

CONTENTS.

Finar PAGE.-Medical Quackery Become Proscriptive. J. M. Peeb'es to Dr. Fishbough, the Scribe. Greetings of Peace and Good Will. Organization, Communication from two Leading Spiritualists.

SECOND PAGE.-Sideros and its People as Independently Described by Many Psychometers. Organization. Spiritualism in Philadelphia, Follow After Charity.

THIRD PAGE .- Woman and the Household. Brooklyn (N. X.) Spiritual Fraternity. Megazines for December not Before Mentioned. A Dying Child's Last Wish. Miscel-Isneous Advertisements

FOURTH PAGE.-Bases of Organization. The Liberties of the Intane in Europeand America. Follow After Char ity.

FIFTH PAGE .-- Religious Excitement Ending in Insanity and Murder. Incorers in the Spiritualistic Vineyard and Other Items of Interest. Business Notices. Miscellancous Advertisements. Agents for the RELIGIO-PHILO-SOPHICAL JOUENAL.

SIXTE PAGE.-The State Meeting, |Fourth Annual Session of the Spiritualist and Liberalist Association of Texes. Spiritual Matters at the Hub. A Materialization. Light and Heat, Excellent Tes's in Direct Writing with a non. Professional Medium. Some Strangely Fulfilled Dreams. Mrs. Augelina Grinke Weld. Scientific Basis of Spiritualism. Notes and Extracts.

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

LIGHTH PAGE-Organization. Communications from two Leading Spiritualists, continued from first page. Materi alizations. Miscellaneous Advertisements

Medical Quackery Become Proscriptive.

To the Editor of the Religio-Philosophical Journal: I have just read the paper furnished you from Mr. Kiddle, the late City Superintend. ent of Schools of New York, purporting to be the effusion of the once celebrated Claud. ius Galenos. I ought, perhaps, in justice to myself and others, to premise that I profoundly doubt the genuineness of the production. Galen sustained no special relations to the Athenians, and was in no special sense the teacher of a philosophy that was known in Greece. He was a native of Pergamos, a Bergen or mountain city, chronicled in the Apocalypsis of Joannes, the The ologist, as the place where Satan's throne was standing, and a distinction earned from being a seat of the worship of Esmun-Æsculapius, a metropolis of ancient learning, rivalling Alexandria, and the capital of the old Chaldean religion after the expulsion of its priests from Babyloh by Darius and Xerxes. Galen was born there in 131; began there his study of anatomy and medicine; perfected his studies at Alexandria becoming a Platonist in philosophy and the founder of the ancient Eclectic School of Medicine; settled in Rome in 165, becoming the physician of the Emperor Marcus Aurelius, the philosopher ; attempted to teach medicine and human anatomy in pub lic lectures, was persecuted by the physi cians of Rome for teaching science to the uninitiated, and for not being regular; was compelled to leave Rôme by reason of their prescription and unscrupulous hostility; returned to Pergamos, and devoted himself to writing his posthumous works. The regular Old School physicians of the Roman Empire were ignorant, often unable to read; distinguished by their ethics, boorish manners and rapacity; sworn by a bogus "Hippocratic oath;" confederated in a Medical Guild, to crush all rivals and innovators; and full of devices to regulate the practice of medicine. Galen being an Ionian, a schol ar, a philosopher, and an innovator, was just the sort of a man for them to lie about persecute and seek to destroy. If the Emperor had not been a philosopher and an Antonine, Galen would have been put to death by a public execution and tortureperhaps on the cross; it was attemp:ed in true Italian style to put him out of the way, as Paracelsus was in later days, by assassination. The Ethiopian and the leopard stick to their colors; and the old medical "varmint" is even of a more permanent type than they, Another reason why I think Galen had no agency in the production in question, is based upon the overlooking of the fact that medical bigotry has been supreme in Eur-ope for centuries, taking all its points, logic and ethics from the Roman Catholic Church: and that in the former halt of the century, it was supreme in this country. Samuel Thomson was indicted in Massachusetts on a trumped-up charge of murder, and incarcerated at Newburyport in early winter in the hops and intent that he should perish from cold and privation; and others were imprisoned and otherwise maltreated. The statute-books of New York, Massachusetts and other States, have legislation on this subject, compared to which the old statutes against the witches exhibit little to be ashamed of. I regard the enactments of the last few years as the same in animus, for like purposes, and repugnant alike to God and enightened civilization. Law, I will not call them; the word is too sacred in meaning to be applied to them. It is true that the pretense is to suppress quackery. Only a fool or an idiot will imagine that legislation ever can do that. Even the crushing of the Philadelphia and Cincinnati diploma shops, mends no breaches: the men who bought diplomas there are now negotiating with. "respectable" medi-cal colleges to buy new ones, and find little difficulty; about prosuring them. To be

sure the new are as spurious as the old; but so long as they answer the statute, that is all that is required. Medical colleges all over Europe sell their diplomas; the prince of charlatans, Edward Jenner, had such a one. Many colleges yet take a raw student in autumn and graduate him Doctor of Medicine before a year is out—perhaps a winter. A large proportion of medical pre-ceptorship and attendance at lectures can truthfully be set down as merely nominal truthfully be set down as merely nominal and not actual. The aim is to get diplomas, not to learn.

