 relate the collection in a memorial safe. 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 "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, is 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."
"What other manager if any do you

"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 posterity 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 shall ask each State in the Union to contribute full and complete statistics of its business, productions, e.c., 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 of 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 sermons will be preserved the same as the biographical sketch-es I have mentioned. I should request in my deed to have copies made from all-pa-pers 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

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 collection of pic-tures and biographies placed in a memorial hall, with a news room for the newspapers, sermons, statistics, and memorials. The pictures and life ketches will be placed side by side in show cases, so that the public and the descendants of the photographied persons may see their ancestors and knew. what sort of men and women they were. After this exhibition they will be explaced 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 pho-tograph 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 to each quarter of a century a copy of the records, and a general invitation to the public to join in a quarterly memorial reunion from July 4, 1876, to hear appropriate ad-dresses and music with stories of the histo-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 & Sous.

A JOURNAL reporter interviewed Reed & Sons, and the firm say they are fining out of their financial difficulties all right; that they will pay Their main trouble now is want of hard cash, and they are selling out their entire stock of square and upright planos, church and parlor organs, at any kind of prices that can be had above the bare cost. As fast as the money is received it goes in payment of the firm debts, and so great has been the amount of sales that Reed & Son think they will not be coupelled to make such sacriders 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 unusual opportunity. everything in full and go on with their business usual opportunity.

BEWARE OF MALARIA.—The prevalence of malar-lal diseases in country and town indicates a dang-er to which the are all exposed. These diseases are easy to white the and hard to eradicate. But Warner's Safe Pills neutralizes the poison and cures them. And they are equally effective against all bilions troubles. . 27 17 18

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism.

Embracing the various opinions of Extremets, pro an. con together 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-PHIGO-OF-HGL: PURLISHING 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 as stubborn as Mr. Maloney's pig, with others it is doclle and quick to answer questions, interpret the thoughts of lookers on, and but only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

PROM THE BOSTON JOURNAL OF CHEMISTRY. Usually, when two or more persons rest their forgers lightly upon the instrument, after a little while it begins to move, and, by placing a sheet of paper beneath the penell, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the kbowledge of those operating the last nument, it has become a puzzle and a wonder to Monanda.

\$777 A YEAR and expenses to agents. Outfit Free

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

\$77 a Month and expenses guaranteed to Agenda.

\$72 A WEER. \$12a day at home easily made. Costly Out-26 11 28 10

\$7, to \$20 per day at home. Samples worth \$6 free

WANTED AGE TTO TO SELL TEA.

Coffee and its hing Powder to families,
Shortes First RATE. Outli free.
Poople's Tra Co., Box 506, St. Louis, Mo. 36 - 6 2723eu nA

GANVASSERS WANTED by GIRB , 15- State St., Chicago Ill., Manufacture, Johnson Reference & Tuckieh RUG PATITERS in colors on Burland. Sample 185:Tin., book, directions, &c. sent postpand, on receipt of 55c. Catalogue free. 27 15 19 our

FRANK BAKER S. W. OSGOOD, NOTARY PUBLIC BAKER & OSGOOD,

ATTORNEYS AND COUNSELORS,

SOOMS 15 and 15 TIMES BUILDING, CHICAGO.

Johnson's Anodyne Lintment will posttively prevent this terrib'e disease, and will positively cure nine cases in ten. Information that will save many lives, sent free by mail. Don't delay a moment. Prevention is better than cure. Sold Everywhere.

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



THEGREAT

SPIRITUAL REMEDIES MRS. SPENCE'S Positive and Negative POWDERS.

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

Wia, and so says everybody.

Huy the Positives for Fevers, Coughs, Colds, Bronzhity, Asthma, Dyspessia Dysenbery, Diarroca, Liver Complaint, Heart Diseases, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rhenmanism, Nervonness, Siespieseness, and all active and acute diseases.

Huy the Negatives for Parsiyals, Deafness, Amanrosis, Typhoid and Typhous Fevers. Huy a fox of Positive and Negative (half and half) for C Ills and Fever.

Malied, pesspekd, for fittin a hox, or six horses for \$5.00. Send money at my risk and expense by Registered Letter or by Money Order Pamphlets malled fres. Agents wanted, Sold by Druggists.

Address Prof. Payton Spence, 138 Hast 18th street, NewYork City.

**For saie at this office.

THE THEOSOPHIST,

MONTHLY JOTHNA'S DEVOTED TO CHENCE, ORIENTAL PHILOSOPHY, HISTORY, PAT WOLCOY,

LITERATURE AND ART. Conducted by H. P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bom-bay, India.

The first number, for October, has come to hand, willy the

following table of contests:

Namaste! What a Throsophy? Shat are the Throsophista?

Te Buffor Wes ern Spiritualism Antiquity of the Vedas;
Autobiography of Byshund Saraswan; The Learning Almong
I dian Ladres; Brahma, Ishwan and Waya, Pandil. Bala
Satri-Viswa; The Isper since Persian Zoroastrianism and
Russian Vandalism; the Light of Asia; The Works of Hindu
Reigion and Philosophy Mesitioned in the Brahma Yolia;
"A Great Man", Ar an The dometry; Technical Education;
"A World Without a Wennam The Mignetic Chain; Megnetlum in Anclest Cuina: Spiritualism as "unita; Yoga Vidya; To
Subscribers; Our Buddhild Brothers; Food for the Starving.

Sindianos as for sain by the Matter, Philosophean and Philosophean. following table of contacts? Fingle cop es for sale by the Heligio-Philosoph cal Publishing House, at 50 cents each, sent by mail postage free.

Suber prions will be taken at this office at \$5.00 per year. which will be forward at to the proprietors, and the magazine will be sent direct from office of publication; or the sub cription price of Liperains, past free can be arwarded direct by past-office orders to "the Proprietors of The The sophist," at the above address.

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

The future life as described in detail by a spirit, through a writing medium, has been given in this volume. There is a much in it that a person feels ought to be true, that he recital by a discribedied spirit, with all the necessary circumstance, is sufficient to bring conviction. Published from English sheets, and bound in cloth. Price, \$1.

* For sale, wholesale and retail, by the RELIGIO-PHILO

Incidents in My Life. SECOND SERIES.

We have in stock several hundred copies of this work,

By D. D. HOME, the Medium.

They are a son Lor procured outside of the regular trade, and we intend to give our readers the benefit of our bargain. DANIEL DOUGLAS BOME,

is a name known throughout the world, and everything per-taining to his life and experiences as a medium possesses an interest of an unusual character. The book is a limo, bound in cloth, and containing fit pages, printed on heavy paper. The standard price at which is is listed and sold, is 1,50. We will close but the lot now in stock, to readers of this pa-per, for Seventy-five. Cents Fer Copy, Postage Free.

Address Religio Philosophical Publishing House, Chicago.

MRS. JENNIE POTTER, TRANCE MEDIUM,

136 Castle Street, Boston, Mass.

FREE MEDICAL DIAGNOSIS hair, name, age, sex and three 3-cent postage stamps, Remedica for one month, by mati, Four Dollars. Fever and Ague Sp. cific, Twenty five Cents.

271126 Address: VOGL & ALLEN, BaxterSprings, East, DR. J. R. NEWTON.

The Celebrated Healer. URES all Chronic Diseases by magnetized letters. By this means the most obetinate diseases yield to his great healing power as readily as by personal treatment. Bequirement are: acc, acc, and a description of the case, and a P. 9. Order f r M. in thore, according to means. In most cases one letter is sundent; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at askect. Preceding address, Youngane. N. Y. (2000719)

ANNOUNCEMENT

THE VOICE OF ANGELS a semi-in athly paper devoted to searching out the principles underlying the Spiritual Philosophy, and their adas ibility to every-day life. Edited and managed by Spirits, inc in its 3rd vol., anlarged from 5 to 12 pages, will be issued as above at No. Wermouth, Manaschasetts. Price per year in advanced 1, 55; less time in proportion. Letters and malter for the Paper unal be addressed as above, to the undersigned. Specimen copies from 20 221

Clairvoyant Healer.

DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant, Eclectic, Mignetic and Electric Physician,

to November and the control of the c

Females. Misselle Transces, for the cure of Hernis, Soulies, or fur-nished by Insil. Address. Room 57 Merchants Building, N. W. Cor. Labelle and Washington Sts., Chicago, Ill.

Would You Know Yourself CONSTILT WITH A B. SEVERANCE, THE WALLENOWS Psychometrist and Cintroyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a borrect defineation of character giving inatractions for send-improvement, by delling what moulties to cultivate any what for sendain, giving pour present physical, mental and shrittual condition, giving past and atture events, telling what kind of pacition, giving past and atture events, telling what kind of pacition, you are best caterated however what kinds are proposed on the sendant property of the pacing past and the past of the sendant property of the dispatch of one to the other, and, whether you are in a proder yould; in our merriage; that and advice to those that are haptath of one to the other, and, whether you are in a proder yould; in for merriage; that and advice to those that are haptath is of one to the other, and, whether their path of life ambother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition, every time, if

DELINEATIONS.

HAALO THRATE DIRECTES WAS NETICALLY AND OTHERWISE.

THREE: Hrief Delinearion, 1, 00. Full and Complete Delinearion, 2, 0. Diagnosis and Prescription, 13, 00. For Delinearion with Diagnosis and Prescription, 15, 00. Address A. B. SETTLANDE.

219 Grand Avo., Milwaukoe, Wil. 18, 1987, 114

The "Chicago Progressive Lyceum" holds its sessions regularly each Soliday, at half-past twelve o'clock at the Trief Unitarian Church, corner Monroe and Lafin streets. All are invited,

Ayer's Cathartic Pills For all the Purposes of a Family

Physic,



CURING outiveness, Jaundice, Dyspepsia, Integestion Dysputery, Font Stemach Breath, Headache, Erysipelas, Piles, Rheu-matism, Eruptions and Skin Biseases, Billious-ness, Liver Complaint,

Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, us a Dinner Pill, and Purifying the Blood, are tie ost congenial puramive yet perfected. Their effects abun dantly show how much they excel all other Pilla. They are safe and pleasant to take, but powerful to cape. They purge out the foul humors of the blood; they stimulate the sluggish or disordered organs into action; and they impart health and sone to the while being. They cure not only the every day complaints of every body, but formidable and dangerous dissases. Most sk tiful physicians, most eminent cleraymen, and our best citizens, send certificates of cures performed, and of grea benefits 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 vegetable, they are entirely harmiess.

PREPARED BY DR. J. C. AYER & CQ., Lowell, Mass., Practical and Aualytical Chemists.

SOLD BY ALL PRUGGISTS & PRALERS IN MEDICINE 26 19 75-27 0 11 17 73-28 8 9 15

naid thus a benefit in all diseases.

By spepain. Weak news of the Stommeh.
Constitution. Dizzinosa General Subility, etc., are cured by the Safe History. It is unequaled as an Appetizer and Regular Tonic.

It is a medicine which should be in every family, and which, wherever used, will save payment of two sizes; prices 50 cents and the Safe Remedier are sold by Druggists Safe Remedier are sold by Druggists Safe Remedier are sold by Druggists & Dealers in Medicine everywhere,



H. H. Warner & Co., ROCHESTER, N. Y.

and Testimenials. Sold wholomie in Chicago by Van Schnack, Stevenson & Co., Lord Stoutenburgh & Co., and Fuller & Fuller

27-11-03w THE RISE AND PROGRESS

Spiritualism in England.

