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THE USES OF SPIRITUAL EXPERI-ENCES, A LECTURE DELIVERED TO THE BROOKLYN SPIR-ITUAL FRATERNITY.

BY MRS. HESTER M. POOLE.

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solemn, cold, frightful Olympus, where a jealous Jove allowed no human affection to enter, since he insisted that his subjects should glory over the torture of their unre-generate friends. With the growth of reason, these cruel and monstrous doctrines produced a terrible effect on a sensitive nature. Had it continued, I should certainly have become what so many others have become from the same cause-hopelessly in-sane....Doubts thickened! the night was long and dark, no friendly soul was near, I plowed my way, wearily and lonely, through Calvanism into rationalism, discarding on the road propositions more absurd than that twice two make seven. I confided my that twice two make seven. I confided my doubts to my pastor. Powerless to solve them, he could only say, believe, trust, pray I do not question. Not question! when life itself was one vast. question to which his creed gave back hollow mockery in reply! Again and again he put me off with plati-tudes. Then I stood alone and exchanged a belief in Celvaniam for a trust in Enfants a belief in Calvanism for a trust in Infinite goodness. And that Christian minister, now President of a N. E College, who knew my sincerity and suffering, at once proclaimed me an infidel in a community where that term was worse than thief or assassin. With some of us the term Christian is connected with injustice and bigotry: we had just as soon be called by any other name.

Theodore Parker says that in his growth out of popular into independent Unitarianism, he came to a point where but three things seemed certain. 1st. The intuition of immortality; 2d, of the beneficence of Deity; 3d, of the final triumph of good over evil. My state of mind was similar in the little way it could reach, with that of the great thinker. Oh! but the solitude and darkness!

There was not a star, or a human foot print, or a word out of the voiceless silence. Suddenly, through the deep, aby asmal gloom, through the anguish of a soul reaching out L LLUUL nungeny. fully, asking those awful questions that take hold on eternity, light streamed down from above accompanied by tender voices voices which I had thought were silenced forever! Wise, gentle, faithful and loving voices! Oh! the blessing of a personal proof of immortality! Oh! the joy of knowing that life and love o'erleap the grave, and transfigured, will one day lift us to the level of our angel lost. Oh! the beauty of a natural and rational hereafter, who can describe!.....But it finally dawned upon me that I must put what had been taught me into practical use, that I must work out my own salvation, and not let spirits do it for me. I must not be content to ring the changes of the alphabet, but combine it into words and then sentences. Suppose dear friends did come, teaching, comforting, uplifting! Their help was not to be an end, but a means of development. It occurred to me then that spirit intercourse was a door opening into a philosophy, and not a philosophy in itself. A fact can be one of the bases of a system, but is not a system. I do not undervalue the preciousness of spirit communion. The holy affections that bind our spirits toward those who float joyously emancipated from that "solid falsehood" which we term matter, touches the profoundest elements of our natures. But this life is only the preparatory school for that glorious existence which they describe, and shall we not try to enter it freed from excrescences and encumbrances? Is it not our joy and duty to find our place in the grand procession which is pressing down the ages? Soon we shall be freed from fleshy garb and realize what it is to be spirits ourselves; nay, we are already material-ized spirits, walking in a materialized world. Each blade of grass, every drop of dew, the golden sunbeams, the wayside flowers-all

to find its wheat, the 5th volume of the Harmonial Philosophy, called "The Think-er," fell into my hands, esgerly it was read. and every proposition put to the test of reason. Existence had resolved itself into "Why?" "How?" "Whence?" "When?" and these changes were rung over birth and death, and they seemed written all over the blue heaven's in characters of fire. Emerson says, "God screens us evermore from immature truths. Our eyes are holden that they cannot see things that stare us in the face, until the hour arrives when the mind is ripened." Then "comes the ebb of the individual rivulet before the flowing surges of the sea of life," and the little rivulet can flow no more in its narrow, olden channel. I learned from the study of this eclectic philosophy, new in its orderly sequence and balance and wholeness, of those intelligent and impersonal principles which dominate the universe; of Spirit, the ultimate wine of all elements; of the indwelling properties of spirit, called Ideas; of the waves of Ideas, called Thoughts, whose rising and falling tides beat ceaselessly upon the shores of humanity, and that all this is derived from the universalocean of Deific Love and Wisdom, which we name Father God and Mother Nature, for our God is feminine as well as masculine.

The perception followed that the Brotherhood of Man correlate the truth that the innermost or spirit of each person, is one with the Divine Fountain, and differs in individuals, not in quality or essence, but in proportion. In all ages seers and poets have caught rapt glimpses of the infinite background of Being, and of which form springs into individual life and which feeds all from its boundless sources. In the words of an inspired singer,-

Never a daisy that grows, but a mystery guideth the growing; Nover a river that flows, but a majesty scepters the

flowing; Never a shakerpeare that soured, but a stronger than he did enfold him; Never a prophet forctells, but a mightler seer hath force-

exalts our conceptions of the sanctity of the spirit and its relations to other spirits; unless it excites us to practical effort for ourselves, for our friends and for society at large. We are at the eve of a new departure. Spiritualists must take up the line of ethical work gravely and radically, or prove recreant to their high privileges. What! shall it be left to liberals who do not believe in personal immortality to set you an example, you, who have the most glorious and inspiring of all knowledge? It is time that we went bravely to work, "out of the ruins of the old to build anew"-on a foundation of rock. In all modesty, I must say that in this work the Harmonial Philosophy furnishes to me the only adequate solution of those perplexing questions which have, in all time, bafiled so many earnest souls. It explains the nature and temporary character of evil and sorrow, and makes the effort to overcome them, toughen the moral fibres of the soul. It puts us upon our honor; it makes us realize moral responsibility and assures us that life's apparent defeats can be made the soul's greatest victories. It teaches us that we are greater than our circumstances;-that in the long run the balance of power is with him who avails himself of holy and eternal laws; laws which are as reliable as mathematical proposi-tions. Why, as our ascended brother Fin-ney declared, fire cannot burn, nor water, drown, nor winter freeze, nor lightning strike, him whose soul rests on cosmic moral power. It leads us to that inner sanctuary which is in direct communication with supernal sources of goodness and intelligence; and gives fit exercise for the reverence and worship of our natures. Life, at some periods, would have been impossible without a realization of its consolations. It is the comforter and inspirer, holding us to the one central purpose of unfoldment from within, a harmonial development,—as the magnet holds the needle pointing to the

pole. rees of our strength are a

man nature and trace their multiform workings in life and their law of culture-these elements are living powers in him and his illustrious associates, pervaded by a wisdom or intuition, which is the essence of all science.

Moreover I think that the very imperson-al view which some Spiritualists advocate is not the highest—not the religious view. If we advocate love and reverence in the highest sense, we should be in the closest fraternity of reverential love with the lead-ers in religion. If we entertain their sen-timents they will dwell with us. He who scoffs at the name of Jesus, is certainly not in sympathy with his life, -- nor is he in sym-pathy who is personally indifferent to that illustrious martyr.

The whole force of Mrs. B's argument is directed against positions which I have never assumed. Her original misconception is reiterated in spite of my disclaimers, and presented in a very singular way. She draws a wider distinction than I have ever asserted between Christ and popular Christianity, and at the same moment denounces the distinction when made by others as mere "subtilities of verbiage" which ought to be ended, so that she could denounce Christ and Christianity together, as she does, after asserting their separation. "There is not a shadow of the Gospel of Christ to be found in any sect in Christendom," says Mrs. B. and in the same paragraph she says, "If Christiauity is not Christ, why does it bear his name."

Mrs. B., I presume, did not reflect deliber-ately and dispassionately on the arguments of her essay, or she would not have attempted to make Christ responsible for the crimes of an apostate church, with which she must know he had no sympathy.

She writes as if in answer to myself, but the positions she would assail are not mine. I have not favored any blind following of the name of Christ as in the historical church; nor have I assumed that "goodness, ruth, purity of life, and unsellish devotion to principle" were "the sole attributes of one exalted character" or his exclusive possession. On the contrary I have as catholic an appreciation of all goodness, everywhere (and even in a corrupt church) as any one can claim—as cordial a reverence for all whom Mrs B. names-and as for her model saint, Joan of Arc, her name kin-dles my enthusiasm, for I know her greatness personally. And as for Jesus, I claim no more for him than "Joan of Arc and troops of saintly women" would declare, if we could hear their voices. That my view of the question is the view of exalted spirits I know by proofs as con-clusive, to me, as a mathematical demonstration, which it would require considerable space to present. But it is not my view, uor is it the view of exalted spirits that "the humble Nazarene" should be set up as an authority and finality in the style and manner against which Mrs. B. argues. Her argument may be sound against the churches, but it is not relevant to any matter in discussion between us; and I must protest against the supposition that I am a representative of what her essay is mainly devoted to assailing, or that I could do anything to limit that great breadth of intercourse with the Spirit-world which she very properly advocates. She vigorously presents the spiritual view in opposition to the church view, but in that respect there. is no difference between us. I rejoice in that which the church denounces. I am not sure that I fully understand what Mrs. B. means, or why she is in-a controversial attitude; but the general impression her essay conveys to my mind is, that she is apprehensive that the old superstitious devotion to Christ found among church bigots, may extend among Spiritualists and spoil their broad philosophy-a visionary fear, I think, when the tendencies are in the opposite direction, toward the lowering of the proper reverence and love for our illustrious ancestors. If Mrs. B. would reflect on the principles of spiritual philosophy applicable to this question, laying aside all partizan feeling, think she would agree that if Jesus has the exalted character to which all who know him can testify, his influence is not a matter of indifference, but that all spiritual or mediumistic minds, capable of being affected for good or evil from the Spirit-world may receive the noblest impressions from him. That millions are and have been indebted to him for such influences will be testified by a countless cloud of witnesses, whose intelligence as well as numbers should be conclusive. But his authority is only the authority of Divine love, to which all loving souls most gladly yield, and I trust that Mrs. B. will not be restrained by any pride of position or opinion from doing hereafter as as full justice to the humble Nazarene as to Joan of Arc.

NUA GOT COME DEIOLE AOU LO-UI alone to tell you how or why it has come unto me to believe that individual love and guardianship survive the grave. Noleven though that knowledge is worth a thousand such existences as this, what is that to you? I come to beg your consideration for a few moments, of the Uses of spiritual experience. With this purpose, the honest confession of the humblest stranger should have a certain value, since we are all striving through myriad ways, to find the en-trance to that path that leads toward perfect peace and goodness. Men long for it, under one or another name, be they Bud-dhists or Christians; but how can it best be secured? What is the pathway that we are treading? What landmarks have we found to denote that our steps lead up-ward; what duties unfold before us, and what prospects spread on either side? As we toll on, let us pause for the touch of the hand, the friendly glance, the mutual interchange of experience as you do in these meetings; for the way is beset by countless difficulties and we have far to go.

I take it that your society is established for the cultivation and improvement of that which is the culminating glory of our race. Those faculties which deal with the ethical and spiritual nature, are naturally the last to be developed. Their blossoming and fructification mark the approach of a people's maturity. This highest, best un-folding is aptly typified in the physical form, where hope, veneration, marvellousness and conscientiousness, the organs of spirituality, are at the apex, the crown of the human frame. They serve to arch and cover the wonderful mechanism which is constructed to feed and sustain the whole. and within that "dome of thought, that palace of the soul," the spirit mounts its throne

Each individual approaches a sphere, developing in his own manner, from primal babyhood, a state of savagism, through different grades of being into the spiritual unless there are retarding causes and he remains for a long while a child. There are too many cases of arrested development, even when the intellect has attained a regal grasp and power. The person may be either a materialist, or very religious and superstituous. He may be a Sabbath school superintendent, may mount the pulpit, a zealous, orthodox D. D., or even become a Spiritualist and an excellent medium, without any true spiritual experience, and but very little spiritual development. But truly progressive and aspiring seekers are not content thus. We wish spiritual growth and development as the result of spiritual experience. For mutual aid in this upward career, we need fraternal con-terence and confession, so I shall speak to you as soul to soul.

At an early age, supposing that what everybody about me believed must necessarily be true, (and how much so-called religion rests on a similar basis !) I became a member of the Presbyterian Church. It is unnecessary to state that little satisfaction resulted, save in the hope of escaping, after death, that horrible pit which cannot be mentioned in polite society. Ou the other hand was heaven, raled over by a sort of Hebraized Jove, and by his son, who though a God, became the scapegoat for a world's sin. The description given us of that abode was indefinite and to the last degree child-The conception varied with the individual, as in the case of the old woman described by Longfellow, who believed she should sit in a corner of heaven in a rocking chair, and with a clean apron on, sing Psalms sternally. To most of us it was a

"The touch of an Eternal Presence, thrills The tranquil subsets and the brooding hills. Forever through the world's material forms God shoots his immaterial."

are instinct with the elements of spiritakin

to our own.

What matter, knowing this, whether Plato or Confucius, Paul or even Jesus, speakal It is the truth and not the mouthpiece which is of import. We may speculate, theorize and discuss; we may learn all we can about true mediumship and clairvoy-ance; but, my friends, we shall be only cases of arrested development, if we stop here and remain wonder seekers only. That belongs to the days of spiritual youth. So, I asked, is there not a central core to

life, a synthetical, orderly mode of growth?

I queried farther and wanted to learn of the way in which God built worlds, and the order in which they roll in space; of the laws by which life and intelligence are developed and unfolded. Surely there must be some plan in the construction of the universe, some ethical laws. as well: some pattern traced by the Deific artist; following which the warp and woof of all our lives are woven; some overmastering attraction, holding world to world and universe to uni verse, not only in matter, but in spirit. There must be something grander than the grandest ism. Bomething larger than the largest originator of any system or period; some intelligence broader than any person-al (hod. It did seem that aviating religions al God. It did seem that existing religions were only superstitions; established phil-osophies contained woful limitations; that every institution was but the "lengthened shadow of one man." and conformity to common thought was but "a game of blind man's buff."

At that critical period, when the chaff of life was blown away, and I knew not where

told him.

- Back of the canvas that throus, the painter is hinted and hidden, Into the statue that breathes, the soul of the sculptor
- Under the joy that is felt lie the infinite issues of feeling: Crowning the glory revealed is the glory that crowns the revealin
- Great are the symbols of being, but that which is sym-
- boled is greater. Vast the beheld and create, but vaster the inward crea-
- Back of the sound broods the ellence, back' of the gift stands the giving; Back of the hand that receives, thrill the sensitive
- nerves of receiving.
- space is as nothing to spirit, the dead is outdone by the doing; The heart of the wooer is warm, but warmer the heart
- of the woolng; And up from the d- pths where these shiver, and down from the heights where those shire, Twin voices and shadows swim starward, for the es-sence of life is Divine!

Once satisfied that the Oversoul envelopes us like an atmosphere in which we float and which we breathe, made as we are of one common essence, we are prepared to take our bearings. From the blue space above, from the arched temple of the universe, all good, all virtue, all spirit-power descends to the willing and waiting man or woman. We are mediums for what we desire; nay, more, we can become what we desire. Magnetic currents flow constantly from that upper sphere where glorious immortals now dwell in light and love; we can so live that our natures shall be in harmony with those cosmic currents. Then shall the finite meet and mingle with the Infinite and our peace flow like a river.

The Pantheon of Progress contained in this remarkable 5th volume of the Harmonia, gave me the clue to what had been before, a labyrinth. What were the values and meanings of the labors of the various seers and reformers, and how stood they related to each other and the world? Each was psychologized by some grand central idea; Buddha, Confucius, Pythagoras, Socrates, Plato, Epicurus, Jesus, Swedenborg, Calvin, Luther, Wesley, Fox, Channing, down to the Harmonial Philosophy itself, which revolves about "The Love of ALL Wisdom as Man's Integral Aspiration.' Then followed my acquaintance, in a feeble way, with this philosophy, through the five volumes of the "Harmonia," the "Penetralia" and "Answers to Questions." In these books are discussed, intuitively and rationally, a thousand topics which are now flooding our papers with the wildest conflicting theories.

You may not agree with all the expositions, but they are worthy of more than cursory reading; they demand study and consideration. The times require it. We cannot afford to ignore this contribution to the philosophy of human life. Truth is a diamond cut in countless faucets. You catch the light of God breaking and quivering from one angle; your neighbor from another. Eternity alone will enlarge the eye until it can catch the sheen of its many sides. In my experience, I say it humbly but earnestly, I have seen nothing that commands that point of view, or seems broad and entirely satisfying and compre-

broad and entirely satisfying and compro-hensive like this philosophy. To my questions for more, the answer came, "The web of Life is to be spun. And man, like the spider and the silk worm, must spin it from within."

The conclusion has forced itself upon me that any spiritual experience is abortive unless it enters into our lives, unless it makes us better husbands and wives, fathers and mothers, brothers and sisters,-unless it

star-strewn spaces. However weak-there is an infinite regrucir upon which to draw. For it is not a cistern that can be exhausted, it is a well whose source is hidden in the deeps: a well, from which each one can draw the cool crystalline waters of Truth, and the warm invigorating wine of Love. As nature suffers nothing in her kingdom which cannot help itself, no one is allowed to draw for another, though the inspired persons can point the way thereto. From this water and this wine, come the sustenance of our spiritual natures. The Harmonial Philoso-phy is practical, beginning with basic elements of character in the individual, and enlarging to all relations and to society. While minute enough to be mirrored in a drop of dew, it is yet broad enough to marshal worlds, systems and clusters of systems in its infinite sweep; a circle, whose circumference ages may not describe yet we may travel along the arc which our capacities can cover; a sphere whose diameter, even, is infinite, yet it can only be measured by a plummet which can pierce eternity.

A Broad Spirituality.