Medical colleges are hardly public institu-tions. Most of them belong to private indi. viduals. They are operated for emoluments, and this point is carried sometimes to an extreme. Comity between them seldom exists. Friendship to one is regarded as enmity to Ariebdship to one is regarded as enhity to another. The professors often, as in New York, purchase their shares as brokers do at the Stock Board. They may not adver-tise themselves according to the Code of Ethics; but get their notoriety by being professors. A ring, often a single man, controls each institution. The Homeopathic and one or two other colleges are simply and one or two other colleges are simply one man affairs. Students generally learn little beyond fuss and feathers, except they are unduly inquisitive, at these doctor factories. The managers graduate them very largely from motives of self-interest and favoritism. Fortunately, few of them are ever heard of after.

The aim of the men who procure this legislation, is to drive men out of practice in order to obtain business for their starveling selves; to fill colleges with students who will pay rather than learn, and to se-cure factitious distinction.

No man actually scientific, of professed love for the healing art, or who possesses any particular skill in it, ever asks or de-sires such legislation. It is only the lame, halt and blind who promote or lobby for it. if they cared to suppress quackery, they would need look in the mirror and "go for" the one they see there.

Medical proscription has simply the basis which I have shown; and is inspired by any and svery motive but a laudable one. The Roman Catholic Church, with its periodical butcheries and autos da fe, never exhibited greater cruelty of disposition, greater intolce or manginuv If Jesus Christ and his Apostles were now living in any of the American States, having medical enactments, or in Canada, they would be liable to fine and imprisonment. But what of that? Most doctors who clamor for such legislation are atheists, and men disbelieving in the excellence and all-potency of the right. What is the duty of mediums and magnetic physicians? It is not my province to say. They must speak and act for themselves. My knowledge of their merits is too small to pass upon them. It is certain that they must look out for themselves. If they have fortitude enough to go to jall, it would be the surest method of inducing a reaction. Most of these medical statutes are "stole through" the Legislatures; the people never desiring or even knowing about them. Legislation which itself converts innocent or meritorious practices into misdemeanors, is too rotten and too pockmarked to be tolerated. Every honest man that goes to jail, will be a power against the enforcing of the infamous measures. Wm. Lloyd Garrison was led through Boston with a rope around his neck, and John Brown was hanged; but now slavery is dead and "John Brown's Body" is the national anthem. My second suggestion is organization. The persons who think they possess healing powers, ought to form societies and procure chartered rights, as in Michigan. There are general laws in some of the States ade quate for the purpose. If there are none, then go boldly to the legislatures and ask for them, with petitions. The Thomsonians and Eclectics did so in New York, and from 1844 till June 1880, medical practice in that State was free. Last May, a Dr. Pifford, acting for the Old-School State Medical Society, "while men slept," procured, a registration bill in which was a repeal of the former laws. I do not suppose that many of these statutes are constitutional, or would be sustain-ed by a court if tested. The registration act of New Jersey, evidently is not. The quacks and charlatans who procured it are quaking in their shoes lest it shall be a dead letter. It is damned already. The same demoniac terror is experienced by the ene-mies of civil and personal liberty in New York. It is not necessary for me to add that 1 detest all such legislation. From my boyhood up I have abhorred oppression. I know it is a weakness of human nature to love to dominate others; that it is God-like. divine rather than human, to be jealous of uivine rather than human, to be jealous of the rights of others as of one's own. My eccentricities, if I have any, are largely from this source. I hate despotism, wheth-er its pretext be religion, science, or even the maintenance of social order. In such matters I am not open to argument. The legal interventation of man's tuber The legal interpretation of man's inher-ent and unalienable rights for which the Declaration of Independence was promul-gated and the Constitution established, is liven by Judge Anson. Willis, of the District of Columbia, as follows:

where he desires; he may stay in a State or leave it without restraint or hindrance. In short, he may do whatever seemeth good to him, provided he does not infringe on the

same rights of others. The medical bills pronounce all this a crime, and give inferior tribunals the power to execute them without process of law. I am partial to the instituting of proceedings against all so called physicians who admin-ister agents that tend only to multiply dis-eases and increase their mortality. If the mercury-mongers could have a taste of their own prescription, it might be well.