BY BENJAMIN COLEMAN.

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

Paper, 25 cents, postpaid.

"For each, wholesals and retail, by the Example Philosophical Publishing House, Chicago.

Zeligio-Philosophical Journal

JOHN C. BUNDY,

J. B. FRANCIS, - - - 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 get-

ter up of the Glab, \$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.

L'OCATION: . 92 and 94 LaSalle St., Northwest corner of LaSalle 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 perchance, some have not lived up to their highest light, we hope even these may now be joyous 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 vouchsafed 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 harmontzing influences, and to place them in 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 accemplishing 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 re-

sults. 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 aims 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 spreaks 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 marke toward none.

Having selected your several gifts, we ask you to bear with us a moment. In Germany Orewell, page 37.

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 race for 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 liere 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 I should 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 a sample of which, see every issue of Beny nett'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.

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 occu-

pation 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 wheth er or not all human souls are importal?

A .- They have. The knowledge that I 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 ob-taining 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 afterlife wilfully and persistently violates them, t 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 atmosphere from which other souls will draw nourishment for their spiritual growth.

A .- I know of nothing that would sanction or justify such a blief. 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 possi ble for a spirit to remain stationary; that if 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 retro-gression must go on, until it loses all con-sciousness of its entity, when it will be for-

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 progression. They then begin to advance.

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 retro-

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.J.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 obedi-nce to law alone confers immortality, illustrates his position as follows: He say that the spirits of animal and vegetable life become disintegrated through ignorance of the law and want of power to obey it; and he claims that if a human spirit wilfully disobeys the law, disintegration and loss of identity follows, precisely as it would loss of identity follows, precisely as it would loss of identity follows.

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 wickedness and persistent violation of law; and that 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 goodness, 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 sparit 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 fdlocy 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 Rapids, 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 occasions, 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 to write every one of them a personal letter

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 courtess 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 ald us to the extent of their ability, by paying their dues, renewing promptly, and obtaining new subscribers.

THE "DOOTOR'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,

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.

MaJ. 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 bedamned." 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-à-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 suf-ficiently 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 pre-text 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 fathem 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 that, atte 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 phe-nomenon 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 always 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 scances. We have often seen Mrs. Billing wear a magnificent ermine cleak which was presented to her by M. Hugo, as a token of his appreciation of her medial powers.

Intolerance among the Baptists.

Mr. Calvin S. Adams, a prominent Spiritualist, fately 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; er, as it is said, there is a certain change and passages of the soul from one place to another. And if it's 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 page 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 draw ing 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. Saints and heroes, we cannot all be; but each can do his and her best. If all dld that, saints and heroes would cease to be conspicuous, for the special virtue would be merged into the general goodness. Profiting by past failures-to avoid the like in future; thankful for good work done-nerved thereby for a better to come; grate-ful 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 nationalities, remembering only we are brothers and sister, all. In the words of the founder of modern liberalism: "The world is my country. To dogood 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," 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 in-creased 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 associa-tion 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 to the association and the cause. The oc-casional receptions, the fortnightly discus-sions, and other gatherings of social, in-tellectual 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 appointed premises, is a pleasant duty the writer always enjoys fulfilling. Lorden also possesses another establish-

ment denominated, "The Spiritual Institution," which is conducted by its proprietor, Mr. James Burns, who is ably supported by his wife and sons. The struggle to keep up the establishment is an incessant one, and great credit is due to Mr. Burns for the immense amount of work he has accomplish-Unfortunately the subscriptions needed to assist the maintenance of Mr. Burns's establishment, do not equal the amount re-quired. No doubt the late hard times are a large extent the cause of the falling off. Mr. Burns's sturdy independence of thought, and 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 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 remem-bered 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 "Medium" 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 g 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 philosecular techniques. ophy, 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 to obtain for it a permanent position, in which there is every appearance that he will succeed. It is a matter of regret that our 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-

London has, if one may use the word without offence, quite a colony of American mediums, among whom may be mentioned Mrs. Fox-Kane, Mr. J. William, and Mrs. Suste Willis-Fietcher. 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. 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 is spoken of in the highest terms on all sides. Miss Mattie Houghton, an excellent clairvoyant, and Mrs. Hollis-Billings, whose wonderful scances have become almost the rage, give-fair evidence that English Spiritualists are not oblivious to the claims of American mediumship; and also show that American mediums are worthily represented in our midst, for our current that American mediums are worthily represented in our midst, for our current journals have all spoken most highly in the favor of the plove enumerated work-

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

The work of Spiritualism, however, is really done outside of London, in what is 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 ties. 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 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 Newcastle on-Tyne, Glasgow, Manchester, Liverpool, Bradford, Rochdele, 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.

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. Kea-ley and Backhouse, of Bradford; Messrs. 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 workers 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 safe-guard to our progress. We may move more slowly than you "go shead 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, 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

Prices of Pianos and Organs.

At the forced sale of planos and organs which At the forced sale of planos and organs which Reed & Sons are making daily at the Temple of Music, 191 and 193 State Street, a handsome rose-wood plano in plain case was sold yesterday at \$165 cash. Another, with carved case, went at \$200. A very sice parlor organ, \$65, and another farger one, \$95. Allthese 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 Motices .__

GRAT hair may be made to take on its youthful Sicilian Half Kenewer, the best preparation for the hair known to the science of medicine and

Kinney-Wort 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. Rensit us two dollars, post office order on Chicago, Ill., and we will mail the book and iphoto 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 Salle and Washington Sts., Chicago, Examinations made in person or by a lock of the patient's hair. Magnetic; Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not answered, 21-28tf.

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. Ber 63, Buffalo, N.

Consumption Curry had placed to 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 wondered curative powers in thousands of cases, has felt it his duty to make it known to his suffering fallows. 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. Sherah, 149 Fowers' Block, Rochester, N. Y. 27 5 28 5 sow

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

LIGHT, COLOR AND SPIRITUAL SCIENCE.—Great inducements are offered to agents-for Dr. Babbitt's "magnificent work" the Principles of Dight and Color, (price postpaid \$4.) Also for the new and beautiful 25 cent pamphlet called Wonders of Light and Color, which has been produced "worth its weight in gold," "worth several times its price," etc. Or. Babbitt is producing remarking price," etc. Or. Babbitt is producing remarkable cures thro' Wital Magnetism and Chromopathy. Apply to Babbitt 20., 5 Clinton Place, New York.

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

BUTTER. MAKING IN JULY AND AUGUST.—Buttermaking can be carried on in hot weather as suc-cessfully as in June by using the Git-Edge Butter Maker. "Address, Butter Improvement Co., Buf-falo, N. Y.

falo, N. Y.

QUAQUAGA DAIRY, SUSQUEHANNA

VALLEY, N. Y., May 20th, 1879.

BUTTER IMPROVEMENT CO. Buffalo, N. Y.:

Gentlement—Please accept a sample of butter made from "hay-fed" cows and with the use of yeur Gitt-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 worth from 3 to 5 cents per pound more than dairy butter.

H. C. BRYANT.

PILES! PILES! PILES! Do you know what it is to suffer with Piles? It 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 constitution, and then its tonic action re-stores health to the discased bowels, and prevents recurrence of the disease. Try It without delay.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another 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. 27017 18

THE WONDERFUL REALER AND CLAIRVOTANT MRs. C. M. MORRISON, M. D.-Thousands ac knewledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of bair, 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. Of 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 P. N., at 508 West Madison etreet. There will be trance speaking, tests,

Vermont State Spiritualist Associa-· tion.

The Vermont State Spiritualist Association will hold a quarterly convention at Waterbury. Friday, Saturday and Sunday, Jan. 2nd, 3rd and 4th, 1889. Besides the usual state talent, My 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. Wilken S. Sec'y.

SPECIAL NOTICE.

To Spiritualists of Ohio.

To Spiritualists of Ohio.

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

Are we doing our part in this grand work of primulgating the most important truths, the most Glorious Gospel of Love, Purity and Holiness that has ever been proclaimed on earth? Your careful consideration is carnestly 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 lisms. Tologies, 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 invitated 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

rangements to make the meeting a success, and to in-sure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

Alliance, O., Nov. 28th, 1879.

Mew Advertisements.

RUPTURES

Cured in 3) days by my Medical Compound Rubber Elastic
Appliance. Send stamp for Circular. Address, Capt. W. A.
Collinos, Smithylle, Jefferson Co., N. York. 271721

TOUR AROUND THE WORLD BY CEN. CRANT!
This is the Fast-st Selling Book ever-published and the only complete and authentic history of Gen. Grant's Trayels. Send for circulars containing a full description of the work and our Extra Terms to Agents. Address J. C. CHILTEN, Chicago, III.



THE TONGUE GALVANIC INSTITUTE

FOR THE TREATMENT OF CHRONIC DISEASES 313 South Clark Street, Chicago, Ills.

The Galvanic process curve by simulation, neutralization and absorption.

Many well authenticated cases of the following diseases can be referred to, namely: Bilindness, Deafness, Bhourastiem, Catarrh, Paralysis, Dropy, Erystopias, Fevr Scree, White Swellings, Diseases of the Kidney: Femalis Wesaness, Dystom, which was a series of the face and body. United new management with new and larger facilities we are prepared to accommodate larger many here.

We are now prepared to introduce the frestment elsewhere or allow others the privilega.

Correspondence solicited from any withing to handle the process who have got some memer, or those desiring treatment Adorson TORGUE GALVANICINGITUTE, 22 South Clark St., Chicago. Bend for Gircular.

F. J. TORSUE, B. D., Consmitting Payalcian.

ROSSED TORGUE, Operator.

CLUE DRAW, General Manager.

7117 28 g

FREE CIFT! Acopy of my Medbense Book will be sent to any person sullicted with Comsumption, Bronchitis, Asthma, Bore Throat, or Nasel
Ostarrh. It is elegantly printed and illustrated; 144 pages
11mo, 1879. It is been the means of saving many valuable
lives. Send pame and post-office address, with six civils peatsage for malking. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address,
Dr. N. S. WOLFK, Clocimati, Ohio.

13 State the paper in which you saw this advertisement.
7:4-tf.

A COMPETENT MAN OR WOMAN CAUTAGE for a New PUBLICATION, just issued and selling very rapidly. Extra terms to experienced agents. Address: A. G. NETTERTON & Co., 69 Deartern Street, Chicago, Dis. 27 16 20 24 28 2 6 10 14

Oratory! Pathos! Humor! Fun!

NO 7 NOW READY. O P.GARRETT & CO.

708 Chestaut St., Philadelphia.

This number is uniform with the Series, and contains another it suniform with the Series, and contains another it sunt and fired large. Ho pp. 171cs, Secta., mailed free. Sold by Bookaellers. Every boy who spasse spiece, avery member of a livers. Every boy who spasse spiece.

The Most Practical In The West.

THE INDIANA FARMER, Indianapolia, Just entering on its 15th VEAR, is a large a page, in-column-Weekly Agricultural and Family Journal, and stands at the heat of the Agricultural Press of the Country for its uninently practical features and discussions of all agricultural farm hopes. It has among its writers and contributors some of the best Horizonty tyrists, Stock Haisers and Practical/Parmers, and Agriculturies, in the West, and has alleady obtain typed its rivale neironal for.