I trust the editor of the JOURNAL will not think it intrusive if I ask for a column, in which to reply to the three-column essay of Mrs. Britten-a mistress of dialectics, whose skill in discussion would give plausi bility even to a much more erroneous position than that which she has assumed. Yet with all her skill, she makes her position plausible by contrasting it with a position which I have not assumed. The chief difficulty of my position lies in the habit of my intellectual opponents, the habit of misconceiving my position, and stating it in a way which L cannot accept.

Mrs. B. cannot be more earnest than myself "to redeem the race from false systems of theology," and to do it by the "the presentation of Spiritualism to mankind as the Savior"-why then do we not agree entirely? I would present a Spiritualism free from all prejudice and in loving harmony with all the highest elements of life coming from the saints, saviors and philosophers of the past, but I have no jealousy or aversion or indifference to him whose pretended followers have abandoned his principles. I cannot be sectarian against the best influences of the Spirit-world,-nor do I assume that Mrs. B. is in that position, although the style of her argument gives it such an

appearance. While Mrs. B. is so vigorous in iconoclastic work, I think that so much has been done in that way already, and so well done, that it is more important to-day to begin constructive work, than to refute anew what has been so often and so thoroughly refuted. But let each one labor as his own nature leads. Let Mrs. B. argue and illustrate in behalf of the eternal truths of religion, which belong to no age or per-son, but were planted in man by the creative power-and I would enforce her argu-ment by reading the law from the science of the soul reached through the brain. But I would not limit myself to this anthropological philosophy as I might if I wished to bring myself forward as the especial teacher of scientific religion for this age. On the contrary I delight in spiritual fellowship, and in giving honor where honor is due.

I delight to perceive that the intuition of Jesus realized truth inits fullness and grandeur, and to know by spiritual communion with him to day, that he is worthy of our love and reverence-that he is a vastly superior being to myself, and that although I may analyze the religious elements of hu-

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As John B. Coyner, a farmer residing near Palestine, Ind., was watering nine cows at a pump trough, recently they made a stampede down the lane as fast as their legs would carry them. The cause of this sudden freak was a mystery to the hired man, but it was not long before he was let into what appeared to be the secret of the stampede. Suddenly, although the sky was clear and the atmosphere still, a young cyclone, not over twenty feet in breadth, darted down from the sky, and, striking the earth near the pump, twisted off five large beech trees as though they were weeds.

RELIGIO-PHILOSOPHICAL JOURNAL.

Sideron and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON. [CONTINUED.]

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Mrs. Denton examining a small scale from the same meteorle specimen unknown to her, came in contact with what I think was a large fragment of Sideros.

"I am away off, I cannot tell where; before me are rough rocks splintered and shattered. I get meteoric influences. I think I am on a metcor; it is exceedingly rough, all uneven, not worn down. It is like a mountain mass flung into space. I see no signs of vegetation and no chance for any. There must have been other pieces that fell when this did. It was of tremendous size. The resistance is intense before it reaches here."

The resistance that such bodies experience must be great when it makes fire-balls of large meteors, in conscquence of the friction produced by the resistance.

With the same specimen Mr. Cridge says:

"I get the impression of being on a very small globe; It does not seem to be more than 50 or 60 miles through; it is all cracked up; there is no water on it, no sign of life and little or no atmosphere. It turns round very rapidly. It is warm when the sun shines on it. Yes, there is atmosphere, for there is wind. There are narrow, deep, dark crevices here, miles deep. There never has been any life on it. It is solid through. It is cracking, yes, I can hear it crack. The sun looks red, but fades as it reaches the meridian. It is very lovely for a dead world. The rock is all fire-made. I feel the influence of some other body that attracts this, some larger body near it. I see several bodies within a few thousand miles of each other. that must revolve around a larger one."

FALL OF PORTIONS OF SIDEROS ON THE EARTH.

If Sideros was 1,500 miles in diameter, it would have made more than 3,000 globes with a diameter of 100 miles each. But a large portion of it must have been broken to small fragments and ground to dust; other portions were probably drawn to the sun and assisted in warming and lighting our planet and other hodies of the solar system. Uranus and even our moon may have drawn still others within their influence and upon their respective bodies. Countless millions of small ones and some of gigantic size have fallen upon our planet at various times, and have in my opinion produced great changes on large portions of the earth's surface. While the general course of our planet has been a peaceful one, calm as a summer's day, there have been terrific storms, summer days are not without them; and we have no means of accounting for phenomena well known to us, unless we take such storms into our calculations. It is certain that psychometers discover great catastrophes in the past periods of our planet's history, and this when they had no previous leanings in that direction; and independently several have seen similar catastrophes occurring at similar times. and producing similar effects. A metcoric mass, even a hundred miles in diameter, could not strike our planet, at the terrific rate at which such bodies move, without producing a tremendous effect. That bodies as large as this, and some perhaps much larger, have thus struck our planet I have good reason to believe.

The Painesville cerolite is only a glacial-moved fragment, of what was propably a large meteoric mass, that fell with many others far to the north of where it was found, and I think at the time that the Ovifak meteorites fell. Mrs. Denton, examining a tragment of this, said :

of this transparent substance appear to be in continual motion among themselves, and, notwithstanding its own transparency, near the surface of the central body, it is rendered hazy and even cloudy by constant emanations of matter from the central mass, set free and wholly changed in appearance by the influence or action upon it of this surrounding substance. I at first regarded this hazy ap. pearance as the actual appearance of the surrounding substance and described it as light-colored; but further and more critical observations have led me to modify my opinion in this particular as above indicated.

"Whether the action of the transparent substance upon the interior or dark colored mass be chemical or merely mechanical, I am as yet unable to say. I judge, however, that there must be some form of chemical combination, since there seems to be a gradual change in the condition of these emanations from the central body, from the moment they are set free from its surface until they final: ly lose all that hazy or whitish appearance and pass instreams from the transparent mass, as, perhaps, among the most etherial of invisible fluids.

ITo be Continued. 1

Conversion of Dr. J. M. Peebles to Darwinism.

BY WM. EMMETTE COLEMAN.

In 1876 Dr. J. M. Peebles published a fifteen cent pamphlet predicating a "Conflict between Darwin-ianism and Spiritualism," in which, and in subsequent writings and lectures, defensatory of that work, he ridiculed the idea of the the derivation of higher species from lower, and the derivation of man from lower animal forms. He asserted that Darwin's and Haeckel's lineage of man, astraced through the amphiorns and ascidian, was purely without foundation-was "without a demonstrated fact to rest upon." He also denied the existence of a single transitional species among plants and animals-that is, forms intermediate in character between other forms and species. "Not in history, in observation, in fossil, can a sign of transitional species be found," was his positive declaration (Conflict, page 15). He made light of the theory that the Caucasian race had "hairy, tree-climbing apes" as its ancestors, and he even postulated the ine of demarkation between plant and animal as "distinct and well defined."

In a series of essays published in the JOURNAL in 1877, I adduced an overwhelming quantity of evidence that all the assumptions of Dr. Peebles, as above, were erroneous. I showed, that, with a few exceptions, the entire scientific world, had, under the accumulated weight of evidence ever presenting itself, accepted the general truth of the doctrine of evolution of higher species from lower by natural descent; that, so far from no transitional form being known, such forms were constantly being discovered, in increasing numbers, in all parts of the world; that it was a generally accepted fact among scientists, that man's physical ancestry extended through the apes down to ascidianlike forms, and through these down to the lowest ani. mal organization (conjecturally the Monera), living in Eozoic times, and that, instead of a well-defined line of demarkation existing between plants and animals, the two at their lower extreme so blend with each other, that it is exceedingly difficult to distinguish the vegetable form from the animals, and vice versa-the animal forms partaking of characteristics formerly supposed to pertain exclusively to the vegetable kingdom, the line of demarkation being thereby almost if not quite eradicated.

In connection with the latter point, attention is invited to the appended extract from Prof. Asa Gray's recent work on "Natural Science and Religion:" (pp. 11, 12): "Upon no one of these particular points has there been a completer change of view than upon the distinction of the animal and vegetable kingdom The best, I am disposed to say the settled opinion now "I seem to be a long way to the north of where this was is, that there are multitudinous forms which are not found. I see overhead a funnels-haped, black mass with sufficiently differentiated to be distinctively either plant or animal.... The fact is that a new article has recently been added to the scientific creed-the essent tial oneness of the two kingdoms of organic na-Since the publication of the foregoing scientific discoveries and researches have very largely increased the weight of evidence in favor of the above propositions. Year by year have a number of new fossil forms, intermediate or transitional in character, been exhumed, particularly in the western territories of America. Were it necessary, I could fill columns of the JOURNAL with the names and brief description of the transitional form--formerly "missing links" in the chain of organic nature-now known to science, and this dispite Dr. Peebles's dogmatic statemant that neither history, observation, nor fossil showed us a sign even of one transitional form! As every paleontologist knows, nearly every fossil discovered the last few years, and being discovered now, is of a transi-tional or intermediate character. At present but two scientists, of any extended reputation, in Christendom, refuse to acknowledge the gen-eral truth of the evolution of species by descent-Principal, J. W. Dawson (an able geologist, but a bigoted theological fossil), and Prof. Quatrefages, a well known naturalist and anthropologists. With these exceptions and possibly a few miner ones, every With geologist, every paleontologist, every naturalist, every physicist, every archæologist, every philologist, so far as any well defined opinions have been expressed is an evolutionist. Evolution has won the victory, its triumph is now as thorough almost as is that of the Copernican system of astronomy, or the general truths of geology. In concluding my essays, replicatory to Mr. Peebles, in 1877, I used the following language: "It is fondly hoped that our good Brother Peebles: seeing the folly of his Quixotic attempts to carry Darwinism by storm single-hauded and alone, and pondering wisely and thoughtfully upon the ideas present-ed by him on this subject, in connection with those of Bro. Tuttle and the writer, weighing the two cautiously, impartially, and without bias, will speedily reconsider his violent diatribes against this heaven-proclaimed and scientifically demonstrated truth; and, renouncing totally his former erroneous conceptions and evident misunderstandings thereof, enroll himself in the mighty army of Darwinian Spiritualists, with deep regret that he was ever so unwise as to allege and defend the existence of a co flict between Darwinism and Spiritualism." It was in 1876-7 that Mr. Peobles first engaged in his Quixotic crusade against the primal truth of the universe; and from present indications, it seems that the hope expressed in my closing remarks in 1877, is in a fair way of being realized. In an address of Dr. Peebles, July 25th, 1880. at Shawsheen Grove, reported in the Banner of Light, July 31st we find these sentences: "As the beautiful water-lily grew upward from the mud through the water and into the domain of the air and sunshine, so man's material or physical nature (for he was willing to go with Darwin so far), came up through the mineral, and vegetable and animal kingdoms. But the soul did not come up through all these lower or ders tco. The soul of man never wriggled in a tad pole, hissed in a servent, or grinned in a monkey. [No scientists ever said it did, friend Peebles; besides, tadpoles and serpents are not in the line of man's ancestry, as Bro. Peebles ought to know, having read Darwin and Haeckel he says]. The soul was a some-thing that came down from upper heights of being when the time arrived that the physical part of man's nature was developed properly to give it adequate welcome.' In the Banner of Light of Sept. 4th, 1880, are found reports of Mr. Peebles's addresses at Cape Cod Camp Meeting, Aug. 24th, and at Lake Pleasant Camp Meet ing, Aug. 29th, prepared by Dr. H. B. Storer and Cephas B. Lynn respectively. At Cape Cod he is report-ed as saying: Man's bodies came up from the lower races: their souls came from God."

lower gradation; but the body is not the man. It is the shell that covers the man. Darwinism grapples with but one side of human existence. As a segment of the circle of evolution it is useful, and Darwin is to be honored as a fact gatherer. But facts are not al-ways truths. [Query,-If a fact be not a truth, then what is it-an untruth?] The word creation must give place to the better word evolution."

These utterances of Bro. Peebles concede the whole question involved in the discussion between the Doctor, and Mr. Tuttle and myself. The body of man, we claimed, as did A. R. Wallace was an outbirth from a lower animal form; this form, from a still lower one; and so on down to the original, primeval animal form in pre-silurian times. This was hooted at and scath-ingly ridiculed and sneered at by Dr. Peebles. Recently, however, he seems to have been learning some lessons of wisdom; and, notwithstanding that, siding/ with Dr. Dawson, he foolishly predicted the speedy downfall of Darwinism, and, not very long since, lec-tured in Chicago, on the "Eclipse and Decline of Darwinism," he has yet been compelled, by the logic of circumstances (having observed that the truth of evolution has been accepted by all candid thinkers, Christian, infidel or spiritual)—he has been compelled to retract his former erroneous ideas and has now virtually enrolled himself in the mighty army of Darwin-ian Spiritualists -presumably as a "high private in the rear rank " Allow me, then, to tender my sincere congratulation to Dr. Peebles on his conversion to the truths of Darwinism. Presidio of San Francisco. Cal.

The Free Religious Index-Epes Sargent-Spiritnalism and Science-Unitarian Church Dedi-

cation.

BY G. B. STEBBINS.

The Index was started in Toledo, Ohio, some ten years ago, endowed with a yearly fund from contributions to last ten years, put in the editorial charge of the man whose positive character as a liberal thinker on religious subjects gave rise to the effort, Francis E. Abbott, and after some two years removed to Bos-ton. Mr. Abbott was its soul and life, and its presiding genius, until last year he left it for personal reasons needless to mention, and is now engaged in teaching a few pupils in New York, in the classics and in higher literature, and in writing on his favorite topics.

On his leaving the Free Religious Association took his journal into their hands, gave it the name of The Free Religious Index, and Rev. William J. Potter, a liberal Unitarian clergyman of New Bedford, was made editor.

The Free Religious Association was organized for the fair and free statement and comparison of religious ideas, holds annual meetings in Boston, and conventions elsewhere, for that object, invites persons of different opinions, orthodox and heterodox, to its platform, not for controversy, but for statement of v.ews, and O. B. Frothingham, T. W. Higginson, Lucretia Mott, Mr. Potter, Felix Adler and others have taken leading parts in its doings. Robert Dale Owen, A. J. Davis and William Denton have represented Spiritualism on its platform years ago, but for some time past no Spiritualist has been asked to take such part, and its President, Felix Adler, holds the idea of immortality "irrational," in the light of evolution as stated by the materialistic science of to day.

Epes Sargent, of Boston, is a gentleman quite wide ly known and of high repute as a writer of the best social and personal standing, and therefore entitled to a gentlemanly courtesy among his peers. Just before the publication of his new book, "The Scientific Basis of Spiritualism," the editor of *The Free Religious Index* chose to make a discourteons fling at him and his views as tollows:

"It appears from a full column in the Banner of Light that Mr. Epes Sargent's scientific qualifications he in the science of transcendental physics, or psychophysical phenomena! Ah, yes, now wescel

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of prejudice to be conquered. Such an assertion puts the average of care and integrity among the great body of Spiritualists far lower than it is. It is a pitibody of Spiritualists far lower than it is. It is a piti-ful and unworthy fling at millions of thoughtful peo-ple. Fair criticism is well, but wholesale deprecia-tion is poor business. It is, too, an imputation of the wisdom and capacity of such as Zöllner and Aksakof, Wallace, Crockes, Mary and William Howitt, Hare, Buchanan, Lincoln, Garrison, Giddings, the gifted Carey sisters, Lydia Maria Child, and many other superior persons. other superior persons.

A writer with broad views can be just to those with whom he may not agree. He will inform himself well of their ideas and attainments, and states them clearly and appreciatively.

Theodore Parker was not a Spiritualist, neither is O. B. Frothingham, yet both these large souled men have admirably stated the leading ideas and aspects of the great spiritual movement. I have read their statements to public, audiences in widely distant regions, and in every case intelligent Spiritualists have commended their completeness, as well as their fairness and justice, in which respects they stand in striking contrast to the long article giving the "views" of The Free Religious Index.

Passing by parts of the article a word on its closing paragraph on "an excess of other-worldliness" in Spiritualism-"to declaim in glowing phrases on the delights of the 'Summer-land' and of our anticipated abodes and occupations when we are transported to that clime, may be a sweet and comforting self-indulgence in the midst of our storm-tossed lives, but it is not the sustenance of those stalwart souls who do the most effective work for humanity on earth."

This half-statement of the case is a characteristic close of these "views." Is this all that Spiritualists say of the life beyond? We commend to The Index a word from Samuel Watson, of Tennessee, in his last work: "The law of recompense is one of the most important lessons to be learned ... There is no way of avoiding the penalty of violated law, but by recom-pense, in this world or in another. On this, as much as on any other point, does Spiritualism take issue with the creeds and dogmas of the day.....We make our heaven or hell by our good or evil deeds on earth. When we leave it, the great law of affinity makes every one gravitate to his own place.....Miserable in spirit-life, are those who spend their mortal lives in transgressing the law of God."

Add to this view the final supremacy of good and the uplifting of the those in darkness and some just idea is gained of the spiritual philosophy of the future life-far different from what the one-sided statement of The Index gives.

Without boasting I think that a fair proportion of those "stalwart souls who do the most effective work for humanity on earth" are among the Spiritualists; almost as a body they stand for the equality of woman before the law, the gospel and in social life, a great and uplifting reform. I know of no souls more stal-wart, yet moreself poised and wise than William Lloyd Corrigon and Lorden D Ciddian Garrison and Joshua R. Giddings, and I know, from their own lips that they were inspired and strengthened by their spiritual ideas and experiences.

What is the truth? is the question. The other world, the higher realm of that eternal life in which we all are and ever shall be, is a fact to the Spiritualist-a scientific and a religious truth-and only good and growth comes from any truth. Shall a man keep on his five acre potatos patch and never look beyond, lest his weeds should choke his crop in his fits of outer-worldliness? Would not some knowledge of the winds and tides, the soils and crops beyond his rail fence, rather help than hinder his farming?