There is still one resort for the whole army of "healers." All are not bellicose; even the ram that assailed the locomotive was more short of prudence than of bravery. The reed that bends before the storm generally survives it, while the oak that resists is frequently riven or uprooted. There was a world of wisdom in the counsel of Jesus to "resist not the evil man, but when smitten on the cheek to turn the other." Even the dying Tippoo Sahib gave sagacious advice to his generals to learn the arts and skill of the English, and then turn them against the usurper." The whole army of "healers" have but to study and graduate in medicine, and they will have broken the fangs of the rattlesnake. This is not so very unreasonable. Whatever gift or power they may possess, they can ill afford to be ignorant. Such sciences as physiology, anatomy, surgery, the maietic art, chemistry, botany, etc., they do more than well to learn. Mankind are in two parties, the hammer and the anvil; and the willfully as well as the unfortunately ignorant, will be as they always have been, the oppressed. Admitting to the healers all the power and afflatus they claim, the Galenists and Asklepiads professed and, I think, posvan Helmont, the revivers of magnetic therapeutics as well as medical learning in modern time. "Every scribe or learned man," says Jesus, "who is instructed unto the kingdom of heaven, is like unto a householder, who bringeth forth out of his treasure things new and old." There is a field for both. "This ought ye to have done, but not to leave the other undone." Powers from one world can never supersede the armi we may supersede the necessity of killing them. In this last suggestion lies everything that/is really liberal in medicine. No man can properly be called liberal who has not a liberal education. Liberty is the boon of the book. The untaught is neither liberal nor free. . Indeed, the so-called liberals in politics or religion are proscriptive. Theodore Parker found it so in the Unitarian church. Thomas Paine had a like lesson at the hands of Robespierre. But scientists, the men who know, are gentle, just and patient. They know and live to the idea that liberty is the supreme law. What conflicts with freedom is not, and from the nature of the case cannot be law. Meanwhile, however dark the day, let the liberals possess themselves in patience. Like Terentius Vano, do not consider the case desperate. Those who believe in taking arms against the sea of troubles, have the opportunity. There are jails yawning for honest and conscientious men. There is a chance for all who wish to contest the statutes as being unconstitutional. It would be well to ascertain how much constitutional liberty there is in this country. I have a little curiosity that way; we have so many kings and corporate monopolies apparently above the law, that I would like to touch bottom. Plenty of lawyers would like the job, caring little which side retained them, and eager to make the worse appear the better reason. But is not the peaceful the more excellent way? Every step so gained is gained for all time. ALEXANDER WILDER. New York City.

missed 1,730 of these bloody-nosed bishops trom having any further voice in deciding which books were the word of God."

Demand the authority for these unhistorical assertions thundered from our Spiritualist rostrums, and you are at once refer-red for proof to Nature's Divine Revelations (by Andrew Jackson Davis), pages 554,

Here follow quotations:

Bere follow quotations: There was, however, before Ghrist, a conneil of Jewish Rabbins (?), by whom it was decided thatail in anuscripts of a scored and traditional character that might be found in passesion of any nation, should be immediately collected. At that time the interest taken in in unscripts of a escred character, was sch as has never met with a parallel, except-ing at one subsequent period, when there existed an actual minis upon the same subject, and which period has been distinguished by s mewriters as the age bibliomanda Some of these are now in the New Testament. They were thus preserved until the year 35. when at the command of Constantine 2449 bishops assembled at Nica...... Are they had assembled, they were so violent and vocifor-ous, that had it not been for the Emperor's presence, they would have engaged in open battle. For each one had pre-judices so strong in favor of certain peculiar dootrins, and all were so auxious to have their pre-convictions prevail that publices were and which were not the word of Gos, and only three hundred and eighten were filler. However, should have magined in open battle. For each one had pre-publices so strong in favor of certain peculiar dootrins, and all were so auxious to have their pre-convictions prevail that publices and purity were entirely called from their pro-certains, and were as far from their deitherations as mythol-car is from the truths of the Divige Mind. Constantine was obliged to disqualify 1,731 from having a voice in deciding which books which comp sid the Bible as the subsequentity known, were the word of God. Several broks havever, inde and John, were worthy of being preserved while they preschard that they heat rejected. Out of fifty gospiss then extant, they decided that they only of Matthew Mirk, the and John, were worthy of being preserved while they preschared that they are rejected, among which were three well which mostle, were rejected, among which were three well writen g.suble, we

er infidel or orthodox, would naturally ex-claim upon reading the above. What are travesty imagination and clairvoyance to be "pitted against," or substituted for, the sob-er well established facts of history?

fr wentestablished facts of history? If I have been fortunate in reading por-tions of the histories, fragments of histo-ries and epistles, written by Coustantine, Sozomen, Socrates, Theodoret, Euseblus, Philestergius, Lactantius (dying only a few years after the Nicean Council), and such modern historians as Neander, Mosh-oim and the learned Unitarian Dr. Lamoon eim and the learned Unitarian, Dr. Lamson, Irepeat, if I have rightly read these historians, the Council of Nice did not consist of 2.048 bishops; Constantine did not disquality 1,730 of them-four of no "fifty pospels" were decided upon as genuine-no 318 bishops fixed upon certain books "composing the Bible" as "the word of God"—the "books of James, Jude and the Apocalypse," were not rejected by this far-famed council-Constantine did not "solemnly arise" and declare that these books should "be implicitly believed as the word of God," and all for the reason that the Nicene Council was not called to canvass the "books" or to settle the canon of the New Testament. On the contrary, this council was called expressly to discuss and settle the Arian controversy -a controversy involving the unity and tripersonality of God. The other matters coming before the council such as the time of celebrating Easter; the Novation heresy; the Meletian schism, and the jurisdiction of the bishops were merely incidental. Such is the general testimony relative to the Nicean Council, the number of bishops present; and the aims and purposes of the assemblage. Compare it with the account of Mr. Davis in his "Divine Revelations," repeated and re-repeated, till its folly seems to have become self-propagating. And now, friend Fishbough, you must permit me to inform you that many in this and other lands, hold you largely responsible for this and other historical and archæological errors in "Nature's Divine Revelations." And for the following reasons: 1. Owing to the youth of Mr. Davis when these clairvoyant communications were given, it is not to be supposed that he was acquainted with church history, or its conneils and canons. 2. Mr. Davis did not profess-whatever others may have pretended to the contrary-that his clair voyant perceptions and communications were infallible. 3. Inasmuch as you often modified, transposed and otherwise corrected and revised these somewhat disconnected and disjointed revelations, making them readable for the public, why did you not erase or correct these paragraphs relating to the Council of Nice and the alleged Biblemanufacturing business of those Bishopsi 4. As forty one learned clergymen, orthodox and Unitarian, have after some ten years of praiseworthy labor nearly completed a revision of the Old and New Testament scrip-tures, would it not be highly commendable in you, who in the beginning as scribs, cor-rected, improved and partially revised "Nature's Divine Revelations," to proceed at once to a more complete and thorough revision?