NOMETHING NEW:—The Indiana Farmers Countries and Westfer Forerast and Agriculturies, in the production of the Prof. These National Westfer Forerast and Agriculturies, in the production of the Prof. The Agriculturies, in the production of the Prof. Th

the weather every day in the year-is of great value to farmers, with contains there against Fresh practical and site in the value. The Islama Farmer and this Book one pear for \$1.60.

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

INDIANA FARMER CO., Indianapolis, Ind.

CLAIRVOYANT'S GUIDE mailed free. Address DR STANSHURY, 161 West 20th Street, New York, N. Y 27 14tf

27 16 17

\$10 0 \$1000 Invested in Wall St. Stocks makes for times every month. Book sent free explaining everything. Address BAXTER & CO., Bankers, 7 Wall St., N. Y.

\$25 to \$5000 | Judiciously invested in Wallshills appropriate work, and jury descriptory profits by the New Capitalization. week, and paye becomber profits by the New Capitalization Statem of operating in Fred As. Full explanating on applica-tion to ADAMS, BROWN AFM, Mankers, 58 Broad St., N. V.

ORGANS New 1-stop Organ, 846. New 1-stop Organ, only 168. IF 16 days trial 2. CATALOGUE FREE, 2714 17

REED'S

TEMPLE OF MUSIC

192 State-st., Chicago.

WE MUST HAVE MONEY

For a Few Days Only we shall-sell Fine

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

THE DEAF HEAR



3.00 Senti Three Dellare for the New 1880 Holly Scroll Saw

It has iron frame, polished nickel plated table, drill, attachmen solid emery wheel sirasw history one drill point and twenty me process designs, boxed free and delivered to Express Co. on recept of price.

Improved Demas, Lester, New American, Fleetwood, Dexter, and although machines at manufacturer prices. t manufacturers prices.

13 Send stamp for Illustrated,
atalogue. Address all orders to J. J. WATROUS, No 38 Arcade, Cincin'ti, O.

Florida! Tourists!

COLEMAN HOUSE WALDO, FLORIDA.
(South from R. R. Depot.)
us in every respect; the comfort of guesta

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 Immortality by Epes Planchette, by Sargent 1.25 Arcana of Spiritual sm, 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 Gilt..... 2.00

Poems of Progress by Lizzie Doten ... 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 Is the Bible Divine! by S. J. Finney . . . 60 Joan of Aro. 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 Spir tualism, by Dr. N. B. Wolfe 2.00 Travels Around the World by J. M.

Peebles The Spirit World, by Dr. E. Crowell. 1.50 The Voices, by W. S. Barlow, Gilt. 1.25 l'lain...... 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

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, Ohio.
THE AMERICAN NEWS Co., 39 and 41 Chamb-

WESTERN NEW YORK City. 47 Randolph St. Code

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

W. S. BARNARD, 71 Horatio St., New York City. S. M. Howard, 51-E-12th St., New York ATRIN & ABRAHAMS, 58 West S1st Street

also Grand Hotel, Broadway and 81st Street New York City. CHAS. R. MILLER, East New York, Kings County, N. Y.

Lounty, N. I.

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

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

W. A. & C. S. Houghton, 75 J. St., Sacramento, Cal.

MRS. M. J. REGAN, 620 N. 5th St., St. Louis, Mo. A. WARD, Salt Lake City, Utah.
M. W. WAITT & Co, Victoria, B. E.
EVANS, VAN EPPS & Co., Cleveland, Ohio.
F. A. ROGERS, 16 Woodland Ave., Cleveland,

DANIEL REESE, P.O. News Stand, Philadelphia, Penn.
THE CENTRAL NEWS STAND, 205 Chestuat

St., Philadelphia Penn. G. W. Bahdwir, 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., Lon-

don, England. J. J. Morse, Elm Tree Terrace, Uttoxeter Road, Derby, England.
Thos. J. Blyton, 53 Sigden Road, Hackney
Downs, London E., Hagland.
W. H. Terry, 84 Russell St., Melbourne,

Australia. A GENTS! READ THIS!
We will pay Agents a Salary of \$100 per month and expenses, or allows large commission, to sell our new and wenderful inventions. We med what we key, Bample Proc. Address SHERMAN & CO., Marshall, Bich.

OIL PAINTINGS FOR SALE:

I have a number of beautiful Spirit Langicapes on hand and for sale at moderate prices, from \$10 upward; the \$10 are it by 20 inches. I will also copy photographs of deciseed and fiving persons, life-take in oil. In copying photos of the deceased, the spirit sometimes comes for requested will paint the spirit instead of the photos. It have ordering may select. Seed order C. O. D. to my address. N. B. HATIR, Arist, Port Huron, Mich.

Babbitt's Chart of Health.

De E. D. Babbitt has prepared a large, handsome Chart of Frealth, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Sature; The Law of Power; The Law of Harmony, How to Promote Health; How to Destroy Health; How to Cure Disease; How to Driess; Bow to Est; What to Est; How to Bimp; How to Bahe, etc., teaching people to be their own doctors on the gowerful and yet simple plans of Nature.

Price Moents, poetage 10 cents. *For sale, wholesale and retail, by the RELIGIO-PHILO-OFRICAL PUBLISHING HOUSE, Chicago.

The Psycho-Physiological Sciences, and their Assailants.

ing a response by Alfred H. Wallace, of England; Prof. J.
R. Buchanan, of New York; Darius Lyman, of Washington; Epes Eurgent, of Boston; to the attacks of Prof. W. B.
Carpenter, Of England, and others. Pp. 214. Faper 10 ok
Postage, Kets.
his pamphies contains

Let us Drink from Nature's Found.

BY A. J. DAVIS.

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

The sun is bright, and its Golden light.
Is filling the world with power;
The song birds fly through the kindling sky And music floods the hour.

This gladsome life, when free from strife, Shall fill our hearts with gice,
And falling showers on fields and flowers Shall make us bappy and free.

Chorus: - Ob! let us Wrink from Nature's fount Whence love and beauty flows.
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; And music in the trees;
There are heavefuly does and love lit eyes,
And whisperings in the hre z..
The beautiful songs of unseen throngs
O'erflow this world of ours.
And loving han's from singel lands Bedeck our paths with flowers. Chorus .- Ob! let us drink, etc.

There is no death! for the Father's breath Filleth-our hearts 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 sea; Then let us love the truths above That make us happy and free. Chorus:- Oh! let us drink, etc.

Our Spiritual Christmas Tree.

BY B. V. WILLON.

Being 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 requests. You may prefer them and if practical we

will 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 bosom of my family.

Spirit.—That is a generic wish, and a propey one, but it is the selfsh wish of a human soul. At

one, but it is the sellsh wish of a numan soul, at covers the present only and might be renewed every year. Try again, my brother; look out into the fiture. Wish again and for something et roal.

Medium.—That may become great in name; to be remembered forever; to be in Spiritualism and to Spiritualism what Jeaus of Nazarsh 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 overcame 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

dium, and would not lead you astray. Please wish again.

Medium.—I am silent, my guide; twice I have been rebuked. My selfishness and my ambition are unveiled before you. What shall I wish for? I am resolved. 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 God within you. Now speak, and in order to fully understand your wants, you must see yourself as an animal man. You must watch the animal until the man appears. Are you prepared for the vision? Before you enter upon this investigation, we will give you time to redect, and if you have any doubts in regard to your ability to pass through the ordeal, deep it now and live on as you have until you reach the world of spirits.

Medium.—But, my guide, if I live on as the

resch 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 forestall conclusions. If you wish me to grant your request, you must see yourself as you are, as you have been, and as you will be if left to yourself.

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

Spirit.—Your last wish places you in my hands.

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

Medlum -Can there to nothing dropped, overlooked, forgotten or forgiven? Spirit - Exact justice cannot forgive; must exact the genalty, and the judgment must be can-

Med am -I am not perfect, never have been and

see 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 redected and am ready. My life is in your hands. Bring me face to face with as much of it as seemeth good to thee. What shall do that I may be to be a superior to be a superior to the life of the same thanks.

shall I do thet I may see my spiritual Christmas

over me a sleepy condition. How long this con-tinued, we cannot say; but with a sudden shock tibued, 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 hazel blue eyes, and f ir flaxen hair, slightly tinged with gold; a boy, joyous, gleesome and full of life. Temptation lay in his way in the form of a beautiful butterfly. The lad gave-chase, caught it, crushed it in his hand. There was a tremor in the light appropriate the child the record was the light surrounding the child, the record was

destructiveness. An apple hung pendent from a limb, he plucked it; it was claimed by an other lad. 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 boyr-wounded, angry and sad. The light was disturbed and sgitated; a record was made in their book

of life, it was selfshness, avarice, combativeness, etc., the animal dominating.

Again I saw the lad, a young man full of life and vigor, a splendid specimen of manhood. Before 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 sur-rounded 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. Finally our lad of the botterfly and apple approached. As he came near, the contrast in the soul light of the two was marked. The form of the lad, now a man, was grand; his nature noble, but crude, the animal dominating. He was possessed of talent whose possibilities were unmeasured. The light or halo in which he stood, blezed 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, here the spiritual. His light disturbed the maiden. here the piritual. His light disturbed the maiden. The halo in which she stood trembled as his magnetic force—esershadowed here, penetrating it to her fown. 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 spiritual, he animal; his nature coarse, here refined, the spiritual succumbing to the animal. His the positive, here the negative nature. She faded and he graw strong. They loved each other; his love consumed here. She became was, pale, failed. Laiet, I saw her dead. He stood weeping over her prostrate form. He has killed her I cried.

Again the astral light was agitated and in it was recorded, "No, not murder but as the butterfly was crushed, so has his animal nature crushed this heautiful 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 astral light, his book of life. He then stood upon the edge of a precipice about to step off, and by him a vision of glory and in it his angel, a fair being of wondross beauty. All around her were the angels of love, life and truth. Again the record was made—the animal had ceased, the man appeared. He paused in thought: he was saved, his nature changed; cruelty, selfshness, combattiveness and animality gave way before the indux 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 was made in the astral 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?

Christmas tree?
Spirit.—Be scated once more, my brother, and we will show you your spiritual Christmas tree, and the presents thereon.

and the presents thereon.

Medram.—Once more I was in the spirit; not with sudden shock, but like the still moving waters of a summer stream, I gilded 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 grand in woods. gezed 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

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 sid my eyes were opened, and I saw on the aprix 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 stron the aprix of the cone, and all the way throughout the branches cone, and all the way throughout the branches were stars of lesser magnitude, of every shade of were stars of lesser magnitude, of every shade of color known, representing ove, truth, hope faith, charity, Justice, patience, good will and works, every kindly act, every tear in sympathy with suffering bumanily, every good deed, every help extended 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 airealy 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

to brighten your future, to honor your spiritual bride, to adorn 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, tie s va un a.. I it opilie What does

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, grash 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 23nd alt., on "Orthodoxy and Spirit-nalism," by W. S. Wood. He commences by ex-pressing 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 advanced thinkers and feachers; that if the thing continues to grow much longer, it will be very difficult to distinguish between one of the new schools at d 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 approximata old orthodoxy in any sense whatever

sense whatever
So far as my observation has gone, there is but
little believed and taught by the churches that
Spritualists do, or can endorse. They do not believe 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 shole Christian
superstructure is built, when that is shown to be
"as baseless as the fabric of a vision" and re"as baseless as the fabric of a vision" and rebaseless 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.