Shall men be like Bunyan's "muckrake" in Pilgrim's progress, bending over his work and ever looking at the mud he scratched over lest a lifting of the head and a glance upward at the blue sky might waken thoughts of "other-worldliness," and so unfit him for his work?

This may be the scientific idea which makes the hope of immortality "irrational," in the mind of the President of the Free Religious Association, but that le of science, which evolves us into personal annihilation, is a height to which a spiritual thinker can-not reach-is no height indeed, to him, but a depth of mist and darkness which chills the soul, narrows the thought and dims the vision. The Index admits "that Spiritualism occupies, in part, a field which is to be of interest to science in the future—this field of the relation of mind and mat-What is this "relation of mind and matter" ter." but that psycho-physical science, to which The Index gives only the sneer of ignorant assumption ?---not even the hospitality which the true free religious spirit would accord to an important department of free in-quiry, examined by intelligent and thoughtful persons Without study of the inner-life of man, his far-reaching psychological powers and infinite relation, and of magnetism, clairvoyance and the alleged facts of spirit presence, one is behind the thought and need of our day, unprepared to meet its deepest questions, and in condition to be cast ashore and left behind like dead floodwood as the tide sweeps on. The interest of science in these great questions is "in the future" we are told. The Free Religious Index has not entered on this field, and its "views on the topic" reveal its present condition. For its future state we can but work and wait, "hoping all things and enduring all things," as did an Apostle of olden times.

the point toward the earth, hiding the light sis far as I can see. It is not absolutely opaque, for I can see occasional tongues of color. I think it looks like a water-spout, only it is not water, there is great density to it and there may be water with it. It is of tremendous size; I cannot see beyond it in any direction. It whirls, and draws objects into it as it goes, and devastates the country.

"Wind accompanied it and water; there were rocks in it. It was accompanied by great electrical force.

"Now I am in cold space, and see two bodies come together with terrific force; they were shivered into millions of pièces which were sent whirling around a common centre merely occupied by space. As they ap. proached the earth they were drawn to it; forming the funnel-shaped mass that I saw."

Mrs Denton examined the Disco Bay specimen and sent me the following description of what she saw:

"After spending some time in general observations, without arriving at much that was definite, just as I was about to lay the specimen aside, I caught a glimpse of a large disk, appearing about four or five times as large as our moon at its full. As I gazed at it, the outline became more and more distinct, until at last I be. held a peculiar shaped, somewhat globular body several miles in diameter. I will enclose a rough outline of its form."

This represents it as having nearly the shape of a pear.

"While yet at a considerable distance from our atmosphere, the electrical condition of the earth, or that portion of it over which its influence extended, was greatly disturbed, and I think some of the currents were already formed, which, when communicated to the air, produced a terrific cyclone, that marked its path over the surface of the earth. In the centre of that cyclone, the globe, dark as it was, was awe-inspiring and exceedingly grand. On the earth, mountains of loose material rose to meet it all along its course; it seemed to be drawing the very earth into its embrace, while in every direction, for miles along its route, there were vast numbers of, incandescent objects, which'l could only regard as fragments thrown off the main body, which ignited as they fell. Neither the motion on its axis, nor the correct/outline, was at first discernable; indeed the motion on its axis was not observed till after it had reached the atmosphere of the earth. Here, it became distinctly visible; but, it was so exceedingly rapid, it rendered me dizzy to observe it. This was only for a moment, however. I did not see it reach its destination.

MAGNETIC CENTRES.

To understand the next examination, in which Mrs. Denton saw the centre of Siderosstrike the earth and enter It, it will be necessary to introduce her description of the bodies seen by her, years ago, in the centre of the sun and some of the planets of our solar system, and the statements of Mrs. Cridge and my nephew regarding similar bodies seen by them.

Mrs. Denton said:

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"The centre of the sun appears to be a large, dark-colored mass, impenetrable and indivisible by any of the mechanical appliances for penetrating and dividing matter with which I am acquainted. Its tenacity seems simp. ly indescribable; its weight immensely greater than that of any known substance, and its surface smooth, with a bright metallic lustre. It appears to be surrounded by material perfectly transparent, with a thickness, from its inner to its outer surface, about one-third greater than the

At Lake Pleasant, he is reported to have said: "Man as a moral and spiritual being did not descend

entire diameter of the dark colored body. The particles from the monkey. The body came up through the

we did not think of it before!"

In the *Index* of Nov. 4th, is a calm and temperate, yet keen and clear, letter from Mr. Sargent, and in another column is an editorial on "Spiritualism and Science," which only refers to Mr. Sargent by saying that his letter is willingly published, and then says, "The Index in this matter, has no prejudices to be conquered. We have personally given to the claims of Spiritualism no little thought," and goes on to give. two columns of "views on the topic" as the result of that thought.

The editor says: "It cannot be rationally claimed, and will not probably be by any person of intelligence, that it is a belief which has risen and spread thus far on scientific grounds-Spiritualism may be considered as a form of religion." Grant that it may, that does not touch the question as to the scientific basis on which the facts of spirit power and presence rests.

Scientific knowledge is certain knowledge or dem-onstration. How came I to be a Spiritualist? Not because I wished or expected to be, but because facts compelled me to be, or to repudiate my mental and moral integrity, and the same is true of multitudes. Suppose there had been no facts-no mediumshipmanifestation or intelligent personal spirit-communi-cation-there would have been no Spiritualism, in the modern and special sense of the term. It rests on facts, as does geology, chemistry and other sciences. If its facts correspond to the emotions and hopes of the human soul, as the facts of geology and chemisty correspond to the laws and evolving phenomena of nature, I do not think either those facts or the soul are to be blamed or ignored. If the heart is thrilled and the whole being inspired and uplifted by wonderful, yet natural, spiritual experiences, I might say that Isaac Newton was overwhelmed with delighted surprise when the idea of the great law of gravitation came upon him, and that Kepler was so filled with emotion in the presence of his great d scoveries that he knelt reverently and exclaimed, "I am rethinking the thoughts of God!" Great discoveries must and will stir the soul, and by so doing, in well-balanced minds, they quicken the intellect, give it new clearness and force, and make its investigations all the more thorough. While a wise balance of thought and emotion is to be sought, the poorest and most blind and blundering of all investigators are these human icebergs who aim to rule out intuition, emotion and aspiration.

So far is Mr. Potter from being correct in his conclusion that it cannot be rationally claimed that Spiritualism has risen and spread on scientific grounds, the fact is, it is the only "form of religion," in ac cord with a scientific basis, and called into new life by scientific facts. I do not say this to underrate reingious ideas, Pagan or Christian, that have their root and source in the spiritual nature of man, but because it is true that Spiritualism only (in its demonstration of a future lite), has external fact and interior hope and conception in accord and mutual confirmation.

Of course, among Spiritualists, as well as elsewhere. are many who accept the ideas and experiences of others. Of the intelligent readers of The Index a large number accept and enjoy the ideas of its editor and its able contributors, and are influenced by them. Very few readers of Tyndail and Huxley ever have, or can try the fine experiments through which these men have reached their conclusions, but take experiment and conclusion on trust. This is in the nature and fitness of things, and without some reasonable faith in human testimony no gain in knowledge or spiritual growth is possible. I should say that no. where do we find more "thorough, and impartial investigators" than among Spiritualists, although The Index does not so decide. Its editor indeed asserts that "Credulity has certainly been a marked characteristic of Spiritualists as a body," and that "fraud and de'usion" so abound "that it seems quite impossible, to us, as yet, rationally to affirm just what the phenomena

Credulity is everywhere, and fraud wears the man-tle of science, grants medical diplomas and "steals the livery of the court of heaven to serve the devil in, but this bald and unsupported assertion of The Index certainly shows both ignorance and a large amount CLEVELAND-UNITARIAN CHURCH DEDICATION.

Last month a new Unitarian church was dedicated in Cleveland. Dr. Bellows, Messrs. Forbush Wendte and others taking part. From Unity I find the following "act of dedication" repeated by the congregation in unison with the clergyman, Rev. F. L. Hosmer:

"In the name of God, above all, and through all, and in us all, we dedicate this house.

"We dedicate it to intellectual freedom in the reverent study of the truth.

"We dedicate it to kindly and helpful intercourse among ourselves, and to fellowship with all those who strive for whatsoever things are honest, just, pure, lovely, and of good repute.

"We dedicate it to the upbuilding of character and the growth of righteousness in conduct and life.

"We dedicate it to the advancement, through everenlarging interpretation, of that religion whose manifestation and requirements Jesus has comprehended in love to God and love to man.

"Here may faith, hope and charity abide. Here may human life learn noble consecration. Here may sorrow find comfort and peace. Here may sin be touched to penitence and be restored to right ways. Here may the Eternal Goodness be brought home to all

"Establish, O Lord, the work of our hands: Yes, the work of our hands establish thou it! Amen."

This is broad and generous in spirit. I think that the Religio Philosophical Journal aims for intellectual freedom in the reverent study of truth, for "the growth of righteousness," and would have "sorrow find comfort and peace" in the assurance of the real presence of our friends gone before to the higher realms of the immortal life. Yet on the last page of Unity, published in your city, under liberal Unitarian auspices, and really generous and Catholic in its spirit and methods in some directions, I find a list of liberal newspapers. Of course the Unitarian jourants are there, and also The Free Religious Index, of Boston, which does not even profess to be Christian and is in charge of an Association the President of which Felix Adler of New York, holds the hope of personal immortality irrational, but the RELIGIO PHILOSOPHICAL JOUENAL issued but a stone's throw distant, is not named, or any other spiritual journal of the scores published in many lands and languages.

Is Unity and Unitarianism, nearer to Adler's view of the irrational hope of iramortality than to the JOURNAL's idea and evidence thereof? or is there a little mote in some eye at Unity office, which blind them as toward the tail building wherefro m you JOURNAL goes forth? Detroit, Mich., Nov. 17th, 1880.

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RELIGIO-PHILOSOPHICAL JOURNAL.

BOOK REVIEWS.

THE SCIENTIFIC BASIS OF SPIRITUALISM. Epes Sargert. Pp. 372, 12mo. Price \$150; post-age ten cents. Roston: Colby & R ch. 1881. For sale wholess'e and retail by the Religio-Philo-sophical Publishing House.

This work lately announced has been for a long time in preparation. It makes its appearance in good season for the new year, and no book brought before the public has greater claims on its careful consideration than this by the gifted scholar and student. who for somany years has given his attention to the subject on which it treats. Hay ng read it through, we say it is a delightful book to the student of spiritual science; it is an in-teresting book to those who wish to know the basis on which the Spiritualists rest their belief; it is a convincing book in the exhaustless flood of fact it brings to bear on the subject; it is a book of which every Spiritualist may and ought to be proud, as one of the most conclusive digests yet produced. Spiritualism claims to be a combined system of religion and philosophy, rest-ing on facts. Therefore it is a science; as science is a classification of facts and the inferences drawn therefrom. If Spiritualism fail in its facts, it fails completely and takes rank with the phantasmic dreams of other religious systems based on the evidences of things unseen, and there is no hope of a science, i. e., knowledge of future life. Mr. Sargent early saw this inevitable conclusion, and carefully he has gathered the facts of his own observation, and those of others, and at a time when his own life trembled between the confines of the two worlds, and the waves of the dark waters of death broke at his very feet, as a legacy to the world he was leaving, he finished this admirable volume. The currents of life were reinforced, and he slowly ascended the hill on the borders of that sea, his task here is not completed, and while we know our gain is his loss, we trust he may stay many a year with us yet, forcing attention to the great cause he advocates by his profound scholarship, erudition, integrity and honesty of pur-

Since the publication of "Planchette or the Despair of Science," Mr. Sargent has taken more positive grounds. We do not know as we should present him in that light, however, for he has remained the same; rather his method has changed. Then he felt his way hoping to catch the attention of scientists by awakening their curiosity and by questioning. That was hopeless. The learned bodies could devote a whole session to the discussion of the profound question why cocks crow at midnight, but they had only a sneer for the infinite problem of future life. Well says Mr. Sargent:

"The time has gone by when the facts of this volume could be dismissed as coincidences, delusions or frauds. The hour is coming and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question." Spiritualism is not now The Despair of Science, as he called it on the title-page of his first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt.

Fne author classifies his vast storehouse of facts under the following titles which indicate the general course of his argument, as it sweeps to his final irresistible conclusion or "great generalization."

First are the basic facts of clairvoyance ad direct writin c tollowed by an exhaus tive review of the facts against the theory he advocates. Then he proves clairvoyance to be a spiritual faculty. Here he pauses to consider the question which has excited so much anxiety in the minds of many. " Is Spiritual Science Hostile to Religion ?' Then he continues his phenomenal evidence, solving the question of what is the spiritual body, following with the proofs from induced somnambulism or mesinerism and what he calls "cumulative testimony.". This is followed by a discussion of "Discrete mental States," in which the author evinces wonderful erudition and profound meta-physical insight Clifford, Tiedemann, Agassiz, Brown-Sequard, Abercrombie, Sweden-borg, Maudsley, Schelling, Plotinus, Lessing and Hartmann, contribute to the final con-clusion, whether they design to or not, for Mr. Sargent has the magician's key to the innermost temple of the spirit in spiritualism itself, and all these scientists and metaphysicians have only stood in the vestibule. and as the door remained barred, to often declare there was nothing beyond. He is now ready to show the reality of the unseen world, and discuss the sentiment of 1mmortality, arising thence to the final "Great Generalization " with which the volume, concludes. To return to its answer to the question, "Is Spiritualism Hostile to Religion?" we

tion of the great facts of God and immor-tality, it is religion itself. It proves to us the existence of ethereal beings, exercising a preterhuman power over matter. Nay, it proves that our deceased friends are still alive, and, inferentially, that there must be a Spirit-world, however impenetrable it must be to mortal sense."

As a magazine of well digested facts this volume has few equals in the rapidly en-larging library of Spiritualist literature; yet its facts are secondary to the wonderful intuition which grasps their subtile meaning. The argumentative portion to the thinker has as great value as the facts from which it arises, and the author has display-ed his wonderful versatility as an editor, carefully compiling facts; a scientist grasp-ing all the live questions of science; a met-aphysician equal and superior to the most repowned: an original investigator in por renowned; an original investigator in new fields of spiritual phenomena, and a pro-found thinker illumined by the light from the spheres of spiritual inspiration.

Not only is this work a plea for a scien-tific basis for Spiritualism, it is the beginning of a new spiritual science. It points out the direction of advance, and carries us far over the threshold. We feel assured that its positions are all well chosen, and that the future though advancing beyond. will not change the conclusions he has reached. HUDSON TUTTLE.

Partial List of Magazines for December.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Glimpses of Parisian Art; York.) Contents: Gimpses of Parisian Art; Sheridan's "Rivals"; Jean-Francoise Millet; Four Letters; Hunting the Honey-Bee; Peter the Great; Embryo; Under the Gla-ciers; One Duck; A Study in Apparent Death; Elsinore; The Railroads and the People; Tiger-Lily; Alessandro Gavazzi; Montenegro as we saw it; The Musician's Ideal; An American Girl; An English War-Correspondent; East and West; Secrets of Conjuring; Shakspere; Topics of the Time; Communications; Home and So lety; Culture and Progress; The World's Work; Bric a Brac. The new cover of Scribner's Monthly excites a good deal of interest and considerable discussion. The Nation says: "We must congratulate Scribner upon the new design for the outer cover." Mr. E. C. Stedman, in a brief note, remarks, "Don't let them chaff you out of the new cover. It has an air of good breeding, which the old cover lacked." The Providence Press considers it "a gem of o'd-style priating." Mr. Wilkinson, the manager of the designing department of the Gorham Mfg. Co., writes : "Your outside cover is in excellent taste, and in the feeling of the times. I sincerely congratulate you on your success." The New York *Times* says: "It has been designed in much taste and skill." Mr. J. R. Osgood, the publisher, says: "It is a handsomer cover than that on any magazine in the world, except the Cornhill." The New York correspondent of the Springfield Republican says: "Its good features are distinctness, simplicity, and at the same time a rich, decorative effect." In fact, while the new cover has been severely criticised, as it was expected that

it would be, i has also had the highest and most enthusiastic commendation, not only from artists, but from hosts of contributors and readers. Its author, Mr. Stanford White, of the firm of McK.m. Mead & White is known in New York as one of the ablest young architects and decorators in the country.

Monthly School Record. (Geo. Francfort, San Francisco, Cal.) A Monthly devoted to the Teachers and Papils of the Depart-ment of Public Instruction of the State of WEAK BACK. California. Price, per annum, \$1.00 in ad-BENSON'S vance.

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find Mr. Sargent saying: "Spiritualism is not, as the ignorant have called it, 'a form of religion.' To the pure in heart it is religion itself." He then quotes approvingly the valuable words of Theodore Parker:

"In 1856 it seems more likely that Spiritualism would become the religion of America, than in 156 that Christianity would become the religion of the Roman Empire, or in 756 that Mahommedanism would be that of the Arabian population. (1) It has more evidence for its wonders than any historic form of religion hitherto. (2) It is thoroughly democratic, with no hierarchy; but inspiration is open to all. (3) It is no fixed fact—has no punctum stans, but is punctum fluens. (4) It admits all the truths of religion and morality in all the world sects.

Mr. Sargent continues: "Thus Spiritualism is elastic. It gives a basis of demonstrable truth for our religion. . . . And what is religion? . . . Religion is the sentiment of reverence or of appeal growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to help us spiritually or physically." Again: "Spiritualism fulfils these requirements.