A quarter of a century ago, the "revela-lons" and mediumistic communications of tions' Mr. Davis interested me deeply, and from their perusal I derived much benefit, as also I did from the reading of your works, and as I still do from your journalistic writings and masterly criticisms. And any light that you may be pleased to throw upon the way "Nature's Divine Revelations" were received-the source or sources from which they emanated-the passivity or spasmodic state of the medial subject during the delivery, his consciousness or unconsciousness, the psychic influences of the mind's around him, and the religious, scientific and historical reliability, or rather importance that you attach to these revelations, will be thankfully received and read by multitudes of thinking liberal people, ever inquiring, "What is truth?"

Hammonton, N. J.

ORGANIZATION.

Communications from two Leading Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Your plan propounded in the editorial. "The Field that is White with the Harvest," appears to me to be admirable, as defining a means of culture, of social enjoyment and co operation for mutual benefit in many ways, that communities of literal thinkers might employ to the greatest advantage. Such "colleges of philosophy" would doubt-less serve as an efficient means of propagat-ing liberal thought broadcast. And yet, there is much in the way of their serving the particular purposes of each of the sev-eral branches or schools of the great body of liberalists; for all must admit that each of liberalists; for all must aunit that each has particular tenets or principles, that are deemed vitally important by their adher-ents, and to be taught in preference to oth-ers. Spiritualists harmonize in many of their ideas with Materialists, and co-operate

with them in many ways, and yet there is that vital difference in the two schools that would be a barrier to that unity of action that would be requisite to preserve har-mony in the body. Men of thought have decided opinions, and when opinions clash there is inharmony such as is inconsistent with peace in the family. An organization, to be worthy the name, must have some central thought to form its basis or life principle, some object to promote paramount to all others, and to which others are subservient. The central idea of Spiritualism is spirit, its connection with and control of material nature. To this idea Materialism is opposed, and hence, when Materialists and Spiritualists combine in close union to conserve the ideas of both, there is a house divided against itself, and "it cannot stand." There is an antagonism that is utterly at variance with the unity of action in the great field of reform. This, I think, has been demonstrated in the efforts that have been made to combine liberals of every other school with Spiritualists, in conventions and societies for associated labor. Contentions have invariably arisen to thwart any proposed plans for work, where people of greatly diverse opinions on religious, social, or other questions, have met to devise plans for co-operating for the general good. Hu-man nature asserts itself under all such circumstances; diverse natures, antagon-istic opinions, different schools of thought, clashing, neutralize every effort for effective action. - Even in many small communities where Spiritualists and others have combined for mutual benefit and the propagation of their views, there has proved to be that diversity in views that has made it utterly impossible for members to conscientiously work together. To eacrifice truth, and what is believed to be for the public good, for the sake of what can be but a semblance of harmony, is not right; and so members have thought and acted; and the consequence has been, that societies have fallen to pieces, and the elements remain in that disorganized state that is utter incompetency to do effectual work for Spirit. ualism, or any other ism. Organization without a life-principle, a mode of being defined in structure and in use, is not nature's mode. Neither is it in nature to accomplish anything without organization. From first to last, throughout the universal realm, it is organization, and the result is progress in every possible direction. Diversity is as much the law and the necessity as organization, for without it life, progress, could not be. Friction, re-action, of distinct and diverse forms and elements,/is the law of life in the material and moral world. Mankind as naturally gravitate together into societies, associations-sects, if you please, distinct and diverse from each other, as affinitized atoms unite to form structures. In the world of mind is thus enacted the principle that keeps in activity the forces of mind and prevents that inaction that is stagnation. Freedom of thought presupposes sectarianism (which means differences of opinion expressed in means differences of opinion expressed in bodies organized around a central idea or set of ideas, or cliques working to a single idea or set of ideas) the same as thralldom of mind presupposes a mental lethargy as far as it is inforced. The Great Hierarchy of Rome contemns sectarianism, will none of it but anoing the faithful to avoid disc of it, but enjoins the faithful to avoid discussions, that inevitably lead to it. The era that saw the valiant reformers rend the chains with which the great "mother of abominations"-the tyrant of the human Continued on Righth Page.

"Every citizen has a vote for the choice of his rulers, and through his representa-tives a voice in making the laws by which he is governed. As to his business or call-ing, he may do that which best suits his interests or tastes. He may go when or

J. M. PEEBLES TO DR. FISHBOUGH, THE SCRIBE.

Greetings of Peace and Good Will.