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 rears lecturing through the North-western States. t cor ventions, campmeetings, etc., hearing some of our most prominent speakers, several of whom had been preachers in different churches, I have never heard one who seemed at all inclined to go back to the old teaching of 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 com-munion 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 to harmony with, the universal, unchangeable law governing. Theology teaches that the day of miracles 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 resurrection of the body at the end of time and a general judgment 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 Spiritualism teaches the doctrine of progression after

we pass into the Spirit world.

The result of my observation has been just the The result of my observation has been just the reverse of your correspondents. Instead of our holding on to the creed and dogmas of the churches, many of their most distinguished ministers have come to our view of several cardinal doctrines to regard to man and his relations. Where is the intelligent preacher who believes that this world was made in alx 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 Grapt 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 take of fire in which 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 judgment. You may attend the ministry of the different denominations of Christians, and you will find the doctrines taught by "lectur-

ers and teachers," cropping out from the pulpits of most of them. They are, perhaps, doing more for the advancement of truth than they could if they were openly to avow themselves to be Spiritual-lats. 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 between 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 units with the Spiritualists.

What! "Go back to the flesh pots of Egypt?"
Not hever. I recognize no retrograde move-ment in material or spiritual matters, but obward 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 promulgated by their ecturers universally. Memphis, Dec. 8th, 1879.

The Orthodoxy of Athelsm.

BY REV. S. L. TYRRBLL.

"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 Delty and his moral government. Few men have reached the pure unclouded beights 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 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 assailed, 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 overlooked that a very stern theological system may be quite rationally evolved from atheistic premises; 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 litle, Ethics of Athelsm. The great offense of the scientific atheist, is bis lofty arrogance. He complacently assumes the name of lossifiche Wisdom. He "understands all mysteries;" his mental telescope sweeps sternity from everlasting to everlasting; his migroscopic vision pierces the secreta of creation, sees the beauty and order of all celestial tion, sees the beauty and order of all celestial worlds emerge from fiery 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 symbathy and sublime aspiration, and all through the magic potency of blind matter and unconscious force, without an architect or guide. O wondrous matter, could a God do more?

O divine science, we bless thy name; thou hast delivered us from the terrors of dogmatic fear! Men is but dust, and unto dust shall be 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 skeptical, cautious, scientific spirit admonish us to pause a moment and look logically at another class panes a moment and non-regardly at another class of icossible achievements of this wonder working material power. In philosophical researches, adalogy 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 graver possibilities it may have wrought in its reckless, unrestrained greations. Time is a mighty attribute of evolutionary divinities; its power seems next to infinite. In a few millions of years, Alexanders, Bonspartes, Bismarcks, Miltons, New-tons, Ingersolls, and Edisons, have been evolved from thoughtless chaos; now if in limited time (for what are millions of years to eternity) such majestic mental forces have been developed from the linexhaustible store-house of intellectual noth-larguess, why should hold mathematical activities ingness, why should bold mathematical science deem it a "thing incredible" that in an eternity of time, with an unlimited amount of matter for 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 lufinite capacities—even a Menarch who sways a scepter over more worlds than one,—even a God. Why should material philoso-phy cavil at the creeds which teach a rightcous judgment to come? Have not the judicial ele-ments 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 hangman? Upon the established scientific principle that nature's laws are uniform, undeviating, and universal in their action, does not the analogy of

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 enfightened human laws are a partial revelation.

Modern science teaches the oneness of the universe, and the identity and sameness of the matter composing it. What then can be more strictly scientific and demonstrable from materialistic constitutes than the vast conclusion that uniform premises, than the vast conclusion that uniform, passive matter, operated upon by the same underlating laws, must in all worlds produce the same results and evolve, as it has on our planet, intriligence in which a sense of right and justice shall predominate and every where, and in all time, enact and execute laws discriminating be-tween 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 arrest or mitigate the sentence of this relentless carboniferous judge, how fearful may be the possible fate of those who disregard the moral laws of protoplasm. 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 infinite past a more profound elec-trician who with his battery and ethereal wires can shiver a planet with his to can shiver a planet with his touch? A marvelous power—the human spirit—has gained a vast control 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 vaunted potency of matter, to affirm, that the eternal ages may have developed an intelligent will that can project a planes or sun, as the hu-man will and muscle projects the pebble? Scott 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 uncon-scious, flendish force that evolved a Nero, and ined in human bodies the myriads of demont ac spirits that walk the earth to day? Egotistical reientist, caim the cyclone, quiet the enguling earth quake, blot from human history the records of war, pestilence, famine, the tales of 81. Bartholomew and the Inquisition, and then deny by material philosophy the possibility of even a Calvinistic hell; deny the personality of man because your microscope and sealpel cannot find a soul by dissecting the brain of the mathematician, 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 lightiof reason and science deny that the forces that generate life, must from necessary law work for its continuance and immortality. Extreme wasterialism confidently teaches the birth, death and resurrection of planetary universes; why should such grand faith starger at the theory of the recreation or resurrection of a soul? Where ac spirits that walk the earth to day? Egotistical 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 oft-recurring modern prayer, "Help thou mine unbelied."

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

A good example is the best sermon. A covetous man does nothing that he should do A Christmas Greeting. BY MRS. MARIA M. KINO.

Mr. Editor, contributors, and readers of the JOURNAL, a hearty greeting to you all! The months have sped by, as on lightning wings, and sgain 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 Chris-tian recalls to-day, the song of the angels on the plains of Bethiehem, when the babe was born, whose mission on earth was place and good will. whose mission on earth was peace and good will. He glances back over the ages to the bright morning when the "star" pointed to the manger 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 usturally 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 might even look through them and see the glories beyond; and through whose mysterious portals the "loved and lost" might return with messages to stricken ones and those longing after a knowl-

to stricken ones and those longing after a knowledge 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 teachings, invest Christianity with what of Divinity there is in it, and will sanctify any system that forters them. This idea reinvested with the authority a newly revealed dispensation gives it is no more divine than before; hence the new light was but the refindling of the old, when its is no more divine than before; hence the new light was but the reliciting 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 time, 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 aside 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 revivily its energies; revive its surituality; awaken an emuenergies; revive its sprituality; awaken an emu-lation that will be healthy in so far as it arouses ambition to excel in propagating saving truth, and using the means for receiving direct insura-tion from the Spirit world. The spiritual philoso-phy opposes itself to whatever is contrary to truth -unchristlike, in Christianity; it would bear off the mask with which it has been invested by the theologies of the ages, that it might disclose it-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 spirit, 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 expouse doctrines whose truth is established without reference to their age

or name. All hall to the power of truth to vindi-cate 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 he hold consolidated forces, for treases of strength, before which enemies must stand dis-mayed, who are not backed by battalions strong to overcome whatever is apposed to them. But, lo, an enemy is silently at work undermining their strongest works. The Spirit of the Age, is the for they have most to fear, as upholders of worn out institutions and false doctrines. Science is thunder-ing away at their butwarks, on one hand, and ma-terialism on the other; and between the two, is the foe they affect to despise the most, but which they have most cause to dread; because it is panoplied in armor new and shining, which no shaftof our enemy can pierce, and its strength is that which truth ever gives to its champions. The true epiritual philosophy, the sturdy enemy of error under whatever guise it appears, is making error under whatever guise it appears, is making steady approaches upon the hoary fortresses of theology, as well as the modern ones of materialistic science; and it is a startling fact to conservatives of the old schools of thought a fact well established, however, that this "pestilent heresy" has of late achieved such as tonishing victories as to make old staunch 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.

If there is not tenth enough in the philosophy and phenomena of modern Spiritualism to keep it alive, the sooner we know the fact the better. It thing is a deception, special pleading cannot save it from an ignonanious death; if it is true. the gates of hell can not prevail against it. Ran-cality 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-

ing forces.
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 thers, we should give it no place in the household of our own faith. Your exposures of fraud, and inclsive criticisms, are doing a great work. Stand by the truth, no matter how much "the galled Jades may wince!" Be pare 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

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 intelligence and good character. It is estimated there are twenty millions of avowed Spiritualists

act examined the claims to their sympathy which this great movement presents. When they do, their apathy will be converted into enthusiasm their anivelling censure into loud mouth praise Let it be remembered that any theory, sis, philosophy, sect, creed or lustitution that fears

investigation, openly manifests its own error.

N. B. Woll B. Cincinnati, Obio. 4

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 royages. We have bound distant lands together voyages. We have bound distant lands together by ties of iron, swift engines making distance nothing as they whirl across continents and bring 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 guided the shepherds and the wise men to the manger-cradle

of Christ, is but a scintiliant light from the Summer Land, not a lawless mirable, to us.

Of to day may be said, in the language which Emerson, blind to the signs of our times, applied to the future:

"Then shall come the Eden days." "Then shall come the Eden-days, Guardian watch from seraph-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 blest, 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, caught from their lips as they welcomed Christ, should have deeper and wider significance

Christ, should have deeper and wider significance than they could give it.

Bo 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 peopler, helping on the commonwealth of man, the large religion which takes the truth wherever found. This is my Christmas word to woh and your readers. Detroit, Dec., 1879.

Letter from an American Medium in London.

To the Edisor of the Heligio-Philosophical Journal;

Many thanks for your good paper. I always half it with hy. 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 England, 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 paper with familiar names, and I always read them with great interest. I do not think there was ever a time in the history of Sykitualism, 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 interectuality and spirituality are united, then The dim skies and gloomy climate of old Eng. interectuality and apprituality are united, then we may expect Leaven on earth, and the people

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 scance at Mrs. Makdongal Gregory's every Wednesday evening; the members of the circle are selected by Mrs. Gregory, whose experience in Spiritualism has litted her for the great good she is doing. Ber-jeant 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

I meet Miss Mattle, 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 occasiowally; his work is heavy and he takes a great interest in all things pertaining to the cause, and does his work so well that all say; 'Amen.' Some friends of 8ki have presented Mr. Burns with money enough to have his photo taken to give away with the Christmas number of the Medium and Daybreak, this seems to delight Ski very much. Since I last wrote you my fitting grand child, Rosie Stockell, has passed to the higher life. She was a little medium, and before the news of her death reached us by mail, Mrs. Amy Burns saw her, by me, giving me roses. I feel Amy Burns saw her, by me, giving me roses I feel that one more little angel awaits me in that land 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 Ski

I am sincerely yours, MART HOLLIS 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. The Christmas trade is one of the most important business epos-ha of the year to manufacturers and merchants everywhere. The coming of Christmas throngs 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

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 one hand, the imposing of a sense of obligation, and, on the other, of making the discharge of a just obligation the occasion for assuming to ourseives the role of benefactor. The donation party given at Christmas to the faithful pastor whose past due salary is unpaid, is only an unfair method of mak-ing him appear the recipient of a favor, white 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 store, for she needs and has a right to these things anyway. 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 penulicanness falled to provide his wife with a 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 dannels, 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 might have added vastly to her comfort had the might have added vastly to, her comfort had the money been placed for spending in hir 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 plece, of candy being wrapped in a separate paper, thus multiplying the number of gifts. It is very important, however, that the

gifts. It is very important, however, that the gifts be put in their stockings. The sweet illusion 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 the environments of our lives that are sad and depressing; let us think of the treasures we pressess 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 laid aslde for a little will give reat and strength to the shoulders; the affections of the heart called to the shoulders; the affections of the heart called into play and indulged will give strength to oar souls; and both will it us for a better performance of the duties and work appointed for us in the soming New Year —Mrs. H. E. Starrett in Western Magazine for December.