Its facts, rightly construed, hold out the loftiest inducements to a nonly beneficial life. It proclaims to us that we think and d_0 in the sight of a host of witnesses; it recog. nizes the supremacy of law, physical, moral and spiritual; it looks for no relief from the penalties of sin through the mystical sufferlugs of another; it teaches no vicarious advantages, etc. . . . Thus the religion prompted by the facts of Spiritualism cannot d ff-r largely in any essential point from that of Primitive Christianity."

"Spiritualism has been referred to as 'a new religion.' On the contrary, it is the attracting principle assimilating whatever is essential in all religions, but contradicting nothing that the eminent saints and sages of all the centuries have in their highest movie recognized as eternally true, and subverting nothing of vital truth in any reli-gion." The final conclusion reached depends on this view of Spiritualism and religion. The author says: "So far as it is a realiza-

Wide Awake. (D. Lothrop & Co., Boston Mass.) Contents: Frontispiece, On the Way to the Parson's; Kips Minister; At a Day Nursery; The Voice of the Chestnut Tree A Clear Case of Over Work; How to Knit Christmas Gifts for Little Brothers; Annis Vane; Five Little Peppers; Saarchinkold; A Pretty Christmas Present; Our American Artists: The Peacock that Sailed Away; Knight Rupert; How Freddie's Tooth was Palled; Nursery Tiles; The Torch-Light Brigade; Miss Lolipop's Housekeeping; Two Young Homesteaders; Joe the Chimpanzee; A Pair of Heroes; The Night-CapString; I suppose with my Little Boy; Ted's Christmas Dinner; Tangles; Post Office Department; School Exercise Song. This number will be especially interesting to its readers. It contains fine portraits of two lady artists who have long made pictures for its pages. The attractions for the coming year are very great and everybody is asked to read the prospectus.

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CHICAGO, ILL., December4, 1880.

Clerical Men-Spirit Appearances and Spiritual Gifts.

We had occasion some weeks since to comment upon the remarks made concerning the Knock and Lourdes phenomena by Stephen H. Tyng, Jr., a noted, and for his class, quite liberal Protestant Episcopal clergyman of the city of New York. Mr. Tyng had then just returned from Europe. He had been to Knock and Lourdes. Asreported by the New York Times, he, at that time, sneered at the manifestations and healings claimed to have occurred at those places under the patronage of the Roman church. At that time Mr. Tyng laid great stress upon the asserted fact that the peasant girl, who claimed to have seen a spirit "Virgin" at Lourdes, had died in great agony. He made this fact, inferentially, though he did not state it directly to be such, an argument against the truthfulness of the girl and her reputed vision. He also stated authoritatively, according to the same paper, that the Knock and Lourdes "miracles" were of the same order with the Rochester rappings, and were impositions.

In the JOURNAL'S comments upon Mr. Tyng's remarks on that occasion, we did not take issue with him upon the latter head. Wedid not profess to know whether the Lourdes or Knock manifestations are or are

"Every Medium a Fraud."

It now turns out that the "Col. King," who was the man announced by the Rev. A. A. Waite, the whilom sign painter of Vermont and now the evangelical conjurer of Boston, as the antagonist who would bring a medium to represent Spiritualism in the psuedo contest with Waite, is himself an old showman, whose real name is Rufus Somerby. The psuedo medium Lincoln, altas Warren, has not enough mediumistic powers to float as a medium and has lived by questionable and illegitimate practices for years past with no recognition or standing among Spiritualists as any one interested can readily ascertain. The reverend conjurer and the psuedo medium divided the gate money between them, Lincoln getting \$500 thereof.

The crowning achievement seems to have been the removal of the medium's hands from some sort of sealed and sanctified tie, which was made for the occasion, and in which performance Waite did exactly what the medium did. A reverend noodle, who signs himself, "George Washburn, D. D., President of Robert College, Constantinople," but whose college does not seem to af ford a sufficient field for his services, notwithstanding the great desire the Turkish youth must feel to be educated by some member of the Washburn family, writes to the Independent, under the head, "Every Medium a Fraud;" that "All the most sur-

prising spiritual manifestations were exhibited besides some very rare ones." He then describes two illustrations, neither of which would be accepted by any in-

telligent Spiritualist as affording any test of spirit presence whatever. He savs:

of spirit presence whatever. He says: of spirit presence whatever. He says: The medium was in his cabinet with a lady and gentleman from the audience, "the two being teeded to develop mag-netic power." These two had their hands on the head and shoulders of the gentleman. They testified that he did not move, but spirithands stroked their faces, voices were beard, instrumen's played, the gentleman received severe blows over the head, and distinctly saw the spirit face looking down on bin. Mr. Waite then performed exactly the same trick in his cabinet, with the same gentleman and lady, and just in same results. He sterward showed on the open stage that all was done with ore of bis hands, and proved by ex-periment with a blcdfolder gentleman. Spiritualist, that it was impossible for persors placed as the wilnesses had been to detect this movement of the hand. The streat was a severe one, which was supprised by the committee and ions objected to by the 'mid diam." The com-mittee bound his them be together with small cord and scaled the know with war. He went into his cabinet, and after some delay the usual manifestations were heard and hands were seen outside the cloth. The cabinet was opened and the scale on the open stage, will qual success, and sfowed that it was done by a peculiar formation of the bones of the thumb, which in the typing them. At this point the embruism of the and his ald dissign with diver one hand and presented it free to the medium, and his sit, who exarted the trick of the one to such as print this they sprang to their feet, was found unbroken. He then gave this thread and presented it free to the medium, at this point the embruism of the and inter and his sid who percend the two has been was fairly wild. During this prolonged applause the 'me-duce and his sid disappeared. When quiet was resord, when the is despress to lend a willing ear to the false eight a short but touching prayer tor those who has been ted by the loss of loved ones to lend a willing ear to the false eight as dore by o

Disgust at all pretences of demonstrating spirit intercourse by means which on their face provide for the opportunity to dissimulate, has long since become the dominating feeling among. Spiritualists. Mediums whose stock in trade consists or may by any possibility consist, in getting their hands out of tied knots and in again are everywhere discouraged. The Rev. Washburn does not indicate that the Rev. Waite did restore his thumbs or wrists successfully within the tie. This would be necessary even to a successful imitation of a fraudulent medium. But compare these clumsy performances with a few of the phenomena which pass among Spiritualists as genuine tests of spirit power, and it will be seen that they differ totally, in the fact that in the cases which are deemed genuine tests, there is absolutely no loophole for fraud. We select a few which have occurred in the writer's presence: 1. Sitting with Henry Slade in the broad light of day, at one corner of a dining table about six feet square, no other persons being in the room, and there being no wires or other machinery about the table, the slate is wrested from the joint grasp of Slade and of the writer and is darted rapidly through under the table and exhibited three times above the opposite corner of the table at a distance of six or seven feet from both Slade and the writer, and is then returned by an unseen force to our hands. 2. Sitting with Mrs. Simpson in the like broad light of day within the week past, a gentleman who had been a thorough scientific Materialist, was requested by Mrs. Simpson to take the slate upon whose well cleaned surface she dropped a bit of pencil, insert the slate with his own hands underneath the table, and when he had got it in position, pressed firmly against the under side of the table, to ask a question. He did so, no other hand than his own, the palm of which pressed firmly against the under side of the slate, being anywhere within three feet of it. While holding the slate in this position, with not more than one-eighth of an inch of surface between the underside of the slate and the table, he asked a question growing out of the business upon which he had been engaged during the previous day. His question asked orally was, "Have we gone to work in the right way to separate the Church from the State?" No sooner had he asked the question orally than the writing was heard on the slate underneath the table, and almost instantly, three light taps of the bit of pencil on the slate cameas a signal to withdraw the slate from under the table. He withdrew the slate, and although the question had not been asked until the slate had been placed in position under the table, when withdrawn the answer found written thereon was, "Yes, you have gone the right way to work to divide the two." No theory of changing slates, or of the writing being previously done, or done by the medium, or by sleight of hand here applies. No fraud theory whatever, no theory of mind reading, of deception, of physical magnetism or volitional control applies that is not more credulous and camel swallowing than the ex-

planation that it is done by a spirit force. We have sat side by side with Slade and looked with him on the materializations of spirits, in which no theory of false impersonation was possible. We have been present with Mrs. Simpson at the production of flowers in a manner which no conjurer in the world can imitate.

We might multiply these instances for they are occurring daily. No repetition of them, however, increases the weight of the argument. One test case, under proper conditions, such as absolutely exclude the possibility of all fraud, would set the brain of the Rev. George Washburn, D. D., whirling with a sense of such new light as no library in Christendom contains. Instead of trying to make a living out of the spiritual phenomena of eighteen centuries ago while ignoring those of to-day, were he, but once, brought face to face with the tangible proofs of immortality, as we have been, instead of crying "every medium a fraud," he would shout, "Every minister has been a fraud who sought to teach immortality through the proofs addressed to another age while denying and persecuting those addressed to his own."

Emotion-Intellect-The Spiritual Philosophy Inclusive.

It is said sometimes that what goes by the name of religion in orthodox churches, is merely sentiment and fancy, an irrational emotion that does not give strength, but rather enervates and lessens one's power to do good work in daily life, to resist temptation, or to meet trials with fortitude.

A great "revival season" is said to bring no access or increase of practical goodness, or of manly and womanly grace and virtue. Indeed, a veter in observer once said, "After a revival look out for rascality, public and private." We cannot deny that such assertions have some truth. In the nature of things, appeals to emotion, which largely ignore reason and judgment, must weaken both and lower the moral sense.

The constant and ever-repeated appeals to "love Jesus," coupled with calls to be "saved by his blocd," which make up the staple stock of the Moody and Sankey tribe, do not help to a better life on earth, because they do not bear the test of free and quiet thought-they are appeals to blind love and fear which ignore reason.

The result of this is that the average of morals and conduct in the churches. is no higher, if as high, as it is among those of a corresponding education outside. The Church does not ploneer reforms, does not lead the world in any upward path. Even Its truths are crushed and weakened by its errors. Look at the simple and sweet beauty of the natural and manly life of Jesus, the divine, yet human, glory of his prayer on the cross, as the deeds and inspired words of "the man Christ Jesus," and the incentive to a nobler life is far stronger because more rational as well as more touching, than all this poor weak revival talk about the merits of the atonement. But, in avoiding Scylla, we must not strand on the rocks of Charybdis; in turning from this blindly emotional pietism, we must not sail against the icebergs of intellect, where no warmth of emotion reaches. The sweet sympathies, the tender emotions, the intuitive wants and aspirations of the soul, the intellectual power to judge and discriminate, the royal reason, the tender conscience, are all parts of our nature and being, and are all to hold due place and win due recognition. The sectarian piety which flouts at "carnal reason;" and the inductive intellectuality which ignores intuition and aspiration and holds emotion as childish and weak, are alike fragmentary and imperfect. The spiritual philosophy is inclusive and catholic in spirit, broadly comprehensive in method, welcomes emotion and sympathy, has ample scope and freedom for intuitive desires, and gives reason and intellect cordial recognition-for truth is ever confirmed and tested in all these ways, and never harms or mars any faculty or power of man. How strong and tender the mother's yearning for her child. No sentiment is more divine. When the physical life of thatchild ceases how the mother-heart reaches out for the beloved one, and must feel and know that it still lives.

her household duties cheerfully. At last he expressed his hopeful pleasure, and she said to him: 'In the night, wakeful and weeping, all at once it seemed as though unseen hands had laid our baby at my side. I felt its warmth. I was thrilled with joy as its tiny fingers touched my face and the fragrance of its breath came to me. I held it an hour, lying in sweet rest, and its dear presence feeding and filling my heart and soul. I knew it was not to stay, but it was so blessed to know that it lived and was with me. 1 felt I should never lose it, that a sense of its life and presence would last. All at once it was gone, but I had peace and hope.' That 'peace which passeth all understanding' is with that mother yet."

A Holiday Present for Mrs. E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

We are credibly informed that Mrs. E. V. Wilson has, thus far, received comparatively nothing from the efforts that have been made by the Spiritualists to raise a sufficient sum of money for her to enable her to pay off the mortgage of \$12 000 upon her farm and that, if something better is not speed ily done, the law must take its course and the farm be sold, which will leave her and children (one of whom is a hopeless invalid for life), utterly destitute. In consideration of the long, laborious, faithful and self sacrificing services of Mr. Wilson as a public medium and lecturer, the Spiritualists should feel it to be a pleasure as well as a duty, to place his family beyond the reach of want by paying off the mortgage upon the farm which he left them. This can easi-ly be done, and no one will feel the expense, if every reader of this appeal will send Mrs. Wilson the sum of \$1.00, or more, if they will, as a holiday present. Whatever is sent should be sent to Mrs. Wilson herself so that she will get it at once. Address her as follows: Mrs. E. V. Wilson, Lombard, A trifling contribution from each one will make the coming holidays the most loyous and happy ones, no doubt, that Mrs. Wilson has ever experienced.

MRS. MARY HOLLIS BILLING, MRS. AMANDA M. SPENCE, PAYTON SPENCE. M. D.

New York, Nov. 26th, 1880. In justice to all concerned we deem it our duty to say, that the foregoing letter was written under a misapprehension of the facts. Instead of \$12,000 being sufficient to clear the farm it requires nearly \$17,000, and the value of the place is not at the outside figure over \$20,000. We join our esteemed correspondents in their appeal for contributions to Mrs. Wilson and family, but suggest that the money be sent with the distinct understanding that it shall not be deemed as a donation toward the hopeless task of lifting the mortgages or paying the interest thereon, but shall be sacredly held and used for the relief of the personal wants of the family. Mr. S. B. Nichols, 467 Waverly avenue, Brooklyn, New York, is secretary, and Mr. Henry J. Newton, 128 West 43rd St., New York City, is treasurer of an association for raising funds. As these gentlemen are already officers of a society. interested in the work, it would seem best that the funds should pass through their hands, hence we would recommend that donations be sent to either one of these gentlemen.

DECEMBER 4, 1880.

ter" by J. M. Peebles-new and full of interest.

"Modern Thinkers," by V. B. Denslow, LL.D.-able and valuable to liberal thinkers. "Light and Color," by Dr. E. D. Babbitt-

of rare scientific value. "Stories of Infinity," by Camille Flammarion-curious and interesting.

These and others on our list, or any standard work, will be promptly sent. as ordered, or we will be glad to furnish friends and subscribers at our book-store, and give the greetings of the holiday season personally.

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

Thirty cents pays for this paper 13 weeks to new trial subscribers.

\$2.80 pays for this paper 15 months to new trial subscribers.

Mr. John. Tod, Victoria, Vancouvre Island, has kindly sent \$5.00 for Prisoner's Fund.

C. B. Hoffman writes: The JOURNAL is simply magnificent, and is bound to do much good.

W. Stainton Moses. of London, says that W. Irving Bishop succeeded in making £400 out of the easily-beguiled Scotch, by "exposing" Spiritualism.

Less than thirty days now remain in which new trial subscriptions can be sent in at reduced rates. We ought to receive 1,000 per day until January 1st.

ATTENTION CORRESPONDENTS .- Do not send us postage stamps of larger denomina tions than one, two, or three cents, and send these only for fractions of a dollar.

Silas Arthur, the musical medium, desires to travel during the present winter with some first-class lecturer. Address him at 3,525 Prairie avenue, Chicago, Ill.

Dr. Peebles has just closed a series of 8 lectares before the Liberal Society in Orange, Mass. Mrs. E. H. Britten speaks to this society during the month of December.

"The Scientific Basis of Spiritualism," by Epes Sargent, price \$1 50; postage 10 cents extra. A valuable book of scientific research, which ought to be in the library of every thinking man and woman. For sale at this office.

Dr. J. C. Phillips, Secretary, writes that he has arranged with the C. N. W. R. W. to carry passengers from Burnette Junction. Oshkosh and Ripon at one and one-fifth fare for the round trip to the forthcoming meeting at Omro, December 10th-12th.

Owing to the immense quantity of secondclass mail matter delivered at the Chicago postoffice by different publishers on the same days the JOURNAL is mailed, the postal clerks claim it is impossible to send it off promptly, hence some of our subscribers are occasionally disappointed in getting their paper the same week. We sh matter cannot be remedied. .Mr.G./W. Balcom, a magnetic healer' who comes with high recommendations, has located in this city at number 1 South Wood street, corner of West Lake street. Mr. and Mrs. Balcom will, we presume, be happy to make the acquaintance of Spiritualists in the city. Mrs. Laura Andrews, a good magnetic healer, long a resident of the city, is located at the same number. Although we had materially increased our quantity of paper, we ran short several hundred copies last week owing to the increased demand. We trust our new readers will not get out of patience before receiving this explanation. Dr. J. K. Balley spoke at Bear Lake, Pa., Nov. 14th; at Lottsville, Pa., Nov. 16th. His meetings advertised for Nov. 21st and 22nd, at Concord, Pa., were abandoned, owing to severe storm. His address, until further notice, is Milan, Ohio. Dr. Bailey is a lecturer of wide experience. We notice our eastern exchanges comment favorably upon his work during the past season. "Real Life in the Spirit Land," by Mrs. Maria M. King, is a work which has had a good sale for several years. Many who have read it declare that one can get no clearer idea of that land than is presented in this book. The fifth edition is now printing. Price one dollar, postage eight cents. The second edition of volumes two and three "Principles of Nature," by the same author, will soon have to be put to press as the first edition is nearly exhausted. Mr. William Bagley sends us a list of subsoribers and writes: "I beg leave to make a special request to my brother, that he gives. it a careful reading, and sends to the JOUR-NAL his approval or disapproval of the principles therein taught, and any criticisms he may think proper to make, and this will greatly oblige one who is anxions to receive more light," The editor trusts that Mr. Bagley's relative will meet this courteous request in the same spirit of fairness and brotherly interest in which it is evidently made.

not genuine. If genuine they are, of course, identical with the phenomena of modern Spiritualism. We'did, however, point out that, if the factof a death of great agony were substantial proof of the falsity of a person's life and teachings, then it behooved Mr. Tyng as a preacher of the truthfulness of Jesus of Nazareth, to insist that the latter died, a very easy death. It would seem from the New York papers that our friend Tyng has taken counsel and warning from the JOURNAL'S remarks, and that, unwilling to depreciate the agony of Jesus's death, he has concluded to admit the efficacy and genuineness of the "miracles." On the 20th of Nov., he preached a sermon in which he asserted of the "miracles" of Lourdes:

"No readers attempt to deny that multitudes of enres took place there. The lame leaped, the deaf heard, the blind saw. It will never do in this generation, to deny these well authen-deated facts."