As these years of mental drift are daring enough to criticise alike Israelitish and Anglo-Saxon scribes, and as many of our modern thinkers are exceedingly exacting in applying crucial tests to phenomena, and are elaborate also in their searching critiques upon philosophies and all the dreamy empirical theories afloat in the moral atmosphere, I trust you will permit me to drop a grist for grinding at the door of your

well-tried mill-perhaps I had better say, a grist for re-grinding. Let me explain: For full twenty-five years I have occasionally, aye, frequently heard Spiritualist speakers in their indis-criminate onslaughts upon the Bible, take positions and utter language to this effect:

1. "The Council of Nice, consisting of 2,048 bishops from all parts of the world, convened in the year 325, A. D., to discuss the merits, decide upon and thus settle the canon of the New Testament. This they did by their votes."

2. "These bishops, 2,048 in number, un-der the searching eye of the Emperor Constantine, beginning, continued their discussions and disputes upon the authenticity of

RELIGIO-PHILOSOPHICAL JOURNAL.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

CONTINUED.] · [Copyright Secured.]' .

"Sir David Bewster proved from an immense number of meteorological observations that there were in our northern hemisphere two poles of maximum cold; that these poles coincide with the magnetic poles; that the circle of maximum heat, like the magnetic equator, did not coincide with the equinoctial line; that the isothermal lines and the lines of equal magnetic intensity had the same general form, surrounding and enclosing the magnetic poles and those of maximum cold."-(Encyclopedia Brittanica, Article, Magnetism.) If this be so, we may conclude that whatever changes

the magnetic poles will change the distribution of heat on the globe.

That the elimate of the globe was suddenly changed. I have long believed, though originally disposed with geologists generally to discard catastrophe, when seeking to account for the past or present condition of our planet.

My sister, examining a portion of a mastodon's tusk, noticed the suddenness with which a warm temperate region became arctic. "Some animals," as sue said, "were frozen in," in consequence of the almost instantaneous change of climate, while she sensed that the ocean, and indeed the whole globe was affected .- (Soul ot Things, Vol. 3, p. 137, 138.)

My son Sherman with a glaciated pebble, saw the iceage come on with a shower of snow and hall, the sir made so dense by it as to be dark as night. A great cloud an ent over the earth hundreds of miles long, that built up a wall of spow and ice, as high as a house, as fast as it travelled. Accompanying this was a tempest that blew as he said, "every thing before it." Mrs. Denton saw what I think was the same storm and described the wind as blowing the water in great sheets into the air, where it froze and came down in a shower of icy masses. Mr. Cridge with a Minnesota glacial specimen saw a country containing mastodons, monkeys and alligators; a cold wind commenced to blow and the animals to cower and tremble; dark and heavy clouds came up and it rained in torrents; water came in great waves and swept over everything. Cold rains fell over an immense space, and then came hail and snow piling up on the frozen water many feet thick in a few hours.

Something like the following is the picture which the various psychometric descriptions enable us to draw. The earth was struck by an immense meteor or comet, that instantly changed its magnetic poles, giving to a large temperate region an arctic climate and to a previous arctic region a temperate climate. Over the new arctic region the sun was darkened; all the moisture of the atmosphere was precipitated as ice and snow in the north and rain in the south; so rapidly did the ice and snow fall, and in such quantity, that the air could not escape through, and being pressed by the enormous weight, it blew with a fury that nothing could withstand; mighty pines and giant caks were borne along like teathers on the blast, the birds were swept into the sea, nor could its tenants escape the consequences of this most terrible convulsion; many were swept into the air and trozen with the water that went up in floods and came down in fey masses, while millions were buried under mud and gravel, borne along by rushing water. Down from the black heavens fell the ice blocks and snow in the north, till the earth was covered with a thick sheet, and in the south the rain came down in torrents, making a flood such as our planet had not seen since metamorphic times. Accompanying this were tremendous earthquakes, rock-talls and volcanic outbursts. Floods of molten matter were poured over thousands of square miles. islands sank and others appeared; large portions of continents with great numbers of human occupants were submerged, and the geography of the globe most strangely altered in the compass of a lew hours. Yesterday it was a fair-land, shadowed with forests, through whose glades wandered the mastodon and the elk, and over its prairies roamed the antelope, the buffalo and the wild horse; bears and tigers lurked in its caves, birds sang on every bough and enormous beetles hummed in the twilight. Here lizards sported, monkeys chattered in the trees, and eyed with suspicion the alligators whose heads occasionally appeared upon the surface of the stream beneath, and naked human beings fished in the waters and fed on the wild fruits. To-day, how changed! The sun at last breaks through the clouds, but everywhere we can only see the winding sheet, beneath which lies the dead world. Trees, flowers, reptiles, beasts and men buried in one common gravel Are there any geological facts leading us to think that something like this really did take place? We shall see, I think, that the facts almost compel us to come to some such conclusion. That large portions of our planet, have had a higher temperature than they at present possess, and even during what we may call recent geologic times, no one will deny, who has made the past history of our globe a study. During the coal period tree-ferns, immense club-mosses, gigantic reeds, known as calamites, grew not only in the United States and Great Britain, but as far north as Mellville Island, within fifteen degrees of the north pole. Reef forming polyps flourished in the vicinity, showing that the water had a heat of at least 60 degrees, and we must go 3 000 miles to the south of that place to find reef forming corals busy to-day. In the Jurassic period gigantic saurians flourished and ammonites sailed far within what is now the arctic circle. During the cretaceous times the climate, within the boundary of what is now the United States, became cool enough to allow of the existence of dicotyledonous trees, such as now grow in the forests of temperate countries. Thus we find, as given by Lesquereux, in beds of this age in Dakota, five species of the poplar, six of the willow and eight of the oak. Nor were they confined to a region as far north as this; the oak, the poplar, the willow and the beech have been found in the cretaceous deposits of New Mexico, Alabama and New Jersey, showing that the influence of winter was felt as far south as these localities. Yet even then palms grew on what is now Vancouver's Island, in Colorado, in Switzerland, and, what is much more remarkable, in Greenland and Spitz bergen. The cause of the lower temperature which prevailed in the cretaceous period as compared with that of the preceding geologic ages, has been generally attributed to the gradual cooling of the planet from its original flery fluid condition, the crust continually thickening and the cold space temperature surrounding the globe making itself felt upon the surface with constantly increasing power. That, doubtless, produced some effect; but in addition to this the constantly increasing elevation of the mountain masses and table lands must have couled the climate, not only of the high regions themselves, but of the neighboring country, while the abstraction of gas from the atmosphere to supply the needs of organic forms, whose bodies were constantly being buried, assisted materially in rarefying the atmosphere, which must also have decreased the general temperature of the earth.