Mrs. Hollis-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 stranger to the medium he will find that no vells 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 wonderful discrimination in speaking upon private matters or touching upon sore points. When necessary—that is, if it be desired that the medium should not hear what is being said—her ears are pervaded by a buszing upoise which renders her deaf for the time being to all other sounds. It would be impossible for any being in the flesh to know the biographical facts revealed to the strangers by "Ski," impossible to tell tham ofttimes what they have been deing in the course of the day, and even what they have been takeking about, which has frequently happened in my experience, and in that of many of my friends. It is "Ski,s" place also to induct the spirit friends of visitors into the medius operandi of speaking for themselves; and extraordinary tests, or proofs of identity, are thus frequently, given in uncommon names, sentences in foreign languages, and incithe spirit. "Ski" will tell him of his past, present,

LIST OF BOOKS

FOR SALE BY THE **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLAN. RARE ALSO PREPARED TO FURNISH MISCELLAN rous books not in our list, at regider rates, and, on reseipt of the money, will send them by mail or express, as may be desired. If sent by mail, one of the more than the required to set of the book will be required to peppay postage. The patronage of our friends is solitient. In making renotitances for books, buy poetal orders when practicable. If postal orders can not be had register your lettlers.

If Orders for Books, Medicine, or Merchandise of any kind, to be sent by express C. O. D., must be accompanied by not less than \$2.00 or, if of less value, then by one-fourth the cost. No attention will be paid to any series, unless these terms are completed with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention. Arcana of Spirituahero, by Hudson Tuttle.......... 1.50 10

Arcana of Spiritualism. by Hadson Tuttle. 150 10

An Hour with the Angels. Cloth, No. 1001 4c. Paper 25 01

Age of Reason and Kamination of the Prophecies. 25 03

Artificial Sommanbulism, by P. Fahnestock. 10,000

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

Davis. 150 10

Apocryphal New Testament. 150 06

Age of Reason, Thus, Paine. Cl. 900, post 50; Paper 26

Arcana of Nature, Philisophy of Spiritual Existence, and of the Spirit world, Vol. I. Hudson Tuttle. 125 08

Arcana of Nature. Vol. I. Hudson Tuttle. 125 08

Arcana of Nature. Vol. I. Hudson Tuttle. 125 08

Apostics, Itemahated from the French Henan. 109 08

Apostics, Itemahated from the French Henan. 109 08

Apostics, Itemahated from the French Henan. 109 08

Astronomy and Worship of the Ancients, by G. Vale. 200

A Stellar Key to the Summer Land, by A. J. Davis. 100 08

Astronomy and Worship of the Ancients, by G. Vale. 200

A Kies for a Blow a blook for Children, H. C. Wright. 406

Antiquity and Buration of the World - G. H. Trailini. 25 01

Avilude or Gane of Hirds. 50 00

Avilude or Gane of Hirds. 50 00

Astron Theological Lectures, by How Robert Taylor. 25 01

Avilude or Gane of Hirds. 50 00

Archart Pattins and Moslern, by Thomas Innus, M. D. 50 03

Actich Pagan and Moslern, by Thomas Innus, M. D. 50 03

Actich Pagan and Moslern Curisilan Symbolism. 100 14

Art and Symbolism of the Primitive Church—John P. Landr. Beautifully printed and Hustrated. 150 14

American Communities, by W. A. Hinds. 66 86

regument tale, by Mrs. J. S. Adams American Communities, by W. A. Hinds,.... Shagavad-Gita-Piain, 1.73 00, Gilt c.
Shagavad-Gita-Piain, 1.73 00, Gi

Bible of Bibles, by K. Gravef. 100

Connection to Locative uncertainted to the control of the locative to the location of the location of the location of a Fairgre Life in al. Ages and Nations. Win H. Ages to Life in al. Ages and Nations. Win H. Ages to the location of a Fairgre Life in al. Ages and Nations. Win H. Ages to Life in al. Ages and Nations. Win H. Ages to Life in al. Ages and Nations. Win H. Ages to Life in al. Ages and Nations. Win H. Ages to Life in al. Ages and Nations. Win H. Ages to Life in al. Ages to L Criticism on the Apostle Paul, in De race of Woman's

Criticiam on the Apostie Faul, in De ruse of Woman's
Eighte, etc., by M. B. Craven.
Conjugal Sins against the Laws of Life and Health, by
A. K. Gardier, A. M., M. D.
Constitution of Man, by George Combe.
Common Sense, Program of the Hibbe-Wm, Denton.
Ognotory, by G. W. Kaunsey.
Common Sense, Program Patter (political).

Constitution of Man, by George Combe.
Common Sense, by Thomas Patter (political).

Constitution of the Proceedings of Spiritualism superior to Christianity, by Wm. Benton.
Critician on the Proceedings of the Experience of an Investigal vr. by a Medical Man.

Constitution of the United State.

Career of Religious Ideas - Hudson Tuttle. Paper.

Condition of Religious Ideas - Hudson Tuttle. Paper.

Condition of the United State.

Career of Religious Ideas - Hudson Tuttle. Paper.

Condition of the Common State.

Career of Religious Ideas - Hudson Tuttle. Paper.

Condition of the Common State.

Career of Religious Ideas - Hudson Tuttle. Paper.

Condition of the Common State.

Career of Religious Ideas - Hudson Tuttle. Paper.

Common State.

Career of Religious Ideas - Hudson Tuttle. Paper.

Common State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the United State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the United State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the Common State.

Constitution of the Life State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the Life State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the Life State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the Life State.

Career of Religious Ideas - Hudson Tuttle.

Constitution of the Life State.

Constitution of the

issaity
Devil's Pulpit, by Rev. Robert Taylor, with a sketch of
the Anthor 'life
Beinge, by Wm. Beston
Discourses through Mediamship of Mrg-C. L. V. (Tappan) Elchmond.

Dascurres through Mediamship of Mrg. C. L. V. (Tapsan) Hickmood.

Death and the After Life-A. J. Davis. Pa. 50 04. Cio. 75 06
Debatshie, Land. Hos. R. D. Owen. 20 00
Diskie, A. J. Davis. Cloth, 50 00. Peper. 25 (0)
Diskie, A. J. Davis. Cloth, 50 00. Peper. 25 (0)
Diskie, A. J. Davis. Cloth, 50 00. Peper. 25 (0)
Devit and his Maker. 20 00
Danger Signals, by Mary F. Davis. 20 00
Danger Signals, by Mary F. Davis. 15 10
Death in Light of Harmonial Philosophy—M. F. Davis. 15 10
Edia Drood, Cloth. 15 10
Experiences of Judger Edmonds in Spirit-life, gives through Mrs. (Tappan) Lichmond. 25 00
Experiences of Judger Edmonds Spirit Magnetism, their Verity, Practicability, Conditions and Laws. Paper 18 60. Cioth. 20 00
Estings for Strength, 20 00
Exposition of Social Freedom. 26 00
Exposition of Social Freedom. 26 00
Essay on Man—Pope, Cloth giit 1.00 00. Board, School

izposition of Social Freedom.

Leay on Man-Pope, Cloth glit 1.00 00, Board, School
Edition. Edition

Errors of the Bible, Demonstrated by the Truths of Nature, by Henry C. Wright, Paper 85 94. Cloth.

Beconce of Religion, L. Fruserbach, Paper 85 92. Choth Eacter Hall, Theological Romance. Clo. 85 79. Paper Empire of the Mother over the Character and Destiny of the Hace, by H. C. Wright, Paper 80 94. Cloth.

Electrical Psychology, Dods.

Electrical Psychology, Dods.

883

Pabulons Tendency of Ancient Authors, by M. B. Feur Essays Concerning Spiritism-Dr. H. Tiedeman Four assays Concerning Spiritism—Dr. H. Tiedeman Fu-Sang; or, The Disc.vely of América, by Chinese Boddhat Friesz'n the 8th Century Flashes of Light from the Spirit Land, through the mediumship of Mrs. J. H. Conanta, Fooffalls on the Boundary of Another World, by Bob't Dale Owen Free Thoughts Concerning Bellgion, or Nature, vs. Theology, by A. J. Davis, Enlarged Edition. Cloth 20 R. Faper, Foontain, A. J. Davis. 1.75 10 1.75 12

Gilingsee of the Supernatural.

Gilingsee of the Supernatural.

Genesta and Ethics of Conjugal Love. A. J. Davis.

Fuda. 75 00. Paper.

Good Scuse. By Haron D'Holbach.

The Physician; Vol. 2, The Teacher; Vol. 8, The Seer;

Vol. 4, The Reformer; Vol. 5, The Thinker, Each.

God Idea in History, by Hudson Tuttle.

L25 08

M. King. v...

20 00

21 00

Solden Melodics, paper 25, pos. 2; board.....

Herones of Free Thought, by Sara A. Underweed. 1.75 00
Hafed, Prince of Persia, His Experience in Earth-life
and Bpirti-life. His Experience in Earth-life
and Epirti-life. Histories and Experience in Earth-life
4.00 25
Histories of Health, by A. J. Davis.
Harbinger of Health, by A. J. Davis.
Cloth. 25 06
Haunted School House. 25 00 Harmonial Man; or, Thoughts for the Age, A. J. Davis Cloth. Hannted School House... History and Philosophy of Evil—A. J. Davis, Pa. 50 03. Cloth. Cloth. 25 00.

Hayward's Book of all Religious including Spiritualism. 1.75 12

How and Way! Decame a Spiritualist. 25 06.

How to Barke. E. P. Miller, M. D. Paper 30 04. Cloth. 25 06.

Hedged In. Elizabeth Stuart Phelps, author of Gates

Alar.

How to Bathe. E. P. Miller, M. D. Paper 30 04. Cloth
Hedged In. Elizabeth Stant Phelps, author of Gates
Alar

Human Physiology, Statistical and Dynamical; or, The
Conditions and Course of the Life of Man. J. W.
Draper, R. D. Li.D. 600 pp. Cloth
Hesperia; a Poem. Cora L. V. (Taphan) Elchmond. 1.75 10
How to Paint. Gardner.
History of the Intellectual Development of Europe.
J. W. Draper. Revised Edition. 2 Vols.
Rvelence of the Brain and Cure of Nervouances, by
M. L. Holbrook. 1.50 02
House of the Brain and Cure of Nervouances, by
M. L. Holbrook. 1.50 02
Incidents in My Life. 1st Series. Dr. D. D. Home. Introduction by Judge Ethnonda. 1.00 00
Incidents in My Life. 1st Series. 1.50 02
Incidents in My Life. 1st Series. 1.50 02
Insultion, a Novel. Mrs. F. Kingman. 1.00 00
Is there as Devil? The Argument Pro and Con. 1.10 02
Is there as Devil? The Argument Pro and Con. 1.10 02
Inflation of Control of Con

shovah Unveiled; or, The Character of the Jewish Deity Delinested

petry Detinested.

th of Arc. a Biography translated from the French,
y Sarah M. Grimkee.

The David and and his Times, Common Sense View,
Y H. H. Masch.

to Follinoi Science, by John Senf.

dee's Secrets of See Keeping.

Ja, with explanatory redes.