It would seem, indeed, that our good counsel and sound logic, have not been lost upon brother Tyng. He says: "In this day and generation it won't do to deny these facts." But why "in this day and generation?" We answer 1st, because Spiritualism has demonstrated, all over the world, that this class of occurrences are very common; in fact that they are universal under some circumstances; and, 2nd, because the press everywhere is bearing testimony that such cures are being effected "in this day and generation by these means, both inside of the Roman church and out of it.

It will be curious to see where friend Stephen will land next. We can hardly expect a man to be logical, who, if correctly reported by the papers, has turned so complete a somersault within a few weeks. But if the man were logical he must at once proclaim himself within the ranks of the Roman church or of Spiritualism.

If he assumes that these cures are "mirac ulous," or outside the order of nature and appointed and approved of God (i. e., of Jesus of Nazareth), as a mark of divine favor, he must if logical, as the New York Times points out, join the Roman church, that church against which he has battled as did his father before him all his life. Should he not do this, but maintain that these "miracles" are natural phenomena occurring without, as well as within the Roman and all other organizations, then, as we said, if logical, he enters the ranks of the Spiritualists. Whichever he does, whether he comes out as a Romanist or Spiritualist, he is committed to the declaration that the "miracles" of Knock and Lourdes are identical with the Rochester rappings and spiritual manifestations of which they form a part. Let the "clergy" take warning. The day of common sense is upon them. Intoning and superstitious creeds have lost their ancient power. The voice of a free press is the death knell of idolatry.

Spiritualism says: "Yes, that voice within is no illusion. The mother's love is immortal, and the dear child of her affections is not dead, only the earthly form has perished, the fairer spiritual form walks among the angels. Walks and waits, and you may hear the music of its footsteps."

In "After Dogmatic Theology, What!" by G. B. Stebbins, we find (page 126) the following fact, which beautifully illustrates the emotional side of the spiritual philosophy-emotional yet strengthening and rational:

"Man needs to get outward glimpses of the immortal life, that his interior sense of immortality may gain wealth and power; and the time has come in the progress of the race when these glimpses and visitations can be more frequent and satisfying than ever. The dear immortals have their mission of guardian care and tender affection for us, which it is pitiful blindness to ignore, and shallow folly to laugh at.

"A bereaved mother once told me of her grief at the loss of her child. Like Rachel of old 'she mourned and refused to be comforted' until the agony of her grief, her tears in sleepless nights and through hopeless days, made her husband fear for her health and life. One morning he awoke to see her features sweetly serene, to hear her voice calm and peaceful, to see her goabout I

Holiday Books.

The custom of holiday presents is pleasant, natural and cheering. No present more fit than a book, no book so fit to keep the sacred spiritual light in brightness, in the home and with our friends, as those devoted to the ideas and facts of the New Dispensation. No books like those that instruct and ennoble, while they entertain and delight. Good books cost no more than shallow and poor ones. Wise choice is what we need. Spiritualists and liberals, stop and think, and then select holiday books from our list on the 7th page of RE-LIGIO-PHILOSOPHICAL JOURNAL.

We give a few titles of some of the best, and refer to the list for more, and for prices, etc. Order by mail, or come and see for yourselves:

"Iranscendental Physics," "Seances with Henry Slade, by Professor Zöllner, Leipzic, Germany"-learned and honest.

"The Religion of Spiritualism, by Rev Samuel Watson, Memphis, Tenn.,"-new and valuable.

"New England Witchcraft explained by Mcdern Spiritualism, by Allen Putnam Mass.,"-curious and interesting.

"Scientific Basis of Spiritualism, by Epes Sargent, Boston"-of great value.

"Ethics of Spiritualism," "Arcana of Na ture," and "Arcana of Spiritualism," by Hudson Tuttle-all of permanent worth and interest.

"Animal Magnetism, by Gregory, and same by Deleuze-scholarly and excellent "After Dogmatic Theology, What?" Poems of the Life Beyond," "Chapters from the Bible of the Ages," by G. B. Stebbins-the first new and valuable; the large sales of the others show their worth.

"Modern American Spiritualism" by Em ma Hardinge--a history that all should have.

"Principles of Nature," by Mrs. Maria M. King-valuable and thorough.

"Our Planet," "Radical Discourses," etc., William Denton's well-known and excellent works.

"Poems of the Inner Life," and "Poems of Progress," by Lizzie Doten-golden and beautiful.

"Startling Facts in Modern Spiritualism," ov Dr. N. B. Wolfe-of standard value,

"Truths of Spiritualism" by E. V. Wilson-remarkable experiences of a seer.

"Identity of Primitive Christianity and Modern Spiritualism" by Eugene Crowellcomprehensive and admirable.

"Morning Lectures," by A. J. Davis, and all his well known and standard works. "Our Homes and Employments Hereaf.

Prof. Wm. Denton writing under date of Nov. 23rd, says:

If I was not writing considerable for the JOURNAL just now, I should be inclined to say, you are issuing almost pure gold every week, the genuine intellectual article that has the ring which the cultivated mind re-

cognizes at sound. The articles on organization are excellent, and I think the plan you recommend is practical. The church of the future must be built in accordance with the general features you there present. The work of Zöllner, though I think

poorly translated, marks a new era in Spiritualism. The man who wishes to see the impregnable basis on which Spiritualism rests, should read it. Sargent's new work is, I think, the best on the subject that has issued from the American press. He is doing I royal service to humanity.

DECEMBER 4, 1880.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the world renowned Dr. Henry Slade would be present and speak before our Fraternity, attracted a very large and appreciative audience this evening; and as this was an experience meeting, it was as usual very interesting. Dr. Slade was the guest of the writer while stopping in Brooklyn, and while at the tea table some remarkable physical manifestations occurred. Judge P. P. Go.d was present and witnessed them, and he was invit-ed to speak at the opening. The Judge paid a glowing tribute to the transcendental powers of Dr. Slade, and said that while in England and on the Continent the past Summer, he heard the Doctor's labors spoken of in the highest terms among learned and cultured people, and he said that his services as a medium could not be over-estimated. He urged upon all who had not enjoyed a scance with him to embrace the earliest opportunity to do so promising to earliest opportunity to do so, promising to

all entire satisfaction: In regard to the manifestations occurring at the house of Mr. S. B. Nichols, the Judge said: "As we sat down to the table, we were greeted with loud raps upon the same, which startled Dr. Slade, as it was unexwhich startled Dr. Slade, as it was unex-pected and not very welcome to him. It proved to be Owasso with other spirit friends, who expressed their delight at be-ing with us. The raps of Owasso were so loud and heavy that they jarred the large dining table. Other raps were made very gently, which claimed to be produced by Jennie Dixon. The large table was moved without our touch; several members of the family were touched by spirit hands, and the raps were heard on different parts of the table, on the floor and on the doors of a side-board. The spirits second to be attractthe table, on the noor and on the doors of a side-board. The spirits seemed to be attract-ed to me, and I felt their hands about me, and as I sat next to Dr. Slade, the power seemed to be very strong. Dr. Slade put his left hand upon the back of my chair, his right resting upon mine on the table, and I right resting upon mine on the table, and i was lifted squarely six inches from the floor in my chair. I could feel the power, and it seemed as if hands were both sides of me with a very strong lifting influence. The manifestations came spontaneous and were vere convincing and satisfactory."

Mrs. Mary A. Gridley was the next speak-er, who said that in former years it had been her pleasure to sit with Dr. Slade, and the materializations that she witnessed in his presence, were in the highest degree satisfactory, and that there was no need of crucial tests, for the phenomena, of what-ever kind, were over whelmingly convincing to skeptic and believer alike, and all who visited him would be glad of the opportunity

Dr. Slade was invited to the platform, and he was greeted with a torrent of applause, which continued all through his remarks. On taking the rostrum he was controlled to give a short invocation to the All-Father, and it was received with a cordial response. He related some of his varied experi-ences, spoke how he was sick, apparently in the last stages of consumption, and some friends who came to see him, asked for a lock of his hair to take to a medium. He did not even know what this was, but one of his friends, who was somewhat of a me-dium, wanted to have a circle, so the Doctor was bolstered up in a chair, but no mani-festations occurred. The second night the Doctor felt a spirit hand grasp his arm, and then it was that the spirit Owasso, who had been so long with him, took possession of him and said that he had come to cure him, and that he would live many years and he and that he would live many years, and be an instrument of great power, all of which had been completely verified. He gave many interesting incidents of his life abroad, and related many facts of deep in-terest to all present. He said that when on the ship, coming from Australia to San Francisco, having been paralyzed for five months--his right side, right arm and leg--the ship surgeon said he would never be well again, but would shortly die. His spirit friends assured him that on his arrival at San Francisco, that he would be re-stored to health, and named the very day when it would be accomplished. On his arrival at his hotel he was called upon by a medium and magnetic physician, who said he could cure him, but he must not let any one know it, or that it was done by spiritual forces. Dr. Slade said he rebuked the medium for his cowardice, and declined to be restored to health under any such conditions. Another medium and healer. Dr. McClellan, called upon him and in fifteen minutes he was restored to comparative health, and could then use his right hand to write, which he had not been able to do in five months. The Doctor is an easy and fluent speaker, and was listened to, with absorbing interest. He is apparently in good physical health, stands six feet, and of gentlemanly appear ance, and wins the respect at once of all who listen to him, and at the close was greeted with prolonged applause. Fred Haslam was the next speaker, and among other things related how he visited Dr. Slade five years ago, and who clairvoy-antly examined his wife and named a disease which then he did not believe was the difficulty, but which diagnosis was confirmed through other mediums years later, and if he had followed the directions through Doctor Slade, his wife would have been saved many years of suffering. Capt. D. P. Dye also paid a very high tribute to Dr. Slade's powers as a medium, and among other things related how his daughter materialized through his mediumship several years ago, and appeared in her bridal dress in which she was buried eight months after her wedding. He requested his daughter to dematerialize, commencing at the feet and ending with the top of the head, which was done. This was without cabinet or darkness, and was very convincing and satisfactory. D. M. Cole was the last speaker who said he could not see that the varied phenomena related proved individual identity at all. Dr. Slade has promised to be with us again Friday evening, Dec. 3d, when Prof. Henry Kiddle is to lecture on the "Bible and Spiritualism." Prof. J. R. Buchanan is to speak for us Dec. 10th. Subject, "What shall we do." Our meetings increase in at-tendance and interest each succeeding week. S. B. NICHOLS.

WHILE other articles of their kind are largely adulterated, Dr. Price's Cream Baking Powders hold their unshaken position in the estimation of thousands as the purest, best, and cheapest.

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SEALED LEFTERS answered by R. W. Flint, No 327 Broadway, N. Y. Terms: \$2 and three 8 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-33tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

HOUSEKEEPERS who have used Dr. Price's Special Flavoring Extracts never return to the use of those cheap extracts that flood the market.

THE WONDERFUL HEALFE AND CLAIBVOYANT.-Disgnosis by letter .-- Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testi-monials and system of practice sent free on ap-plication. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

SPIRITUALISTS AND REFORMERS west of the SFIRITUALISTS AND REFORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address-ing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs.Snow, will always be found at the Spirit-alist meetings in San Francisco.

PERSONS who desire delicate and delightful odors for the tollet and handkerchlef, should pur-chase Dr. Price's Unique Perfumes.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay street, New York. Send for Catalogue and terme.

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

CURRS EVERY CASE OF PILES." 27-18

SIXTY THOUSAND PATIENTS AFTER THIRTEEN YEARS.—The treatment of sixty thousand patients should establish without doubt the effectiveness of Rev. T. P. Childs' "Catarrh Specific," the ad-vertisement of which appears in this issue of the RELIGIO PHILOSOPHICAL JOURNAL.

Mr. Childs gives his own experience after thirteen years of relief from the dread disease. No doubt many of our subscribers will find their own cases stated with starling clearness. The dis-covery of his cure for Catarrh has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or of Throat difficulties, not obscure, unknown men, but men whose reputation is national-among them clergymen, physiclans, lawyers, merchants, bankers and business men. Editors and publishers of our leading periodicals, and many others, have personally investi-gated the facts, and they are satisfied that Mr. Childs has made such a study of the disease known as Catarrh as to have enabled him to treat it with most extraordinary success. The statement of the causes and symptoms of the disease given in the causes and symptoms of the disease (given in the advertisement are wonderfully accurate, and the sufferings endured by those stilleted are certainly appalling. That Mr. Childs has been able to cure himself and heal the ravages made in his own sys-tem by the disease, and then, after thirteen years of perfect health, to make the assertion that he has never once had a return of the disease is won-derful, and shows the power and effectiveness of the remedy. the remedy.

He has treated and cured thousands at their own homes, never having seen them. In a thor-oughly honorable and characteristic manper he

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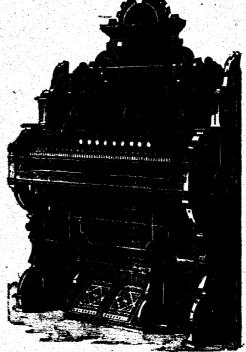
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publishes the names and addresses of a few of those he has cured, that any who desire may in-quire of the patients themselves what Childs' Ca-tarrh Specific has done for them. To judge from : the published statements of some of his patients, the medicine Mr. Childs contrives to playe, by the use of his inholers, just where it is needed, must be the most powerful and searching in its character to produce such surprising results. None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. We would call especial attention to the advertisement, and re-quest a careful perusal of the facts as set forth.

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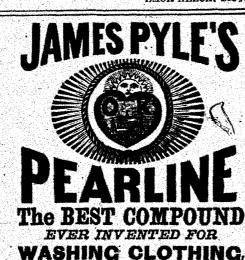
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RELIGIO-PHILOSOPHICAL JOURNAL.

DECEMBER 4, 1880.

Michigan State Meeting.

Energy.

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Magnetism.

BY NMMA LAZARUS.

By the impulse of my will, By the red flume in my blood. By my nerves! electric torill, By the passion of my mood, My concentrated desire, My undying, desperate love, I ignore Fate, I defy her, Iron-hearted Death I move. When the town lies dumb with sleep, Here, round-eyed I sit; my breath Quickly stirred, my fiesh a creep, And I force the gates of death. I nor move nor speak—you'd deem From my quiet face and hands, I were tranced—but in her dream, She responds, she understands. I have power on what is not, Or on what has ceased to be, From that deep, earth-hallowed spot, I can lift her up to me. And, or ere I am aware Through the closed and curtained door, Comes my lady white and fair, And embraces me once more. Though the clay clings to her gown, Yet all heaven is in her eyes; Cool, kind flugers press mine own, To my soul her soul replies. But when breaks the common dawn, And the city wakes-behold! My shy phantom is withdrawn, And I shiver lone and cold. And I know when she has left, She is stronger far than I, And more subtly spun her welt,

Than my human wizard eye, Though I force her to my will, By the red flume in my blood, By my nerves electric thrill,

By the passion of my mood.

Yet all day a ghost am I,

Nerves ünstrung, spent will, dull brain. I achieve, attain, but die,

And she claims me hers again.

A Curious Experiment with a Materializing Medium.

To the Editor of the Religio-Philosophical Journal. Perhaps the following facts of spirit material zation, which tock place some time last winter in my presence, may interest some of the many readers of the JOURNAL. At one of the siltings slone with my medium, I asked Miss Fleetwood (the leader of the spirit band), who was material-ized and stoed by me talking on many different subjects, if it would not be possible for herself or some one of the band, to appear in the light, if possessing a covering impervious to it. She throught it could be done, and if I would provide a proper covering, so as not to admit the light, they would try it. I had a garment made from glazed cotton, sufficiently large to cover the whole per-son, with a foot or so falling loose on the floor, so as to exclude the light. This covering had a hood for the head, with drawing strings around the throat and sleeves closed at the end of each, and when finished we found no light could penetrate through it, no matter how bright. A time was set for the trial of my experiment; after carefully looking to see that we (medium and myself) were slone, I locked the door, and we took our seats-he on one side of the room and I on the other. The manner of proceeding ordered by the leader Miss Ficetword, was that one of the spirits, Miss Pringle, should wear the garment, and I should take her arm and walk around the room, the me dium having, before we started on our walk, light-ed a parlor match. This was the programme.

Well, as I said, having taken our seate, our spirit friends came as usual, and were much elated at the prospect of our experiment being a success. They brought the garment from where it was

The Michigan State Association and the Van Buren County Association of Spiritualists and Liberalists, held a Union Quarterly Meeting at Paw Paw, Van Buren Co., Nov. 13th to 14th inclu-sive. Longwell's Opera House was engaged for the occasion, and every arrangement was made for the comfort and entertainment of friends coming from abroad. L. S. Burdick, of Kalamszoo, President of the State Association, being alto President of what is known as the "Van Buren and adjoining Counties Society," was present, and presided. The weather had been very unpropi-tious for several days, but on Friday afternoon as the first session was called to order "the mists had rolled away," and like the sunshine of truth, which shall shine upon us in the coming days, shone the sun from a clear sky, and with true and earnest zeal seemed to inspire all present for the work before them.