cretaceous denosit of the United States, the Dakota group, extending from Dakota to Kansas, there have been found but three species of monocotyledons, one of them a palm; while of dicotyledons, such as characterize the present forests of the temperate zone, there are 111; while in the lowest cretaceous beds of Greenland, in the latitude of 70°, nine cycads, 17 conifers and five monocotyledons were found, and but one dicotyledon. (1). This vegetation. almost tropical in its aspect, reveals to us a much warmer climate existing in Greenland at that time than in Kansas, though Kansas lies more than 2,000 miles farther to the south.

It might be supposed that the land, on which the trees grew that furnished the leaves of the Dakota group, was very much higher than that part of Greenland from which the fossil plants were obtained, and hence colder. But this could not have been the case; the ocean during the cretaceous period covered a considerable portion of Kansas. In fact the beds of the Dakota group were deposited in a shallow ocean. When such facts as these are considered, it does not seem possible that the place where the fossil plants were found in Greenland could then have been within 20 degrees of the north pole, and Kansas 50 degrees from it; if the north pole had the temperature that we generally ascribe to it.

When we come to the tertiary period somewhat similar climatic peculiarities are found. In the earliest tertiary time, the eocene, when the London clay was deposited, England was a land of palms, though some dicotyledon. ous trees existed with them. In Switzerland, palms and other tropical trees abounded, while crocodiles swam in the waters and large tortoises crawled over the land. In the vicinity of Paris, a little later, the walnut, the elm and the oak grew side by side with the acacia, the mimosa and many monocotyledons, among which were several species of palm. At the same time and place great buzzards watched for their prey and "heavy crocodiles slowly dragged their unwieldy bodies through the high, marshy grass."*

The Bovy Tracy beds of Devonshire, in England, show us that in the miocene period vines, figs, palms, the giant sequoia and the cinnamon tree grew in Great Britain. Fan-palms and tropical ferns, several species of the smilax, cinnamon trees and cypresses flourished in rank luxuriance in Switzerland, and even in Greenland. The sequoia waved its evergreen branches, forests, of maples, evergreen oaks, plane trees and walnuts extended over a realm now buried under an immense glacier; vines dangled from the branches of tulip-trees and the magnolia blossomed and ripened its fruit within the arctic circle. Within about 800 miles of the north pole, in Spitzbergen, the hazel, poplar, alder, beech, yew and plane tree grew; and in all about 100 species of plants, where to day the ground is covered with almost perpetual ice and snow.

Dr. Heer, the great Swiss paleontologist, states that the miocene plants of Greenland indicate a climate in that country, having a mean annual temperature 30 degrees warmer than it is at present. To find such a climate now we should be obliged to travel 2,500 miles farther to the south. He concludes that during the miocene times firs and poplars must have reached up to the north pole, if land then existed there.

(1). Cretaceous Flora, Lesquereux, pago 40, Vol. 6, Hayden's Sur-*Figuer. Vey.

ITTO De Continued. I

Organization.

Association is not a purely Christian virtue. They

above all other places in the material universe. Cir. cles composed of congenial persons will receive a new baptism every time they meet; but there can be no circle without organization. Certain laws have to be observed, and their requirements recognized before any results can be realized. Hence, it will be seen that organization is fully as essential for spirit manifestations as for Christian success .- Spirit Message in Olive Branch. ×

Spiritualism in Philadelphia.

Doubtless by this time your readers may be inter-ested in a few lines of information concerning spiritualistic events and prospects in this city, and as the items of the record are in general encouraging, I offer them to you, and to the public, if you choose, with the greatest satisfaction.