My Wedding Gift.
Misses and the Israelites—M. Munson.
Martyrdom of Man—Winwest Reads.
Martyrdom of Man—Winwest Reads.
Machine—from the Prooch of Allan Kardes.
Mascalins Cross and Auctent Ser. Worship. Mental Medicia: Evans. 7.23 10

Maria True Saviors. Denton. 10 00

Ministry of Angela Realized, by A. E. Newton. 20 01

Manual for Calldren (for tycerums)—A. J. Davis. Clo. 20 02

My Affinity, and Other Stories, by Ligste Doten. 150 10

Mediumsdip, its Laws and Conditions, with livief instructions for the Formation of Spirit Circles, by J. H. Powell. 25 02

Moravia, Eleven Davis, T. R. Harred. 25 02

H. Powell.

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

Mesimerism, Spiritualism, Witchersft, and Mirache, by
Allert Pintain

Modern American Spiriualism—1888-1868, By Emma

Hardings

Modern American Spiriualism—1848-1868. By Emma Hardinge Morating Lectures, (20 Discourses) by A. J. Davis. 1.00 10 Meniagous and Meditumship, by T. R. Hazard. 1.00 10 Meniagous and Meditumship, by T. R. Hazard. 1.00 10 Meniagous and Meditumship, by T. R. Hazard. 1.00 10 Meniagous and Meditumship, by T. R. Hazard. 1.00 10 New Gospel of Health. A. Stone, M. D. Clo, 2.00 18, pa. 1.25 12 Natty, a Spirit, by A. Patnam. Cloth 1.00 00. Paper 50 04 New Gospel of Health. A. Stone, M.D. Cloth 1.00 00. Paper 8 Nature's Laws in Haman-Life, an Exposition of Spiritmalism Raure's Divine Reveal on the Nervous. Dr. Hallek, 1.00 00 124 New Physiognomy, 1.00 01 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 01 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 01 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 01 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 02 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 02 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 02 Unutra's B. R. Wells. Plain 5.00 24 New Physiognomy, 1.00 02 Unutra's Division of Spiritualism is True, by Win. Denter of Physiognomy, 1.00 02 Division of Spiritualism is True, by Win. Denter of Physiognomy, 1.00 02 Division of Spiritualism is True, by Win.

Orthodoxy False, since Spiritualism is True, by Win.
Dentan
Origin of Species, by Darwin.
Origin of Civilization and Primitive Condition of Man,
by Sir J. Lubbock.
One Heligion Many Creeds.

emological Chart—(Weil's Descriptive), osciphy of Special Providences, by A. J. Davis, oth 50 08. Paper. Cloth 50 '08. Planer.
Philosophical Dictionary of Voltaire. Fifth American Edition, 815 604 Avo pages, two steel plotes. Cargost and most correct edition in the English language. Contains more matter than the Lendon Edition (Sigh) selfs for \$10.
Painthed 127c, by J. S. Adams. Paper 73 01. Hoard

Pairment Trie, by J. S. Adama. Paper T. 01. Hoard
1.00 08. Codb.
1.25 10
Persons and Events, by A. J. Davis.
1.50 10
Planchette, by Eyes Sargent.
1.55 08
Penetratia, by A. J. Davis.
1.55 12
Problems of Life, a back of deep thought.
1.55 12
Problems of Life, a back of deep thought.
1.55 12
Problems of Life, a back of deep thought.
1.50 08
Principles of Sature, by Mrs. M. M. Eing.
1.55 12
Problems of Life, a back, of deep thought.
1.50 08
Principles of Sature, by Mrs. M. M. Eing.
1.50 08
Principles of Sature, by Mrs. M. M. Eing.
1.50 08
Principles of Sature, by Mrs. M. M. Eing.
1.50 08
Principles of Sature, by Thousas Paine, through
Horseo Wood, medium, Chan 60 08 Paper.
1.50 08
Promount of Principles of Life Interests, M. D. Life Interests of Colorso.
Principles without Pain. M. I. Heilbrook, M. D. Life Interests of Colorso.
Principles Man, his Origin and Antiquity, Hudson Tuttle 1.50 08
Principles of Satural Interections. A. J. Davis, Cluth 1.25 of Principles of Satural Interection in Adams 1.50 08
Principles of Satural Interection in Adams 1.50 08
Principles of Interection in Interection

Practical Instruction in Animal Magnetism, by J. P. F. Bel 1978. Practical Instruction in Animal Magnetism, by J. P. F. Bel 1978. Practical Instruction in Animal Magnetism, by J. P. F. Belligion of Sparifuatism, by E. Crowell.

Religion of Sparifuatism, by E. Crowell.

Religion and Democrary. Prof. Brittan.

Religion and Democrary.

Religion and Dem

Sabbath Question—A. E. Gries.
Sunday Not the Sabbath
Servial Physiphogy—R. T. Trail, M. D.
Strange Visitirs, dictated through a clarroysat.
Spiritual Harp, 200 H. Abridged Edition.
Self-Abricgationist; or, The True.King and Queen, by
H. C. Wright Physic.
Soul of Theirs, by Elizabeth and William Deston.
Vol. 2—Benton.
Spiritual Philosophy vs. Diabation—Mrs. King
Seven Hour System of Grammar—Prof. D. P. Howe.
Cloth, 100 O. pager
Science of Evil Deel Moody.
Spiritual Philosophy and Communication of Communication o

Science of Evily-bed Moody.

Syntagema.

System of Nature, of Laws of the Moral and Physical
World-Herion Prilodysch.

Starling Gheat Stories From Authentic Sources.

Self-Instructor in Phrendery—Paper, 20 64; cloth.

Self-Instructor in Phrendery—Paper, 20 64;

Spiritual Maniferations, by Rev. Chas. Reccher. 1.50 00
Scattered Leaves from the Summer Land. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of A'] Th' nrs. by L. M. Arnold. 20 10
The Origin of Nature 20 10
Th

The Ciergy a Bource of Danger. 1.50 05
The Philosophy of Existence, by E. G. Kelley, M. D., 5.00 20

The Philosophy of Existence, by E. G. Keller, M. D. 509 25

1 Descinguous and MisScinatoccia veritings of tions. Parise 2 at Tobacco and its Kifecta, by H. Gibbona, M. B. 20 65

The Temple; or, Diseases of the Brain and Nerves, by A. J. Invia. 139 10. Paper. 100 65

The Yako, a Satirical Rhapsody 70 65

The Gods'roposed, by Denton. 10 02

The Gods'roposed, by Denton. 10 02

The Clock Struck One, Sain'l Watson. 1,50 00

The Clock Struck One, Sain'l Watson. 1,50 00

The Clock Struck Three 1,50 00

The Inner Life; or, Spirit Mysteries Explained—Davis 1,50 10

The Inner Life; or, Spirit Mysteries Explained—Davis 1,50 10

The Hinter of the Conflict bet, Religion and Science, by J. W. Draper. 275 10

Travels Around the World—J. M. Peebles. 2011

The World's Sixteen Crucified Sailors, by K. Graves. 200 10

The Events in the Life of a Seer, by A. J. Davis. 1,50 12

The Spirit Moder. 1,50 12

The Better Way; an Appeal to Men in Behalf of Human Nature: A. E. Newton—Conflict On paper. 20 10

The Modern Bethesia, by Dr. J. R. Newton. 1,50 10

The Modern Bethesia, by Dr. J. R. Newton. 1,50 10

The Spirit World, by Dr. Crowell. 20 10 11

Una-teome Child, by H. C. Wright; paper 25 03 cloth 20 04

Valors of the Bewood. 6111; 1,50 10 11

Underwood and Marples Debate. Cloth, 60 08 Paper. 25 02

Valors of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern of the Bewood. 6111; 1,50 10 11

Light Spirit Modern

Inderwood and Marples Debate, Cloth, 60 0k Paper, Tisions of the Beyond. Glit, 1.50 10. Plain......

Vestiges of Creation.
Vital Magnetic Cure.
Vital Force. How Wasted and How Preserved—K. P.
Miller, M. D. Paper, 50 63; cloth.
Volpey's Rulna; or, Meditations on the Revolution of
Empires, with biographical notice, by Count Daru.
Volney's New Researches.
Vital Magnetism—E. D. Babbitt. Views of our Heavenly Home—Andrew Jacobn Davis Paper, 50 of; Cloth

1.00 04

Watseka Wonder,
Workia within Worlds-Wonderful Discoveries in Astronomy-W. H. Fahnestock.
What Was He? By W. Denton, Paper, 1,00 10, Cloth, Who are Christians Denton Who are Christians? Denton.

What is Hight-Denton.

Why I Was Excommunicated from the Presbyterian
Church-Prof. H, Barnard.

Why I am a Spiritualist.

Which Polson—J. M. Feebles.

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

By MARY F. DAVIS.

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

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

Price, postage paid, 15c. per copy. Eight copies for the industry of the price, postage paid, 15c. per copy.

Price, postage paid, 15c. per copy. Eight copies for the industry of the price of th

Newspapers and Magazines For sale at the Office of this Paper.

Eanner of Light. Boston Investigator, Olive Branch, U The Spiritualist and Journal of Paychological Science. Loud -

Dr. KEAN, 173 South Clark St., Chicago, may be brequised, perof charge, on all chronic or pervous disease. Dr. J. Rasy
is the only physician in the city who warrants embe or no
pay. Finest illustrated book extant; lot pages, the pitfully
bound; prescriptions for all diseases. Price \$1, postpaid.

718797

THE GOSPEL OF NATURE

BY SHERMAN & LYON, Authors of " The Holion Globy Asthone of "The Hollow Globy"

This book contains many startling ideas that are calculated to dispet the mystification and unravet the numerous difficulties by which thinking minds have been early need conteming the great problems of human existence. The contents are divided into less different subjects, as follows: The first of Traings: In telligence; Int. itself; Discontia Progression Justice; The Science of Beath; The Conforming of Language; Spirit Abdes; Spirit Biography.

Coth, \$1.00.

For said, whiches and count by the Beatle of the Conforming of Con CHICAGO & NORTH-WESTERN

RAILWAY Oldest; Best Constructed, Most Progressive, Best Equipped. HENCE THE MOST

RELIABLE RAILWAY CORPORATION

Of 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 Bruffs & Californis Line,"

"Chicago, Shoux Lity & Yankton Line,"

"Chicago, Clinton, Dubuque at La Crosse Line,

"Chicago, La trusse, Winona & Minnessta Line,"

"Chicago, Bt. Paul & Minnespolis Line,"

"Chicago, Milwaukee & Lake Superior Line,"

"Chicago, Milwaukee & Lake Superior Line,"

"Chicago, Green Bay & Marquette Line,"



The advantages of these Lines are

The act that ages of these Lines are

1. If the passenger is going to or from any point in the entropy
West and North West, he can buy his tickets via some one of
this Company's lines and be sure of reaching his destination
by it or its connections.

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

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

4. Its trains arrangulipped with the Westinghause Air Brake,
Miller's Platform and Complers and includest improvements
for comfort, as ity and somewhere and includent improvements
for the control of the West running the celebrated
Pullman Hotel Cars between Chicago and Lound litiums.

6. It is the only Road running the Pullman Place Steeping
Cars either way between Chicago and St. Paul, Green Hay,
Freeport, La Crosse, Winona, Dubuque, Meterger Milwaykee

2. No read offers equal facilities in number of through trains, equipped with Pullman Palace Sleeping Cars.

a. If makes connections with all lines crossing at intermediate points.

h. If makes connections with all lines crossing at intermediate points.