The speakers present at the first session were: Mr. A. B. French, Ciyds, Ohio; Mrs. M. C. Gale and Mr. M. Babcock of Michigan. Short speeches from each one of the speakers

occupied the afternoos. The evening session was opened by the reading of a peem by A. B. French, entitled "Whistling in Heaven." Mrs. Mary C. Gale was the first speaker for the evening, taking for her subject "The Future Life, or Life after Death." Mrs. Gale was followed by Bro. A. B. French on the same sub-

The Saturday morning session was opened with conference for one hour, after which M. Babcock, of St. Johns, occupied the forencon, taking for his subject "Superstition."

his subject "Supersition." The Saturday atternoon session opened with a song by a troup of professionals known'as "Don-avin's Tennesseeans." After an essay by Mrs. M. Babcock, of St. Johns, on "Intellectual Progres-sion," and another song, A. B French gave the afternoon address. Subject, "The Power and Per-manency of Ideas." He was listened to with the deepeat interast holding his andience from first deepest interest, holding his audience from first to last with a power which few speakers possess. Saturday evening session. Mrs. R. A. Shaffer, Chairman of the Finance Committee, being the only one of the committee present, E. L. Warner, of Faw Paw, and Mrs. Fisher, of Kalamezoo, were appointed to act in their places. During this meeting Mr. Babcock, by request, related the "Quail Story" found in the Bible. A. B. French read a poem, entitled "The Stylish Church." Mrs. E C. Woodruff, of South Haven, gave the evening address. Subject, "Is there a Balm in Gilead? Her address was short, but she never fails to in-terest her hearers. At the close of her remarks the meeting adjourned to 9:30 Sunday morning.

Sunday morning Mr. A. B. French gave the ad-dress. His subject was "Theism against Atheism; Spiritualism against Materialism." He gave his reasons why he inclined to "Theism against Athe-ism," and said, "The human mind has no power or capability to comprehend the Infinite Being. Man apprehends that which he has no faculty to comprehend."

The alternoon was opened by M. Babcock, who spoke for one hour on the subject, "What shall we do to be saved?" He was followed by Mrs. E C. Woodruff, who said she should not ask "What shall we do to be saved?" but "What shall a man seek to save?" Her words were deeply interesting and instructive.

Sunday evening was occupied by fifteen minutes speeches by each of the four speakers. Mrs. M. C. Gale was the first speaker, followed by M. Bab-cock. Mrs. Woodruff was the next speaker and commenced by saying, "He who obstinately refuses to investigate any subject impoverishes himself." Mrs. Woodruff was followed by Mr. A. B. French, who gave the closing address of the meeting. He said Bro. Babcock came there to tell us what he did not believe, while he came to tell us what he did believe, and he had not yet told us half of what he belleved. The evening proved a very in-teresting one indeed. The entire three days were made unusually interesting and enjoyable. Every one seemed determined to do their part towards making it plessant for every one else. The exercises were varied. Music and singing was furnished by Miss Happin, of Paw Paw; Mr. Bigelow, of Kalamazoo; Mrs. Babezek, of St. Johns; Mrs. Spinney, of Detroit; with occasional congregational singing. The singing by the "Tennesseeans" was also a very pleasant feature, and added not a felt free to speak their own ideas and sentiments. and were at the same time willing to accord the same privilege to others. And the most perfect harmony prevailed throughout the entire meeting. was resolved that a vote of thanks be tendered to the citizens of Paw Paw and the friends who had contributed so generously to the entertain-ment of the friends from abroad, for their kindness, sympathy and hospitality extended to all. A feast of good things were spread out and all were welome. Spiritualists, Liberalists and Materialists stood side by side on the same rostrum, each spoke their own sentiments, and in their way filled their mission, and did their own work without one breath of discord or inharmony, proving them-selves *liberals* in sentiment as well as in name.

To the Miltor of the Heligio-Philosophical Journal: As readers of the JOURNAL Indicate superior discrimination in their selection of reading mat-ter, we desire their critical aid in deciding a fund-Ler, we desire their critical and in deciding a find-amental question, and therefore we present a few leading facts in support of the proposition that energy is a potential intellect, developed and in-dividuated through organic operation. It is diffi-cult to intelligibly compress so broad a subject within the limits of a newspaper article, but the importance of the subject justifies the attempt. If we can establish the proposition, it will harmon-ize religious discordance and confer untold beneize religious discordance and confer untold bene-fits upon coming generations. To understand the philosophy of a truth, is essential to its realization. One error hides a thousand facts. Knowledge of the conservation of force has obvisted mistakes of the past, which rose from the supposition that when motion disappeared, it became obliterated from the universe. Let it be understood that all existence is eternal, except condition which im-plies progression, and a brilliant train of verifies, bitherto beclouded abine forth with a luminosity hitherto beclouded, shine forth with a luminosity that lights below, above and beyond. The gener-ally received opinion that life is the consequence, and not the cause of organic arrangement, has no foundation in fact. The lower Rhizopods exhibit life with out organization. Seed cannot germinate without life. At whatever period of growth, should life depart, the organism withers and disintegrates

Then life is not a dependent, but the pre exist-ing architect, that initiates, builde and sustains all growth. Life is the "divine breath" that animat-ed Adamly clay. Life is universal energy; it is action; action is attraction and repulsion, for without opposite forces there could be no action Then life is polarity, the overruling vitality that animates and regulates the universe. From a nucleus, by adding units to units, polarity builds the crystal. By the same process, plants and ani-mals are organized. The tendency of crystal ar-raugement is to a fixed principle of symmetry. The same function shapes the plant and animal Mixed substances change the form of a crystal. The same law works infinite variety of form with the plant and animal. Symmetry only changes with the change of composition or the interference of external relations. The germ absorbs physiological units from its parent and so reproduces parental likeness, which explains why the acorn be-comes the oak. Another function of force repairs a broken crystal. And so it heals the bruise of a plant, and new shoots take the place of a shatter-ed trunk. Animal wounds cicatrize, and lost limbs are fully restored, as with the lobster. Here are four points of exact likeness in functional exercise throughout the mineral, vegetable and animal kingdoms. The analogy of this uniform display kingdoms. The analogy of this inform display is of the strongest evidence, that it is by the opera-tion of one and the same agency, which is polarity. If man is a "microcosm, the condensed embodi-ment of every force," this secures a rational pro-cess of integration by which polarity epitomizes all things in itself. Nature works not in vain; but to build merely to demolish, would be the ex-treme of triviality. That development of mind keeps page with increased functional structure. Is keeps pace with increased functional structure, is in accordance with scientific lore. Prof. Agassiz, though not agreeing with Mr. Darwin that there is abything like a personal link, admits that "man is the end towards which all the animal creation has tended from the first palæzoic fishes," but says "the link is a higher and immaterial nature." As mind is the "immaterial nature" referred to it becomes a query how else it can rise from the lowest vertebrate and crown the highest with human intellect, except by gradual steps from the lowest to the highest?

This rising from the vast deep, may possibly ac-count for the numerous sharks that infest society -at least, it explains the necessity of re-incarna tion for their remote salvation-if indeed they do not disintegrate in accordance with Mr. Case' hypothesis. (Excuse the digression.)

We know the great process of organic evolution is from the simple to the complex; and the un-foldment of mind through this process necessitates individuality and the unity of whatever gain is made through one organism until it reaches another, and so on to the completion of a "micro cosm," or until it becomes a progressive power independent of further material aid.

It is an axiom that nothing can be extracted from a substance, which that substance does not contain; therefore, every animal sense and mental faculty that is developed from matter and force, must have inbeing with them. Ponderous globes that revolve through space, feel the influence of each other's force, and obey it. This feeling de veloped to consciousness, becomes pleasure, pain, love and hate, according to condition. Plants exhibit a more advanced state of feeling. Flowers feel and seek the effect of light. Some open at the rising and close at the setting of the sun. The Dionea or Venusses fly trap feels the touch of a fly's foot, and gives signs of consciousness equal with the Sea-Anemone which throws its poison lasso to catch its prey. According to Herbert Spencer, "the organs of the special senses are every one of them develop-ed from the dermal system," which is the seat of nervous feeling. As the intellect is developed from the senses, there is close connection between feeling and the mental faculties. But the action of blind force in the adaptation of structure to functional ends, is a perfect representation of the highest faculty of reason, and is often cited as evi-dence of design. The distinction between this force and instinct is only of consciousness—both act without knowing why. Reason traces effect to its cause and learns how to give law by the counteraction of forces, and thus becomes the master of all below it. Mind is a constant mani-festation of energy; therefore it is a progressed state of that eternal force, still onward! onward! through ages progressing, winding its way until identity is absorbed in the "Great Central Brain" -too remote even for angelic cognition. Thus all of the faculties of mind are latent properties of energy, developed and individuated through organic operation. This theory is no guess, for it is based on sci-ence, supported by the full strength of analogy, and proved by deductive logic. It is in harmony with all known facts, nor does it conflict with the declaration of our best seers. Best endeavor fulfilled, we resign the subject, for completion or refutation, to better scholars and more profound A. PIERCE. thinkers.

A Morning with Dr. Honry Slade,

Although an old-time Spiritualist and one who has witnessed a great deal of phenomens. I had never had a scance with Dr. Slade, having met him only once in a public assemblage. I made an arrangement to have a sitting with him; it was on a clear bright sumy morning, crisp and lavigor-ating. On entering the Doctor's rooms I was requested to lift up the fatle, to see that there were no wires or machinery of any kind. I sat down to the table, Dr. Slade being at my left on the other side. A small bit of pencil was placed upon one of the two clean sister, and these were placed up-on my left arm, the Doctor holding them with his right hand, his left hand resting upon both of mine. Immediately I heard the crumb of pencil scratching on the clean slate; in a few moments raps were heard signifying that the message had been completed. On opening the slates I found the following intelligent communication in a clear

the following intelligent communication in a clear legible hand, which read as follows. "My dear friend, look well to the truth that is every day shining around you. This medium has stood alone in a strange land, and withstood the bitter storms of persecution, with his head above the dark waters of scorn and bigotry, whose waves of educated prejudice and ignorance have lashed with fury, but in vain. The germs of truth that he has scattered here and there will in time be crowned with success, for the little germs planted in the souls of thousands will grow and bring torth n the souls of thousands will grow and bring forth the sunshine of truth. So discourage no mediums; stand by them; help them to battle this wave of persecution, and your cause will prosper.

I am truly your friend,

J EDMONDS." This message is supposed to be from Judge John W. Edmonds, an old time friend and a prominent Spiritualist when in the earth life. I was then re-Spiritualist when in the earth life. I was then re-quested to write a question upon a slate. I wrote. "Will my old friend, L. H. Bigelow, say a word to me." I held the slate under the table with my right hand; it was pulled twice. I felt a hand on my knee, Dr. Slade's hands being in plain sight all the while. I got no writing while holding the slate, although there were a few scratches. I had brought with me a pair of double slates with A piece of pencil was placed between My left arm rested upon the slates, and hinges. them. both of Dr. Slade's hands were reating on my left hand. I heard the scratching on the slates, and the raps signified that the message was completed. On opening the slates, both sides were covered with a message in a clear, bold hand; it read as follows:

"My good friend, your loving wife is present with you, but is not able to communicate. You see I am always on hand to give you proof of my presence. I will show myself to you when the medium will allow me to come. We hope you will form circles at home, and we will come to you will form circles at home, and we will come to you will form circles at home. And we will come to you and give you all your souls long for. You must not have over five in your circle, and we cau do better. Much good will be done by this me-dium's visit to Brooklyn. Your wife joins me in love for you all. I am your old friend.

L. BIGELOW." These slates were not out of my sight a moment This was from the best friend I ever had in the I have no doubt but what he will be able to ma-teria ize through Df. Slade's m-diumship, without dark cabinets, and in such a way as will prove his identity. One peculiarity in both writings was the omission of the middle initial to both names probably to show that it was not mind reading. A slate was then held by Dr. Slade; it was taken from his hand under the table and held up by some invisible influence at the side opposite to which I was sitting; Dr. Slade's hands were both in plain sight. The table, about three feet square, was raised up a foot or more from the floor. My feet were upon Dr. Slade's, and our hands were above the table. A small pocket compass was laid on the table before me; at request the needle would turn to the right or left. Dr. Slade held a slate under the table and I requested that the needle might turn clear around, and it did so ten times in succession. This experiment was first tried with Prof. Zöllner at Leipzic. All this phenomens occurred in the clear sunlight--- to other persons being present. I believe all who vi-it him in the same spirit that I did, will receive as clear and sati-factory demonstrations as I did. Dr. Slade is now located at 238 West 34th street, and his rooms ought to be thronged with visitors.

S. B. NICHOLS.

We are now flushed with glorious achievements breathing as it were an atmosphere of inspiration gifted as no people ever were, at last, to trail ou glorious banner in the dust, prostituting our tal ent in vile vituperation, and wage a crusade against the man Jesus, because he was called Christ? That he was the anointed one, no Spiritualist dare gainsay. By no distortion of facts, can it be proven that he over claimed to be anything else but a reformer and exemplar. Jesus knew full well, if those of his day became as himself, and walked in his paths, the scales would fail from their eyes and that their false God likewise would be abandoned at once. Admitting that the Christ, as personified in Jesus, was all a myth, can any as personified in Jesus, was all a myth, can any human conception of ours pleture to itself a more perfect ideal of a man, embodying such consum-mate beauty of character, at the same time prac-tising so much self-abnegation? Are we so puffed up with faise pride, so bigoted, so selfich as to ob-ject to any one (accepting the true spiritual doc-trines) rallying around the standard of the great reformer who died on Calvary? The great truths of Spiritualism are unavoidably in full accord with what Jesus really was. (his charactera) and with what Jeeus really was, (his characters) and not what he is reputed to be. The whole p'an of salvation of modern Chris-

tianity, is completely subverted by the resuscita-tion of this great representative of true spiritual tualism in contradistinction to other spintual itualism in contradistinction to other issue, if judiciously worked, is destined to revolutionize the entire orthodox interpretation of the Bible. When once the clouds of superstition that ob-

scure the vision and pervert the reason of benight. ed high churchmen, are rlited, they will intuitive-ly comprehend the sophistry of lifeless theology, and break the shackles that designing priests

have rivited upon them. Daily, throughout our free country, we behold the charlatan advertising to cure all ills with a panacea; his career, of course, is ephemeral, and also we find the mountebank religionist becoming so excessively pions that he has to be watched. In fact, it behooves us Spiritualists to spiritualize ourselves, become more Christ-like ; then the double edged Damascus blade of truth, will most assuredly cut asunder this intricate Gordian knot, and by removing all difficulties, become the undisputed masters of the situation

JAS. GUILD, JR., M. D. Tuskaloosa, Ala.

Where are the Respersready for the Harvest.

To the Editor of the Religio-Philosophical Journal: Your article in the JOURNAL of of Nov 6th, under the title, "The Field that is White with the Harvest," meets my views in the main. It must e apparent to the great army of liberal thinking reflective men and women, who have grown away from the bondage of church creeds, that there is great need of a re-organized liberalism, on a broader and more comprehensive plan, where unity of purpose and grand results for the good of humanity, shall be the chief aim and desire, instead of magnifying and contending for non-essen-tials. While the plan suggested seems to cover the demand, and the theory is a plausible one, would it not be well to have quite a season of preparatory examination and consultation among all the liberal elements, and see if a fair represen-tation of "Reapers are now ready for the harvest." A reformatory movement, be it ever so much heeded, may fail or be retarded into slow growth by being too hastly started, without the coopera-tive power needed to hold it and guide it in the path of success. There are many characteristics and tendencies of the human mind to be overcome or modified. People are generally clannish and prone to multiply division lines on religious, po-litical, social, and many other questions. Even our advanced Spiritualism is not free from establishing lines of difference, some of which are very faint to one with a broad expansive vision. Notice in many of the cities and large towns, the different societies of Spiritualists under the titles of "Christian," "Bible," "Free," "Progressive," "Inde-pendent" etc., etc. This shows how much such a plan as yours is needed to set our own house in order, that we may have a large united family with open arms and doors to welcome the strangers who field from, or been thrust cutside the church, on account of their opinions. Without some fur-ther qualification or explanation, I could not quite endorse the purpose of proposition no. 6. I am in favor of a free platform when crected as such, for the discussion of all subjects, not under the auspices of any Spiritualist society, but sustained by contributions or an admission for any the by contributions or an admission fee, such as the famous "Rutland free Convention." Some of our most prosperous Spiritualist societies, especially in Massachusetts, have died or dwindled to very small dimensions by allowing every tramp speak-er who had a special hobby to ride it on their reg-ular Sunday platforms. I like to listen to lectures on all scientific subjects, and discussions on agrion an scientific budgets, and the solutions on agri-culture, stock-breeding, politics, religion, Spirit-ualism and the social questions, but I prefer not to have them all at one dose on a Spiritualist Sun-day rostrum. "Let every, tub stand on its own better " to hundre to whom them and for its bottom," to be used at a proper time and for its own purpose. In short, too much free platform and too little discrimination between quantity and quality of speakers, has been a curse to Spiritualism. Hoping to see a re marshaling of all the liberal forces under one banner for the elevation of humanity and the establishment of "Peace on earth, and good will to man," I am ever for the truth. NEWMAN WEEKS.

hanging on the opposite side of the room, and hanging on the opposite side of the room, and placed it on my knee, where it remained for a short time. Then Miss Pringle and Miss Dudley came to me. Miss D. took the garment and ad-justed it on Miss Pringle. I then made each of them give me their two hands-Miss D.'s were naked, warm and perfectly material; Miss Pringle's were perfect also, but were inside the sleeves of the dress. I then had Miss Pringle speak to me inside her dress, her head being inside the hood; incide her dress, her head being inside the hood; this she did. I then having hold of both their hands, they spoke to me, both at once saying, "Yes, I am ready." Miss Dudley then said that she would take a walk first in the dark to deter-mine how Miss Pringle succeeded with such a dress on I took hold of erch by the arm and we walked around the room, they piloting me through the chairs scattered here and there, safely back to. my own seat. All now being ready for the light, and Miss D. having vanished, Miss Pringle told the medium to strike his light, which he did, and we both started on our walk, I having hold of her arm. I felt of her body inside of the dress, and it was a perfect human female form. After walkingwas a perfect human female form. After walkingthrough the room, we then stood before the me-dium, who was still holding the lighted match in his hand. While thus placed I felt the form tremble, then totter, and then the dress fell upon the floor-nothing but the dress! We had just time to see the dress perfectly, and that there was nothing but the same, when the parlor match was burnt out, and we were again in darkness, but hardly had I time to appreciate my position, when Miss Dudley clapped me on the shoulder saying how rejoiced all were at the success of the experi-Miss Pringle was not able to come any ment. more at that sitting -her power was exhausted. We have tried this experiment twice since with equal success, but circumstances over which we could have no control, made us give up sitting for a long time. In my next I will give you the particulars of their materializing in the bright sunlight. Toronto, Canada. R. ABNOLD.