The First Association of Spiritualists of Philadel-phia, as you have been made aware, has been deprived of the eminent services of the late president of that organization, F. B. Champion, who, with his much esteemed wife, is for the winter, or perhaps longer, in the finer climate of San Jose, California.

At our recent election of members of the board of trustees, several good and practical men and women took the place of the veteran workers whose term of office expired. At the unanimous call of the board, and upon the earnest solicitation of his friends, Mr. J. P. Lanning, who had a'ready been our president in former years, again took the chair, and has since fulfilled the duties of his responsible office with his old time faithfulness and discretion. Every friend of Spiritualism will regret to learn that necessary strict attention to business, and a recent somewhat uncertain state of health prevents our good friend from deciding upon filling the c flice he holds to the full of the term. The duties of the position are burdensome and increasing, but we trust by our sincere co-operation to enable him to retain his office. The vice president of our Association for the ensu-

ing year, is Joseph Wood, of mature age and experience, whose larger leisure, means and opportunities are given to the support of the cause he loves, and we may trust substantially to the aid and relief of our president.

The former treasurer, William H. Jones, was continued in the office which he for some time past has so acceptably filled. A reliable and long established man of business, known through our city and large sections of the country for many years, being also an earnest and sensible Spiritualist, he is exceedingly well qualifled to maintain his trust and add to the financial and other credit of our organization.

Friend J. P. Lanning, having been made president, James Shumway, our former keeper of the record was made recording secretary; both he and his wife having consented to re-election to the board, we can ask nothing better from them than the same 'zeal and industry they have already manifested. This we are confident of, as far as health and strenght per-

The writer is still retained as corresponding secretary of the Association, and those having business with the First Association of Spiritualists of Phila delphia, will please address Edward S. Wheeler, No. 1412 N. 11th street, Philadelphia, Penn. I will take pleasure in doing my best to gratify correspondents Mrs. Emma Hardinge-Britten has been our speaker every Sunday but one, since the close of the series of good discourses we had from Capt. H. H. Brown, in October. The one Sunday left open by friend Brown, who was called away to take part in the political campaign, wasifilled by the writer. The discourses of Mrs. Britten deepen in interest as she goes on; a synopsis is impossible. The audiences have been large and the general result every way gratifying. At several re-ceptions held by our present speaker, Mrs. Britten has met a large number of the most intelligent of our, people, and her remarks in private have been even more remarkable than her public work. It gives me pleasure to write thus of one who, waiving every oth er consideration, is among the few of our old time teachers still heard among us. One by one we are rising from the mortal-heads grow gray and hearts grow weary, before the grand translation. Ohi my brothers and sisters all, let sweet charity and divine love command the tongue and guide the pen. Not less of truth, but a greater personal regard, a higher spirit of kindness, remembering all we have done and suffered together for a common cause, and all we hope for in the time to be. During the two first Sundays of the present month the platform of our Association will be occupied by the writer, and the other two by Mrs. Emma F. Jay Bullene, who, as you are well aware, has recently resumed work as a public speaker. In January we expect to have the pleasure and profit of hearing J.-Frank Baxter, the speaker, test medium and sweet musician. In February we shall hear W. J. Colville, as by argreement, he has exchanged with Mrs. Britten, who will be in Boston that month and sneak in his place. In March we expect Mrs. Britten with us once more, such being the engagement, and within a day or two we have taken measures to secure Mrs. R. Shepard Lillie, who will doubtless speak for us in April, and with that ends the arrangements thus far made for speaking for us this season. Our lectures close in June, and of additional engagements you shall be informed.

DECEMBER 18.

"FOLLOW AFTER CHARITY."

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:

It is neither a gracious nor an agreeable position that one takes when they criticise leading members of the class they look upon as nearest affiliated in religious, philosophical or ethical teachings, with their ligious, philosophical or ethical teachings, with their whole life growth; but such position I feel impelled to take to day; to find some fault with some people in the fold of Spiritualism. And I am sure I would not trouble myself to do this, except that these "people" to whom I refer, are really triends that I love and re-spect, as well as representatives of our philosophy, and on the principles that we desire our triends and our children to be more perfect than others, I am going to preach to them. according to scripture. going to preach to them, according to scripture, "whom the Lord loveth he chasteneth."

I have, from the first, been connected with and in-terested in the free religious movement, though I was a confirmed Spiritualist years before this association held its first annual meeting, about thirteen years ago, and at which I was present. This association organized upon so broad a basis, that it invited representatives of men and women of each and every denomination, to come and tell the reason of the belief they held; "and we care not where a man stands, or what he call himself, or what he profeses, if he will undertake to answer this question, the needs of the hour, honestly and fairly, he is our brother; he has a place by our side on this platform, or any other platform that we may occupy. We assume this; that the sge is thinking; that the people are asking questions; that the world is full of unrest and dissatisfaction; that people are looking about af-ter the guiding clew to the blessed life, and we solicit answers to these questions."