The popularity of these lines is steadily increasing and passengers about consult their interest by purchasing tickets 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 italiaws, and take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticket office, address any agent of the Company or Makyin Humitt, Gen'l Mangr., Chicago, Ill.

36-19-77-18

RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticaet Office -61 Clark street, Sherman House, and at depote.

COUNCIL BLUFFS AND OMAHA CINE. Depot corner Wells and Kingle streets

10-30 a m Pacific Express	Arrive.
10:0 a m Sloux City and Yankton Espress	5:10 p m
9:15 p mr Omaha and Night Express	1 17:00 a m
9:15 p m. Sloux City and Yankton Express	
9:15 p m + Dubuque Express, via Clinton	3:42 p m
2:45 p in Biterling Express	1 1 100 a m
Pulman Hotel Cars are run through, between omaha, on the train leaving Chicago at 19:30 a, in road runs these celebrated cars west of Chicago.	hicago and No other
PREKPORT LINE.	
7:30 a m*[Maywood Passenger	*7:45 a m
7:39 a m. Maywood Passenger	*7:15 a m
9:15 a m. Freeport, Ho kford & Dubuque	3.10 p.m
10:15 p m Freeport, Hockford & Dubuque	*6:30 A m
Acres on the selections and Prop. Pitters	****** P III

	PREEPORT LINE.	
	a m Maywood Passenger	7:45 A. m
4 200	a m. Maywood Passenger	*7:15 a m
9:15	a m' Freeport, No kford & Dubuque	*3.50 p.m
0:15	p m Freeport, Hockford & Dubuque	*4 :30 A :00
	m Klashuret Passenger	*1:45 p m
4 -00	p m ! Rockford and Fox ittrer	*10:45 a m
4 700	p m. Lake Geneva Express.	*10:45 a m
5:15	p m' st. Charles and algin Passenger	*8:45 A 20
5:30	p m* combari Pas enger	*6:45 a'm
		£ \$7:00 m m
5:15	p m Junction Passenger	17:00 p m

MILWAUKEE DIVISION.	
Depot corner Canal and Kingle streets.	
8:00 a m 'Milwaukee Fust Mall 4:00 p m 8:30 a m Milwaukee Express. 7:45 p m 0:50 a m 'Milwaukee Express. 7:45 p m 5:50 p m 'Milwaukee Express. 10:30 a m 1:50 p m 'Milwaukee Express. 10:30 a m 9:10 p m Milwaukee Statt Express (daily). 15:40 r m 9:10 p m Milwaukee Nath Express (daily). 15:45 a m MILWAUKEE DIY'N LEAVES WELLS ST. DEPOT	
1:30 a m* [Lake Forest Passenger	

WISCONSIN DIVISION. Depot corner Canal and Kinzie streets.

"Except Sunday. †Except Saturday, 1Daly. †Except CHICAGO, ROCK ISLAND, AND PACIFIC. Depot, corner Van Huren and Sherman streets. Cry ticket office, 56 Clark street, Sherman House.

Leave.
7:50 a m | Davenport Express.
10:30 a m | mahs Express.
10:50 a m | leavenworth and Atchinson Express
10:50 p m | Peru Accommodath n.
10:50 p m | Night Express. BLUE ISLAND ACCOMMODATION.

*Saturdays and Thursdays only.

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 125 Mandolph street.

Twenty-third street. Ticket office at 122 Randolph street.

Leave.

12:30 p m*

Kansas City and Denver Past Express, yia Jacksonville, Ill., and Louisiana.

Mo.

10:30 a m*

Springfield, 6t, Louis and Southern Express, yia Main Lina.

10:30 a m*

10:30 a m*

10:30 a m*

10:30 p m*

10:30 p m: Springfield, 8t. Louis and Texas Past Express, yia Main Lina.

10:30 p m: Springfield, 8t. Louis and Texas Past Express, yia Main Lina.

10:30 a m*

10:30 a

J. C. MOMULLIN General Manager. JANES CHARLINGS, General Principer Agent. KIPLAVATIONS OF REFERENCES.—*Der except Sundays 'Except Saturdays. IDelly, 'Except Sundays. JErcept Saturdays and Sundays. Texasot Sundays and Mondays. Gundays only. *Thursdays and Saturday only. disturdays.

RATES OF ADVERTISING.

Each line in Agate type, twenty tents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matte, in Minion type, under the head of "Business," forly cents per line for each insertion. Minion type measures ten liges to the inch.

for Terms of payment, a city, eigh to servines.

AWARDED HIGHESTHONORS AT EVERY WORLDS EXHIBITION FOR THIRTEEN YEARS

AMERICAN ORGANS HAVE BEEN AWARDED

\$ 64, \$ 66, \$78,\$84.8 TO\$500 AND UPWARDS: ALSO FOR EASY PAYMENTS SEPER MONTH FOR 12 MONTHS, OR \$ 6.75 \$ 10 PER QUARTER FOR IO QUARTERS -- UPWARES

CATALOGUES FREE. SUCH AT ANY. "MUSICIANS GENERALLY REGARD THEM AS UNEQUALLED"-THEODORE THOMAS

Golden Medical Discovery

ADr. Pierce's Golden Medical Discovery cures all Humpes, from the warst Scrofula to accommon Blotch, Pimple, or Eruption, Erystpelas, Salterheum, Peter Sores, Scaly or Rough Skim, in chort, all discases caused by had blood, are compacted by this powerful, purifying and invigorating inedicine.

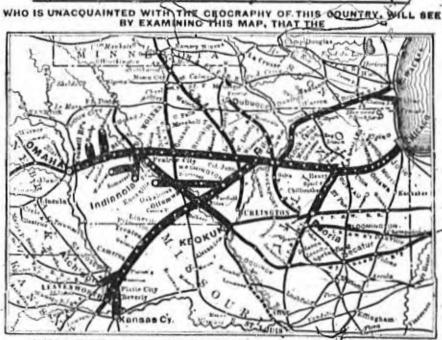
Especially has it manifested its potency in garing Tetter, Rose Rash, Bolls, Carhundeles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Gaitre or Thick Seek, and Entarged Glands.

If you feel duff, downly, debilitated, have sadow color of, skin, or edioarchistown spots on face or body, frequent heatache or dizeness, but to be notwin, internal heat or childs alterfaced with but flushes, triegolar appetite, and longue coated, you are suffering from Torpid Liver, or "Billiousness." As a remedy for all such cases for Pierce's Golden Medical Discusery has no cytud, as it effects perfect not radical cures.

In the cure of Bronchitts, Severe Congles, Weak Lungs, and early stages of Consumption, it has asismished the medical faculty, and conjunct physicians pronounce it the greatest medical discovery of the age. Soil-by druggists.

Name of taking the large, regulative, estimated in the pelicia (Lattle, Pills) are scarcely larger than mustard seeds.

Eiting entirely vegetable, no particular care is required white using them. They operate without disturbance to the winds using them. They operate without disturbance to the winds using them. They are in the strongless. To be "Little Grant" Cathartle. Stomach, Rad Taste in Month, Editous attacks, Pain in region of Kidheys, Internal Fever, Elonged Felling about Stomach, Kush of Blood to Bead, take Dr. Pierce's Pleasant Purgative Peliets.



CHICAGO, ROCK-ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST I

Its mais tipe rune from Chicago to Council Bluffs
and Omaha, passing through Jellet, Ottawa, Is

Salle, Geneseo, Moline, Ricch Island, Bavenport,
West Liberty, Iowa City, Marengo, Brooklyn,
Grinnell and Des Moines, (the capital of Lowa)
with branches from Burean Junction to Pelosa;
Wiking Junction to Muscaine, Washington, Fairfield, Eddon, Belkmap, Centreville, Princeton,
Archivon; Washington to Signaturey, Chain and
Archivolic Jees Moines to Indiannols and Winterset;
Attantic to Andulon, and Avoca to Harlan. This
is positively the only Raticoad, which owns, conand Kanasa.

This Company own and control their Steeping
Cars, which are inferior to none, ned give you a
double borth between Chicago and Cuoncil Bluffs,
Leavenworth, or Atchison for Two Bollars and
bifty clott, and a section for Iwo Bollars and
bifty clott, and a section for Iwo Bollars and
bifty clott, and as charge between the same point
Three Bollars as charge between the same point
of or a section.

What will please you most will be the pleasure
of enloying your meals, while passing over the
beautiful prairies of Hilmes and festuarant Cars that
accompany all Through Express Trains. You get,
of enloying your meals, while passing over the
beautiful prairies of Hilmes and festuarant Cars that
accompany all Through Express Trains.

What will please you most will be the pleasure
of enloying your meals, while passing over the
beautiful prairies of Hilmes and festuarant Cars that
accompany all Through Express Trains.

You get
of enloying your meals, while passing over the
beautiful prairies of Hilmes and festuarant Cars that
accompany all Through Express Trains.

A parcelation the company passenger business of
this line warraning H., we are pleased to an
nounce tha

E. NT. JOHN. Gen'l Tkt and Pass'st Ast. Chicago, P.

THE GENESIS AND ETHICS CONJUGAL LOVE."

A. KIMBALL,

By A adrew Jackson Davis. Price, in paper, 50 cenfs; in cloth, 75 cents; postage free. ". "For sale, wholesale and retail, by the RELIGIO-PRILO-COTRICAL 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 I—ANCIENT SPIRITY ALISE—The Faiths of Ancient People; Assyris, Chaldes, Egypt and Percia; India and China; Greece and Rome—Part II—spiritualish of Accient and Christian Erss; Spiritualism of the Bible; The Early Christian Church; Spiritualism in Catholic Agres; Shadow of Catholic Spiritualism; The Waldenges and Camicards: Protestant Spiritualism; Spiritualism of Certain Great Seers; Part III—Modern Spiritualism; Introductory: Debusions; Mania; "People from the Other World"; Skeptics and Tests; Absurdities; Trickery and its Exposure; Higher Aspects of Spiritualism; Our Father."

""Yor sale wholessie and retail at the office of this paper."

CHAPTERS FROM THE BIBLE OF THE AGES. - MULTED AND COMPILED, By GAB. STEBBINS.

Selected from Hindoo Vedas, Buddha, Confucius, Mencius, Egyptian Divine Fyrmander, Euroseter, Talmuda, Bible, Philo-Judeana, Orphyna, Piato, Pythagorsa, Marous Aurolius, Epic-tetra, Seneca, Al Koran, Ecandinavian Eddas, Swedenborg, Luther, Renau, Talicsin, Barclay, Mary Fibecher, Tyndall, Max Muller, Ellias Hicks, Chanuing, Garrison, H. U. Wright, Locretia Moti, Higginson, T. Starr Ring, Parker, Planey, Davis, Emerson, Tuitle, Denton, Abbott, Prothingnam, and others.

"Slowly the Bible of the race is writ.

Each age, each kindred adds a verse to it."

I have read it with great interest and sincerely hope it may have a large circulation."—Hon. Renj. F. Wate, of Origin.

The selections in his book are made with great care, cradificos and judgment."—Evening Journal, Chicago.

Price, S1.50, postinge 10c.

"For sale, wholessle not retail, by the RELIGIO-PRILO-PR

SPIRIT INVOCATIONS; PRAYERS and PRAISES

PUHLICLY OFFERED 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.