Organization.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of Nov. 6th I find outlined a plan looking to the organization of local liberal socie ties in the towns, cities and hamlets of America; a system which, if it could be carried forward to a successful outworking, would redound greatly to the advantage and general weal of liberal thought in our midst. - That such a line of procedure may be inaugurated and pressed to a successful issue is, of course, my earnest prayer; however, past experience in the field of liberal and spiritual or-ganization is not so full of promise for future use-fulness in that regard as we could, wish. Let us hope the future will do better for us than the past has done.

The system outlined in the JOURNAL, seems a comprehensive, and still as simple, as one could wish. I scarce see how it could be much improved; everything seems to have been provided for and in my opinion it serves as an all-sufficient basis upon which, with more or less modification according to the peculiar circumstances of individual cases, a thorough working fraternity of carnest truth seekers can and ought to be established in every community. An absolutely free platform being provided for in the workings of the system, no just grounds of complaint could be made of the superior advantages afforded one line of thought over another. No good reason exists why different phases of liberal thought may not work in unison for mutual ends, the elimina tion of the truth inherent in each, to be measur-ably secured by comparison of views, the presentation of the best thoughts and facts of all.4A spir it of fraternal emulation might pervade the ef-forts of each one, the objects of the brotherhood

being thereby so much the more advanced. The utility and desirability of such associative action as is unfolded in the JOURNAL's system, no one, I presume, will doubt; the problem to be solved is, can it be successfully carried out to any great extent? Are the heterodox and progressive elements of our population prepared to take hold of and practically inaugurate such educational and humanitarian associations as we are now conidering? We know they ought to do it; but will they do it? Time alone can tell. WM. ENMATTA COLEMAN.

Presidio of San Francisco, Cal.

MISS J. R. LANE, Secretary M. S. A. of S. and L.

The Future Life.

[Boston Journal of Chemistry.]

Years ago, in the days of Bishop Butler, very much stress was laid up in the analogies in nature illustrating and supporting the idea of a future life, and the treatises then written were models of intellectual power and patient research. A great impression was produced not only upon uneducated but educated minds. Since that period science has progressed with giant strides, and at every step has so largely added to the list of striking analogies, or incidental proofs that the filustrations of early date seem few in number and dwarf-ed in proportion and force. The idea of an unseen immaterial existence involves, also, the idea of unseen activities and correspondences in the rayless realm. The most stolid of us cannot fail to be impressed with the beautiful analogies which recent scientific discovery affords. Do we not every day converse with unseen friends long distances away, do we not recognize their familiar voices, in homes separated from us by rivers, woods and mountains? These voices come out of the darkness, guided by a frail wire which science provides as a pathway. Even when the curtain of night is drawn about us the voices are heard, and we have not the shadow of a doubt of their

integrity and identity. And further, have we not analogies of sight which startle us by their significance? Is it not true that when abroad we are open to the view of unseen observers long distances from us, and our every act and movements known? The excellence of ontical instruments is such that we have seen the motion of the lips of persons in conversation, while sitting on a house balcony three miles distant, the observed, of course, wholly unconscious of being seen by any one. If our friends in this ife, dead tous, (hidden as they are by the shroud of space), can be seen and we can hear their voices. their shouts of laughter, the words of the hymns they sing, the cries of the little ones in the mother's arms, is it very absurd to anticipate a time when those dead to us by the dissolution of the body may, by some unknown telephony, send to us voices from a realm close at hand, but hidden from mortal vision?

We have no proofs to offer that this realm of the departed, this home of the soul, is close at hand, but is certainly more reasonable and sensible to adopt this hypothesis than the popular one of a material world or place, somewhere afar off in the depths of space. One view seems possible, the other absurd.

"Worth While to Read."

The RELIGIO PHILOSOPHICAL JOURNAL ; this able exponent of Spiritualism broadens its view to cover every field of reform, aiming to be an educacover every need of reform, similing to be an endex-tional newspaper in the fullest, fairest and most renovating sense. Nov. 6th it marked out its course in very interesting editorials which our patrons will find it worth while to read. The un-iform isolation felt by all who emerge from the degrading superstitions of Christianity, and the need of knowledge and wholesome association everywhere apparent, emphasize the JOURNAL's call to action which we hope will evoke a general and generous response. Specimen copies free.... -The Word, Dec., 1880.

Prof. Denton's Lectures in New York.

A New York correspondent writes that Mr Denton's course of lectures in New York, during the second week of November, were a brilliant success. Prof. Denton gave his course on Geology at Republican Hall and lectured two Sundays at Cartier Hall on "Death and the Future of our Planet." At the conclusion of one of his lectures, Prof-J. R. Buchanan read the following letter:

PROF. WM. DENTON, Dear Sir: In behalf of the enlightened audiences who have listened with un-flagging interest and pleasure to your very able, el: quest and instructive course of lectures on geology, just terminated, we wish to tender our thanks for your sevices to mankind in the cultivation and advancement of science, and to express the hope that before you leave our country we may again have the pleasure of listening to your

brilliant expositions of science and philosophy. We wish to assure you, also, that although the profound original teacher seldom basks in the sunshine of general popularity, you are already just-ly appreciated and recognized by many as enti-tled to an eminent rank among the most distinguished philosophers and scientists of the present century, and as such we would commend you to the kind regard of the enlightened of other nations, and shall watch with friendly interest your progress to a world wide fame.

Jos. Rodes Buchanan, M. D., Charles Dawbarn,
E. C. Leonard, Charles Partridge, Louis V. Wilder,
M. D., E. B. Foote, M. D., Wm. H. Atkinson, M. D., Wm. Britten, B. M. Lawrence, M. D., N. M. Paillips, A. Johnson, J. B. Webb, F. F. Lucy, J. L. O'Sullivan, H. H. Fish, Herry J. Newton, Alfred Weiden, J. B. Leomis, Wm. Webb, M. D. Lee V. Weldon, J. B. Loomis, Wm. White, M. D., Jay. V. Mansfield, R. Wright, D. S. Baker, M. D. Smith, Edwin Leach, Titus Merrit, Charles H. Keech and others,

Our Axcellent and interesting contemporary, the Raligio Pailosophical Journal, makes the

467 Waverly Ave.

A Great Feast.

The Spirifualists and L beralists of Michigan advertised that they would give a feast at Paw-Paw, and that plates would be set for all. I was kindly invited and urged to be present, by their worthy president, Mr. Burdick. With some mis-givings. I finally concluded to accept the invita-tion. Now it seems strange that at such a meet ing there should be a single man or woman so sel-fish and unjust as to wish that the plates of the materialists should not be provided with a little food suited to their taste. There were three splendid spiritual speakers who were to furnish food for such as were of their way of thinking, whilst there was but one (poor me) who was to deal out a little food for that class whose plates were wait-ing for a little something that they, too, might relish. If the Spiritualist don't like the food I deal out, all they have to do is to shove it one side, and leave it untouched. Surely, with three such splendid workers as were present upon that occasion, none unless a glutton need to go away hungry.

see by the JOURNAL that friend Bigelow did not like my speech at Lansing; but a woman (a stranger) came to me and said, "I have been a Spiritualist for many years and I liked your speech better than any given by the Spiritualists that I have yet heard." But she being a woman probaably was not a judge. There are some who say they still love the Bible and do not like me to ridi-cule it. Well, I'll be houest and say that I have no respect for a book that will damn a man on ac-count of his honest opinions. And so long as I live, whenever I have the chance to ridicule the Bible, I'll do it. The statute laws of Michigan constitute a better book than the Bible. It says thou shalt not steal; if you do, you shall be pun-ished in this world. The Bible says thou shalt not steal; if you do, you need not be punished in this world but you shall catch hell in the next world. Our law punishes as a means of reforma-tion. The Bible punishment, is only for revenge on the part of he who is said to be a merciful God. I have the kindest feelings towards the Spiritualists and rather like any religion that will have a happy existence after death, with no friends in hell; and although I may differ with the Spiritual-ists in my opinions, I like them for the good work they are dolog. And notwithstanding there are a few among them who are some what olgoted, the great mass are liberal, and I like them. I would like to see all isms, dogmas and hobbies laid one side, and let all good men and women unite in the great work of overthrowing theology, and try to make the world better.

St. Johns, Mich.

Christian Spiritualism.

M. BABCOCK.

To the Editor of the Religio-Philosophical Journal:

The recent controversy in your paper relative to Christian Spiritualism, has waxed warm, eliciting. deep thought and instructive information. How-ever commendable it may be for learned men to express openly housest convictions, I apprehend, from some of their ultra views, that the hot blood brought over by the memorable old May Flower, is still coursing through their veins. Christian Spiritvalian not only seems to be distasteful to some of them, but the very word Christian itself, is so obnoxious, that really we may at any time look for old Piuto's promised advent upon this mundaue sphere as not far distant. There is some truth and a great deal of error in all religions, and Solidiualism lacks a great deal of the more religible

Spiritualism lacks a great deal of being infallible. Christianity with its many phases, is the popu-lar religion of this country, and I am confident that it is ready to add to its faith knowledge, when that it is ready to and to be failed any persecution-this spirit of oitterness -I may say persecution-ceases; yes persecution-it can't be anything else, when Spiritualists vent their spicen upon Jesus Christ, in retailation of the opposition to them by Pharisalcal church people. We all revere the name of George Washington almost to adoration, for having liberated us from the British yoke. How much more should we concede to Jesus, the birbart made of praise for having target the the Kallofor Allosophical Journal, makes use liberal offer of sending the paper to new sub-for having liberated us from the British yoke. How much more should we concede to Jesus, the highest meed of praise for having taught the avery Spiritualist, who is not stready a subscriber, would hasten to accept the offer.— Voice of Angels.

Rutland, Vt.

B. N. A. S., London, England.

The march of the seasons has again brought autumn round, and in accordance with the usual custom, the "British National Association of Spiritualists?' resumed their series of "fortnightly dis. cussion meetings" on Monday, Nov. 1st. As these meetings are now quites feature in the

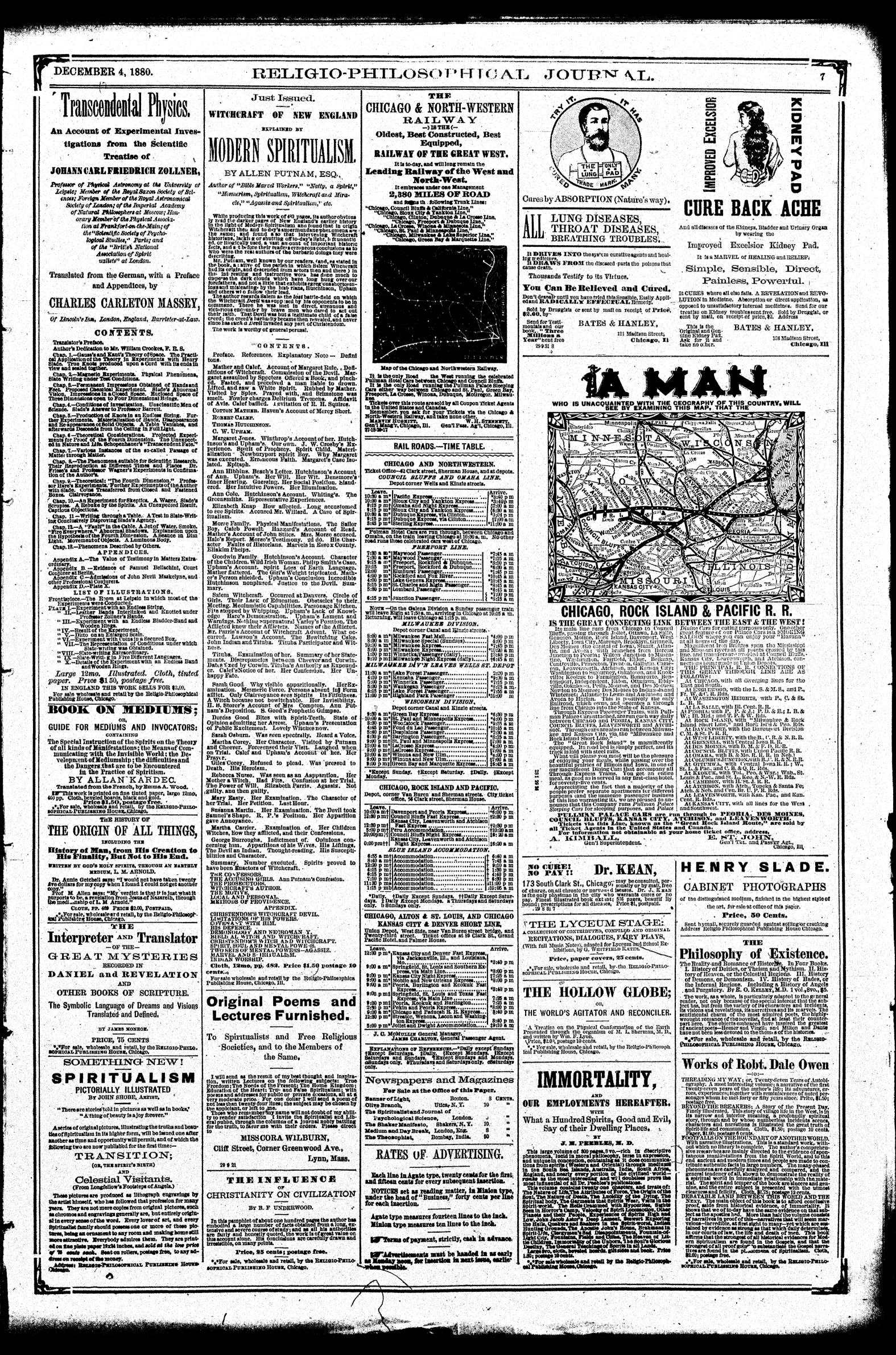
As these meetings are now quite a feature in the winter campaign of London Spiritualists, the fol-lowing list of subjects and authors, as arranged for the present course, may prove inkeresting: Nov. 15th, E T. Bennett, "National Organizations Among Spiritualists." Dec. 6th, Mr. Calder, Pres-ident B. N. A. S., "Social Harmony." Dec. 20th, M. Theobald, "Mistakes. of Spiritualists and In-vestigators." Jan. 17th, 18S1, Dawson Rogers, "The proper attitudes of Spiritualists to public paid Medumship." "Feb. 7th, Rev. W. Miall, "Conviction, its basis and obligations." Feb. 21st, Rev. Maurice Davies, "An hour's communion with the dead." March 7th, Miss Arundale, "Re-incarna-tion." March 21st, J. J. Morse, "Mediumship in relation to heath." April 4 h, Mdme de Steiger, "Art and the supernatural." April 21st, D. G. Fitzgorald, "Spiritualism versus the Press and the outside public." May 2nd, Mr. Podmors, "Agnos-tic Spiritualism." May 16, Mr. F. F.Cook (Chicago), "Relations of Science and Spiritualism." June 6th, Mr. Stainton Mosses, M. D., "What I know about Spiritualism and what I do not know." Members and friends are admitted free to these meetings, and no doubt the present series will equal if not excel its predecessors. The National Association is deserving of all puscies for promet winter campaign of London Spiritualists, the fol-

equal if not excel its predecessors. The National Association is deserving of all praise for promot-ing so useful and valuable an adjunct to the study of Spiritualism as the meetings in question.

Note from a Provinent Editor.

Andrew J. Graham, author of the best works on phonography extant, and editor of the Student's Journal, writes:

I have read with much pleasure the article in RELIGIO-PHILOSOPHICAL JOURNAL of November 6th about "Adler and Immortality." I shall make some extracts from it for the Student's Journal for December, and shall take occasion to call attention of phonographers to your paper as devoted to furnishing modern evidences of immortality. I think that Adler is very completely disposed of; but he represents a large class of minds who have lost faith in the evidences of immortality furnished by the Bible (they are too old and-unauthentic) and they don't'take pains to examine the modern evidences and allow themselves to be dazed by dallying hy-potheses under the name of science. To meet the needs of such and many more who don't have perneeds of such and many more who don't nave per-sonal evidences, allow me to suggest that you have as a department of the JOUENAL, "Evidences of Spiritualism" (or immortality), in which you will present modern evidences— say from the com-mencement of the Rochester kuckings—a sort of summary selected from the whole body of spirit-nel literature and which will in time he a sort of ual literature, and which will in time be a sort of new bible-that is if kept running long in your journal, a few facts each number.