COMPILED BY ALLEN PUTNAM, A. M.,
Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit
Works Beal, but not Miraculous," etc.

Cloth, finted paper, 25 pp. Price, \$1,25; postage free.

"For sale, wholesale and retail, by the Relieus-Prilorsornical Publishing House, Chicago. A NEW BOOK

Andrew Jackson Davis.

KATITLEN IEWS

HEAVENLY HOME."

"has rosh volume is illustrated with diagrants of celestial objects, and contains nearly three hundred pages. It is a reg blar one dollar book, but being a lequel and companion to "Stellar Key," it is published at the same price.

For the Religio-Philosophical Journal. To Our Bertle.

BY MRS. P. O. HTZER,

Bright bird of bowers that never fade, Couldst theu not linger in our air? 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, Boul-reverent, sweet child of heaven; Feeling that some celestial sphere, A visitant to earth had given Through the incarnate, and not long Thou'det tarry from its cherub tarong.

We did not know how dear to earth The Kingdom of God's love could come, Till thy bright spirit had it's 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 hold an axis 'neath our sun, And breathe so barsh an atmosphere As that of our rude mortal sphere.

When thy pure lips were press'd to mine, My nature seem'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 tove-light of thine eye, Like zephyrs 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, Lie 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 lily brow-Or clasp thy dear form to my heart; A dreamful voice or vagueness now by sensate life from mine doth part-Onlys vision on my sight, As not my and hild of light.

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

Though thou shouldt wear the starry crown In coming years of said or seer, While from thy harp abould tremble down The songs of arch-angel Where, Whatever glory shipes arould thee Thou 'It still be Bertie unto ma Baltimore, Nov. 27th, 1879.

Co-operation.

BY TAPPEN TOWNSEND.

PROLOGUE.

"Love and Familiago," chiefs of the "Affective Passions." 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 apontaneously evelved 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 petuale society through which the race is renered a "solidarity.", Monogamic in its original nature, the family, and thence so-

cletr was possible.
"Patriarchalism," the second "Societary Period," grew naturally out of Edenism.

Excess and immaturity, want of organi-zation, co-ordination and Distributive Jusolved erotic tendencies, introduced and precipitated society inte, and reeling and /whirling through, the subversive "Periods" of savagism, rism and fendalism. et "Love and Familism" lived on. The

onogamic principle found modes of exression all through the dark periods. lved 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 superpeded and merged in the present period of "Guaranteelsm"—the monogamic period of "Guaranteelsm"—the monogamic period of "Guaranteelsm"—the monogamic period of "Guaranteelsm"—the monogamic period of the per principle has asserted itself, and done valiant 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." I.

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 recond 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, in-tellect, spirit) is a microcosm. The microcosm—so to speak—is the pattern, and the prophecy of the corporate divine order of society.

Whence, then, human misery? Whence

whence, then, numan misery r 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 ar-rangements for future action.

Just in proportion to the degree of im-provement 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, ethical, and spiritual science.

"ATTRACTIONS ARE PROPORTIONAL TO DESTINIES,"

11. Repressive and subversive influences may often baffle and delay, but never totally sub-vert. In spite of the powers arrayed against the truth, its final supremacy is as-

Evils suffered-the outgrowth of false re--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 entranchisement of the mass, and the establishment of social insti-

tutes, 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 distribu-tion, 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 make impossible corporate fraternity or brotherly love.

"UNIVERSAL ANALOGY"-LAW OF CORRES-

PONDENCES."

Mair 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 numbers, adequately endowed, raw materials, implements, etc., -forces requisite-duly co-ordinated and intelligently directed, will eid 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, adsptations, requisite and needful, to insure integral culture and refined enjoyments.

This is the opposite of isolated production; it is co-operative production.

Such bounteous barvests, parceled accordng to the law of "Distributive Justice," to individuals, proportional to the contritu-tions of each, whether of labor, skill or cap-ital, would give to each and all such ample competence that pauperism or poverty would be known no more forever. The prime elements of production, viz., lator, skill and capital, drawing dividends from all species of net production, the relative contributions of each to the gross produc-tion, would be asceltained by the statistics of a decade or two, would secure true tooperative distribution.

This would be the exact opposite of isc-lated 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 corre-spondential thereto, but exerting a mighty proportional force, productive of results of all kinds desirable, so grand and complete as to satisfy all legitimate tastes and ambitions, rendering possible the love of the neighbor as one's self. Thus by the application of the laws of nathre the means of living would become abundant. Individ-uals would be fully enfranchised and fully

endowed. Charity and toleration would take the place of bigoted pride of opinion. Repugnant conditions surrounding labor being re-

mant conditions surrounding labor being removed, products—or net proceeds of products—being 'secured to the producer, and
wethods of performing labor being perfectel it would become positively attractive.

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

Universal education and satisfaction 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, jalls, prisons, police, executioners, etc., bined order. Unitary palaces would take the place of scattered, isolated dwelling places. These with adjacent mansions, in-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 in-vention 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 locoand 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 of associated produc-tion and distribution, while exchanges of commodities between institutions—value for value—would solve the problem of unitary commerce.

EPILOGUE. Can evils giaring long endure,
Despite man's power and will to cure?
And must not cures of ills arrive.
For which both will and power strive?
And earth at last all good at alm.
That power onlies with will to gain?

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 people are athirst for a new system which shall equal their ideal, now that the old is destroyed and delusions exploded. Spirit-ualism being a system of reciprocity, I asked myself how I might repay the bene-fits I have received through the Journal, and the thought except that I may be the and the thought occurs that I may do so by posting you in regard to the cause with us. am happy to say that I can make a favorable report, and truly pronounce its pro-gress, 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 a 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 books.

Yorkshire seems to be one of the most favored regions for the growth of Spiritual-ism. The formation of a District Committee gave an impetus to the cause. Mr. E. W. Wallis and F. O. Mathews closed engagements 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 Bradford, which maintair regular meetings and at times the interest is so great that heir fiall is uncomfortably crowded, and the Halifax Society have been compeled to engage a new place of meeting, and even this is overcrowded. The Sowerby Bridge Lyceum was

never more interesting and flourishing. The Spiritualists of Newcastle-on-Tyne, at their Bazaar, the object of which was to provide a new and better hall, the second ever hed in England, had gross receip's to the amount of \$610. James Burns opened the Ba:aar with most felicitous remarks.

In Clasgow, the Trades Hall has been en gagei and a course of free lectures by Walker, Coates, Wallis and Morse began. The audiences thus far have been lorge 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 uppropitious 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 lecturers who visit them, are assured a warm welcome.

Dr. Monck, whose remarkable healing powers are well known, has by over-exer-tion 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 nedium," curing the sick without money and without price. Such names as Stainton-Moses, Burns, Adshead, are on the commit-tee, and it is to be hoped the plan will suc-ceed. To heal the sick, is a Ged-like office, and the healer should be free from pecuni-ary care and anxieties of every kind.

There fover was a more pronounced Spiritualist that the venerable Arch Deacon Colley. Especially was he enthusiastic in his praise of the almost miraculous cures of Br. Monci. Hence his appointment to the offices of Arch Deacon of Natal, and Dean of Marksburg, under Bishop Colenso, has been pleasing news to Spiritualists. Colenso himself is a Spiritualist, although he does not declare himself. The favors bestowed by he Archbishop of Canterbury and Bishops of Exeter and Worcester, were highly flattened, and show how deeply in high places the cause has found favor. They gave him ther blessings and Godspeed, in the great mission work he was entering on in South Africa.

I notice by us papers that you, in Amer-

I notice by the papers that you, in America, have been discussing the important subject of testing reediums, and a good deal of antagonism has been awakened. This subject has been liacussed here also, and the prevailing discussion has been the same as that arrived at by your more rational

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 employ-ed. . It is certain that deception requires much more delicate "conditions" than spirits ever ask for.

An effort is being made to join Spiritual-ism with a musical entertainment of a high order. For this purpose, Mr. Shapman, 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 prace 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 the 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 guiden death, on the 24th of t by all. His sudden death, on the 24th of November, in his 71st year, will be mourned as a great loss. 19s theory of "Psychic Force" had already lost power over its au-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 inti-mate friends have subscribed and placed ten thousand photographs of "Ski," her In-dian control, at the disposal of the publish-ers 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 communications 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 excressinces which have disfused with the excrescences which have disfigured the fair face of Spiritualism in the United States. There is good enough, let the bad be cut off with a sharp blade. Undoubted-ly 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
yould will be festioned 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 ccelerate rather than retard the flood tide of prosperity. knowledge and happiness. .

MENTOR. London, Eng., Dec. 6th.

Signs of the Times. BY MRS, E. L. 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 ost-to have languished in the hearts of even the most aspiring of its adherents-that turmoil 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 beaven, to serve the devil in." But never were the facts of spiritual plienomens 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."

Pamillarity with each new spiritual or religious 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 lean 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 act 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 con-tinued existence after the hange 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 ploneer workers in the early days of Spiritualism. My casual admission was like a conjuror's wand; and opened the door for the most marvelous facts to be disclosed on her part and added the strongest link to our chain of friendship.

Traveling not long since I met an orthodox minister. Some remark concerning "magnetic

healing" on my part, drew from him a state-ment 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." I said, "Are you not an orthodox, churchman. You believe in the miracles of churchman. Jesus. You say this healer prayed fervently, and yet you have no faith in it, but you had more than faith, you had knowledge. Jesus said, 'If ye have faith as a grain of mustard seed,' you can by that hower 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 call."

I can never forget the conversation that ensucd, nor the painful conviction forced upon my mind, that here was a man full of the knowledge of facls 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 little ones.

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 as a leader.

Only let the beloved pastor if he wishes to find how far his parishioners have sought the despised avenues of spiritual knowledge, go despised avenues of spiritual knowledge, go anong 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 long of death, And love can never lose its own.

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 postive 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 confession, glad of an outlet and a sympath ling hearer. Only morning light, held communion with the suddenly freed spirit of a beloved daughter. She had died in a distant State, but the loving This called forth with a half incredulous 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 sife. 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 would the comforting facts in my knowledge, have corroborated that which was so new and strange to him.

I read one evening to a man of singularly complex character the lovely poem of Mrs. 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 singular revelations iven from his own My christian landlady and husband, too, had for years consulted clairvoyant physicians, and knew the truths of spirit communion.

For nineteen hundred years the spiritual has atriven 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 enviroped 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 lierd that dare to do deeds at which devils laugh, and then call themselves "Spiritualists."

It is this that is causing our old Spiritualists, many of them, to retire in disgust from open association with what they truly believe to 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 today.

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.

PERMANENTLY, I send

CANDY Send one, two, three or five dollars for sample box, by express, of the best Candies in America, put up elegantly and strictly pure. Refers to all Chloago.

- C. P. GUNTHER, Confectioner.

78 MADISON STREET, CHICAGO.

\$350 A MONTH - AGENTS WANTED - 76 Doct seiling strictes in the world: 1 sample real Address Jay Bronson, Detroit, Mich . 77 6 D 2

\$55.66 Accents From per Week

ORGANS in Store, 3 set Golden Tongue Reeds, 8
ORGANS of The Store Swells, Walnut Case, warning of Trans. Stool & Book; only 800. Not to the Store Stool Cover & Book, only \$143.75. Land of the Store Stool Cover & Book, only \$143.75. Land of the Store Stool Cover & Book, only \$143.75.