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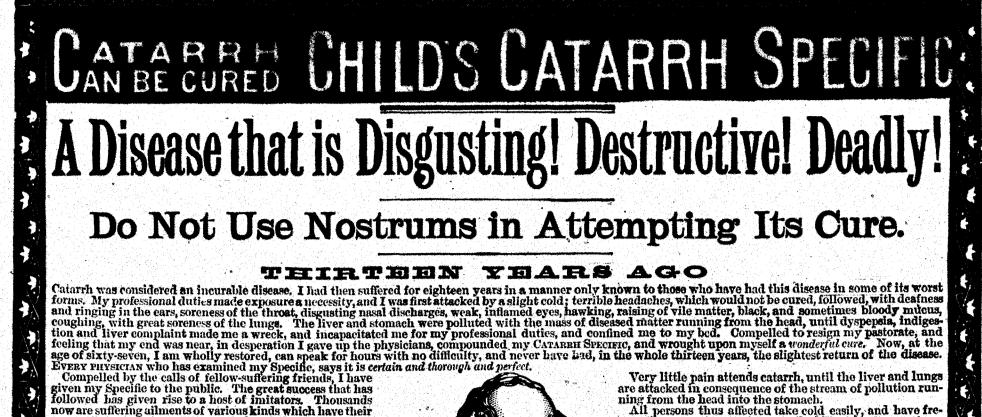
DECEMBER 4, 1880-

Groups in Spirit-Life.

Andrew Jackson Davis, in one of his many lucid description of the Spirit-world alludes to the divine impulse of attraction, whereby such minds as Humbolt, Herschei-Columbus, Galileo, Newton, Franklin, and scores of men of like genius, activity and aspirations, are drawn into a single group; and then he exultingly exclaims, "Behold the imperishable furniture of such minds!" He alludes to their employment. They ignore all thoughts of the "eternal," and they know practically but five words: Truth, Industry, Exploration, Discovery. Accomplishment. In their varied labors, they are as enthusiastic as are boys and girls at a picnic; they luxuriate in intuitive truth; it is spontaneously breathed forth from their faces, lips and beautiful lives. They map out whole continents of truth, one after another for future excursions and investigations. "This great heavenly empire of wise souls," he says, "renders bright and glorious the very sky above it, and seems to enlarge the infinite world that boundlessly expands around it." Davis's description of aspiring souls united by the divine impulse of attraction, is most beautiful; and while there is a perfect adaptability of the different localities in spirit-life to the various grades of human beings, each one when death occurs gravitating to the sphere that corresponds exactly with his moral and intellectual status, there are also in each sphere various groups of kindred minds, to one of which the new-born spirit will surely be attracted, and therein be of great service in carrying forward some beneficent work.

The advanced group of master minds to which Davis alludes, composed of Humbold, Herschel and others, are instrumental in accomplishing great good to humanity. "Behold," says he, "how the angel ambassadors, empowered by this society, speel to earth, to aid those who design and commit crime through a bad organization, and to impress hope apon those who continually do evil from the faults of association or circumstances. Oh! altogether glorious is the country devoted to the local uses and fixed habitation of this most noble brotherhood!"

In Davis's description of this group of great minds, and the good they are constantly doing, we have an illustration of the benign influence exerted by well defined organized efforts. The perfect adaptability of the spirit to the sphere in which it resides, extends to the group also, and therein every amiration of the soul is for the time fully realized. He refers also to another group-a vast congregation of persons associated with artistic, literary and scientific attractions. Mental freedom, graceful moral culture, scientific knowledge and free liscussion characterize this august organi zation. There is connected with this group an inner one, whose mission it is to report tiding frequently received from a more interior universe. A lady, beautiful and accomplished, is the presiding divinity of that group. This grouping together of kindred minds in the various spheres of spirit-life, is, of course, intended for a great variety o purposes. The object of some is to hasten reforms in the govermental affairs of earth: others to assist in the liberation of slaves; others to promote mechanical inventions and thereby lighten labor-in fact, each group has a special mission impressed upon it, and in the performance of the work required of the members, they realize their greatest happiness. Herman Snow alludes to the mission of a beneficent spirit from one of the advanced groups of spirit-life-a womanly form of exceeding purity and loveliness-an angelic missionary seeking to instil noble thoughts and purer aspirations in the minds of a group of African spirits. "A soft ray of light," he says, "envelops her; her robes are of the most delicate material, while her extended arms are rounded to the most perfect models of angelic gracefulness; and, withal she is endowed with the unusual power of approaching *directly* and *nearly* those far beneath her in spirit-life. Such a contrast between her and those slie come to visit! The light of her smile has already touched the germ of a finer life in these rude Africans, whom she is visiting, and they are now ready to listen to her words of appeal and instruction." Herein we have a beautiful illustration of angelic guardianship. A high and exalted spirit from anadvanced group, descends earthward, and visits those chained in darkness, as it were, and she holds out to one of them a delicate rose, and pointing out to him the exceeding fineness and beauty of its construction, she asks if he and the others would not like to grow more toward such a refinement of being, instead of remaining in the coarsness of their presentlife. Thus she succeeds in awakening in the minds of many a desire to advance, and in response to the going forth of this desire, sympathizing helpers from the higher groups come forth to meet and to lift those of a lower condition up to the same level with themselves. Thus we find that the varied groups in the higher spheres, have not been formed for the purpose of aimlessly idling through eternity after the manner of the usual orthodox description. Self-culture and beneficent labor in some one of its varied ramifications, seem to be the animating impulse of every exalted spirit, and each organization is formed in accordance therewith, "Behold that central figure," says the Poughkeepsie seer, "he is an embodiment of youth and beauty (yet older than the pyramids). His right hand holds the most ancient sym-



now are suffering ailments of various kinds which have their source in various forms of catarrhal malady. Many thou-sands who should be cautious and not triffe with health, go to the nearest druggist's and buy one of the many "cure-alls" that advertise "catarch" among all the other ailments the body is heir to. This method of seeking relief is not only useless, but positively dangerous, and many victims, after spending large sums in trying this class of remedies, realize, perhaps when it is too late, that catairh can not be triffed with, and should be met in the same determined way that it attacks the system. T. P. CHILDS.

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the throat. Its indications are hwking, spitting, weak, inflamed eyes, fre-quent soreness of the throat, dryness and heat of the nose, and the part of the throat, dryness and heat of the nose, mutter running from the head down the throat, often ring-ing or deafness in the ears, loss of smell, memory impaired, divides and discisses of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. In-digestion usually attends catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only a part. Some have all these symptoms, others only a part.



All persons thus affected take cold easily, and have fre-quently a running at the nostrils. The breath sometimes reveals to all around the corruption within, while the pa-tient has frequently lost all sense of smell. The disease adtient has frequently lost all sense of smell. The disease ad-vances covertly, until pain in the chest, lungs or bowels startleshim; he hacks and coughs, has dyspepsia, liver com-plaint, and is urged by his doctor to take this or that; per-haps cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice, is harsh and unmatural; he feels dis-boartened. memory loss her power indement her zeal. heartened; memory loses her power, judgment her zeal; gloomy forebodings hang overhead. Hundreds, yes, thou-sands, in such circumstances feel that to die would be a re-lief, and many even do cut the thread of life to end their sorrows.

KAIN, 14 Prospect

REV. E.S. MARTIN, Port Carbon, Pa. A. M. STEWART, 170 Cambridge St., East Cam-H. PELEY, Filot, Denton, Tex. H. PELEY, Filot, Denton, Tex.

Rev. T. P. CHILDS, Troy, Ohio.

For All Afflicted With Catarrh In Any Of Its Developments, CHILD'S CATARRH SPECIFIC Affords A SAFE, SURE AND PERMANENT CURE. My Treatment.

By my manner of treatment the applications are made to reach the diseased parts in the most thorough manner possible, immediately penetrating every cavity of the head that communicates with the nasal passages, and subjecting every portion of the lining membrane to the cleansing, soothing and healing action of the remedies employed, with the most salutary effects. So effective is our plan, that a single application generally produces decided relief, the cavities are thoroughly cleansed of the accumulated mucus and morbid matter, the offensive smell, if any exists, is removed, and relief from all the other troublesome symptoms is almost immediately obtained. The discharges soon become lessened, the irritation is soothed and allayed, the inflammation subsides, ulcerations are made to heal, the constitution soon rallies and is built up, so that the whole system, relieved from the drain of the poison, is in a manner revitalized and made new, and finally a redicated events. radical cure is effected.



REFERENCES AND CERTIFICATES.



REV. T. P. CHILDS: - I have the pleasure of

Name this paper.

6

60,000 Catarrhal Cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubt-less will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen,

lawyers, judges, merchants, bankers and business men.

remedy for eight weeks ending March 2⁴, 1879, I am completely rid of a stubborn case of catarth of three years' standing - breathing tubes clear as a whatle, appetite good and digestion good. Tours, THOMAS B. HAND. DB. CHILDS: Dear Brother.-This is to certify that I have used your Catarth Foreifle and Cold Air Inhaling Balm in my family with most beneficial results. My son, now in Madison Univer-sity, New York, was so badly afflicted with catarth. I feared for a time howas incurable; and when I applied to you for medicine my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had become yery much reduced by a residence in Farther India as a missionary, has derived great benefit from your Inhaling Balm. I can most heartily commend these medicines to the affleted, believ-ing they are all they profess to be. Bay, T. P. CHILDS: Dear Siz.-I think you have the true theory and actions of the america for same W. H. STEVENS, Shawneetown, Pa. B. T. WELCH, Wilton Junction, Muscatine Co., N. Y. L. B. CHANNY, AUXYAME, MO. R. SHELTON, BOI'S, YOLO CO., CAI. REV. J. R. SHULTZ, JOHNSON, Tenn. REV. E. J. LIPPINCOTT, Clarksborough, N. J. J. M. HARRISON, Flatonia, Fayette Co., Tex. MISS JULIA SNIDEE, Fort Valley, Houston Co. Ga. B. T. WELCH, Wilton Junction, Muscatine Co., 10WD.
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A. J. Cowntes, Beloit, Rock Co., Wis.
W. H. GAYLORD, Fort Plain, Montgomery Co. Ing they are all they profess to be. REV. T. P. CHILDS: Dear Sir.-I think yon have the true theory and practice for cure of nasal catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I can lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others. Yours very truly, K. B. FAINFTELD, D.D., LL.D., Chancellor of the University of Nobrasha, Lincoln, Neb REV. T. P. CHILDS, Dear Sir.-About three years are a severe attack of measles left my daugh-ter with catarrh of the head. A severe cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well—all the horrible disease gone. Your treatment is marvelous in its effects. JOHN W. RLEEY, U.S. Express Ag't, Troy, O. JOHA W.RILEY, U.S. Express Ag'l, Troy, O. Otahoma, Leake Co., Miss., May 23, 1890. REV. T. P. CHILDS:-Since receiving your Specific I have been hilling hard. It takes hard hitting to make such an enemy as catarrh surrender-- at least it did in my case. There remain still some symptoms of bronchial irritation, but that is now so slight, and the symptoms appear so seldom, that I scarcely regard them. Whatever may be said of other cures effected either by your remedy or any other, mine is really a marvelous one. I feel as if I had almost taken a new lease on life, so great is the change of my whole being. I am close to sixty-nine years old, and can endure nearly as much labor as I did at forty. I have a good appetitd, not ravenous, but a healthy one; good digestion, and enjoy excellent sleep, undisturbed by any of those symptoms of strangulation of which I wrote last fall. Detrolig Dr. Artill 2 1800 W. H. GAYLORD, Fort Plain, Montgomery Co N. Y. MISS E. E. SHOEMAKER, AShley, O. REV. G. I. BAILEE, Burnside, III. E. MARBLE, Concord, Jackson Co., Mich. REV. E. L. HARDES, Darlen, Wis. C. A. HUCLBUET, 210-216 S. Illinois st., Indian-anolis Ind N. Y. ISAAC HILL, Kirkville, Wapello Co., Ia. GEO. H. FOOTE, 55 St. Clair st. Cleveland, O. M. ALSHULER, Mattoon, Coles Co., Ill. J. K. S(GFRIED, Pottsville, Fa. MISS F. F. DEMENT, Dyer Sta., Gibson Co., Form A. H. BURLET, and advertised as a series of the series of t Tenn. REV. HENBY STOUT, Barltan, Somerset Co. MES. H. C. MURBAY, 207 Linden avc., Balti-more, Md. REV. T. P. CHILDS: Dear Sir. — It affords me great pleasure to notify you that I have (as I incerely believe) entirely recovered from that loathsome disease, catarrh, through your very eneficial treatment. Very respectfully yours, B, BENEDICT. more, Md. W. G. DAVIS, Mt. Palatine, Futnam Co., Ill. REV. W. TILLINGHURST, Bloomer, Wis. W. S. SANDEL, Willis, Tex, To The Reader. Child's Catarrh Treatment is not sold in the drug-stores as a patent medicine, because it must be adapted to the wants and constitutional needs of each patient. A knowledge of this is of import-the treatment may be suited to his case. We *especially* seek to treat those who have tried other remedies without getting the expected benefit. We send to any one earnestly seeking the cure of this most vile and distressing disease, on receipt of a three-cent stamp, a full statement of method of home treatment and cost, with scores of testimonials from those who have been cured. Address

bol of universal harmony, the lyre; his | long hair flows back and a sacred wreath adorns his fair brow. He is the recognized leader among many peers in this celestial association-a prince, a discoverer, a prophet, a warrior against wrong, a savior of wanderers, the bountiful and quick promoter of light, health, poetry, art, music." It is in the power of every child of earth to become his peer in everything so graphically described above. A life on earth devoted to self-culture and philanthropic deeds will aid very much in accomplishing the desired result.

Spirit Message.

GIVEN BY SAMUEL BOWLES, LATE EDITOR. OF THE SPRINGFIELD (MASS.) REPUB-

LICAN. THROUGH THE HAND OF

CARRIE E. S. TWING.

I have some pleasant news to tell you. On Oct. 14th, while Mrs. Twing was in this city engaged in writing messages for her numerous patrons, Mr. Bowles, well known throughout the United States as one of the greatest journalists of his age, penned the following message. As you will see, he desired to write a little pamphlet, and the medium consented to give him an hour eyery morning till he could complete it. It was finished in fifteen sittings, and the manuscript is now in the printer's hands. The work will be ready Dec. 1st:

MESSAGE

QUESTION .- Would you like to write a book on what you have seen in spirit-

MR. BOWLES. - Yes, most certainly I

would like to write a clear, concise and decided statement of what has been my experience here. I can well understand the discussion and ridicule this would stir up, but in earth-life I seldom faltered in doing any act I thought was right; and with the perfect knowledge that earth-life is not a farce, beginning and ending there, I feel like saying to the whole world that which even if they did not believe, would leave its impress and help them a little to cast off the fetters of creeds, and show them that the eternal principle of life is really existent over here.

I would also like to show the workers in the political field, that change of body does not take away the deep interest in the old republic. I should like to demonstrate the fact, so far as I could, that the force of habit and education in earth like, clings to us here. Imagine senators and congressmen dropping out of that field suddenly and turning in an instant to psalm singing and hosannas! They would make very poor work of it. Not one of them, if taken over during this campaign, but would have the same interest in the November results, as though on the shores of time; while if Moody should come, he might enter right into the singing and the praise, and realize in a measure his idea of heaven.

Why cannot people see that it is not the flesh that thinks, and that the thought principle has only changed bodies, yet is still the same. What would be heaven for one is the poorest kind of a heaven for another: therefore those who praise and worship an unseen presence, should feel more thankful to tnow that an eternal wisdom has in spirit as in carth-life, made all things with thoughtfulness of the variety that different souls would require to help fill the measure of their happiness... The Divine shines out in this, and shows that not one of the most inferior of earth's children, but will fill his

niche here, and have time and help to grow; and though there are great minds here, though there are those who have had great renown in the literary field, though there are those who have helped to conquer nations, the feeling never enters here, but that we are are brothers. Those who stand high as thinking men, are not afraid to stoop and help others up to their own standard. The true idea and whole aim of this higher life is everlasting growth. And here, where there is no struggle for gold, where all wants are most bountifully supplied, the soul is not laden with earth cares, save as it sees the loved ones suffer there.

Therefore progression out of the fogs that have depressed earth-life, can be and is with most people, rapid. So now, my brother, though as a literary work, my little effort may not stand high, yet if I can through it be the means of making one man think of the absurdity of belief that makes God inferior to an earthly parent, I shall feel re-paid, The world may scoff, the church may say it is of evil this comes; still if I feel I have sowed one seed to make mankind in their rapid strides toward this mystery of death that ends in life, stop and think, and raise up their cry for purer fountains from which to drink, I shall be satisfied, and thus by this little effort add a sequel to the old life there. SAMUEL BOWLES.

"Practical I-structions in Animal Magnetism," by J. P. F. Deleuze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject

without further delay. " We say this in all kindness, but very emphatically.

"Transcendental Physics," price \$1.50, postpaid. An account of Experimental Investigations, from the Scientific Treatises of Frof. J. C. F. Zöllner. It is just what you want. For sale at this office.

We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings. They are also an appropriate Christmas present.

Mrs. Kate Bryan, said to be a good trance and test medium, will visit towns in the country when ample remunerations for services can be guaranteed. Address her at 840 West Madison st.; Chicago.

"Moore's Universal Assistant" is just what all farmers, mechanics and housekeepers need. It contains over one million industrial facts, calculations, rules, receipts, etc., in every occupation from the house-hold to the manufactory. Price, cloth bound; \$2 50; morocco, \$3.50; post-paid. For sale at this office.

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fully. Price \$2.00; for sale at this office. Subscribers who are in arrears will please bear in mind that justice to themselves as well as to the cause of Spiritualism, de-mands of them that they pay their bills