"We have invited a great variety of opinions here this day-not for the purpose of opposing or controverting; for controversy is not of order and polemics are not of order, but for the sake of the largest positive affirma-tion." Our object is to find the points at which we can all agree, and not those on which we disagree. "Let us each add his mite to the general fund of knowledge, cheer and inspiration." "Nothing would knowledge, cheer and inspiration. "Ivothing would bave been easier than to have got up a clique, organiz-ed a sect, to do some particular thing. But to avoid starting a party, to avoid making a clique, to avoid dogmatizing—that is the difficult thing that we have been trying for the last twelve months to do. These words of President Frothingham show the whole animus of the meeting, and we have in the RELIGIO-PHILOSOPHICAL JOURNAL of the 27th, Mr. F.'s conclusion after the association had been in existence for six years, where he says, "It is a help toward this condition of liberty (liberty is the very soul of religion) that the Free Religious. Association has been organized."

From the excellent report of the secretary of that meeting, Wm. J. Potter, the present editor of the Index, I will only quote two sentences:

"This principle is, that in this association these various religious opinions and faiths meet and mingle on perfectly equal terms, no one claiming for himself what he does not cordially accord by courtesy and right to every other." "We are aiming at nothing less than the moral and spiritual b rotherhood of humanity.

In accordance with all this generosity of action and intent, the speakers were a miscellaneous assemblage of Friends, Unitarians, Baptists, Methodists, Jews, Spiritualists, Free Religionists and Positivists. There were three Spiritualist speakers on the platform, (and were accorded their time equally with others although this was but a one day's meeting), Dr. Peebles, Lizzie Doton and H. N. Fay, of Onio. A Catholic was in-vited, but he declined. Prof. Denton and Cora Daniels were invited, but could not be present. They have appeared very effectively, however, at subsequent annual meetings. The spirit of the whole day, was harmonious and delightful, and it was surprising to find in how many things people really agree with each other when their aim is goodness and truth, and how to best work for humanity. The objects of the Free Religious Association have never changed, that I can observe. They will not crystallize into a sect; they are broad enough to work equally with all good men and women; they desire the greatest fraternization with other thought than their own, and I believe intend perfect fairness to all faiths and beliefs. I have recapitulated these points that I may show why I feel the call to preach the justice of courteousness, kindness and toleration toward those who have been courteous, kind, tolerant and hospitable to us. It pains me to see a spirit of bitterness, ridicule, impatience and cynicism manifested in the criticisms of our Spiritualist newspapers and contributors toward their organ and contributors. It is too much, to me, like brothers quarreling-a sad sight. I think they do not criticise us in this spirit, and if they did, that would make no excuse for us. If we have more light than they, let us be truly thankful. We can so much the better afford to be generous ac-cording to the good gifts with which we are blessed. They cannot see the facts of spirit-phenomena as we; very many would be glad to do so, but are not able. We can and do well agree in our work for man; for the upbuilding of humanity. In this work we are in harmony with liberals of every shade, as witness the formation of the new association for the secularization of the State, with John C. Bundy as Treasurer of its Finance Committee; but you will find that the orthodox part of the community will take small stock in what the new organization promises. It is neces-Fary not to lose any of the liberal element in this new movement, and desirable to be entirely frank in all things. Each should trust his brother perfectly, and this can only be brought about by. the greatest toleration of each other's opinious, and the truest gentlemanliness of demeanor. It is not courteous to speak of Prof. Adler, one of the finest scholars, most devoted of philanthropists and practical workers, in the style adopted by the JOURNAL of Nov. 6th. I am a member of the society for ethical culture; so are several other Spiritualists. I know Dr. Adler and listen to him once each Sunday when in New York, with profit and pleasure. I know the work of the society in the Free Kindergarten, in district nurses, in the colonization Society, in reading rooms and lectures for working men, in evening classes for ethical culture, and I know that Dr. Adler is blessed by many whom he comforts as the guiding spirit of all. What, if, with his metaphysical training, he is not able to believe, or to think, it but "irra-tional to hope for personal immortality," he does not by that say he does not hope, even if it is "irrational," as he philosophically sees. If his reason assures him he must give up a continued existence it is better to do that gracefully and accept the inevitable, and go to work to improve the world, as he and his society have done for the past four years, than to go whining about, making every one unhappy instead. You and know, when we listen to his beautiful, but incomplete teachings, and know his beautiful life, forgetting himself in his interest for humanity, that all his soul needs to add to that which else is so perfect, is the knowledge of the truths of Spiritualism which we are so fortunate as to possess. We must allow him, and the writers in the Bres Religious Index, their right to their own individuality, and if they see no inducement to seek what we are sure would re-ward them with a "finding," we need not call hard names nor ridicule them. Criticise as we would be criticised, frankly but kindly -hence my text, "Follow after charity; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly;" "and the greatest of these is charity." Dayville, Ct.

borrowed it from the business world because it was practicable, and the church alters her methods of transacting business as often as the business man changes his, and for this reason, it is as much a virtue for the Spiritualist to practice as the Christian. It is the key to success. The wor'd is bound together by associative creeds. Connections are formed not by each person standing alone, but by a blending of interests. It is only necessary that we refer to the Romish church, the different organizations whose church bells fill the air with their calls to worship. Add to these the various societies for aid and mental culture--all stand forth as living monuments of what can be accomplished by association.

Organization is necessity, as we see it demonstrated in the world around us. Nature never works singly. She never causes grass to grow without causing flowers to grow and bloom. She never confined her labors to one species of flowers, but fills the world with flowers and the air with the perfume of many flowers. Neither does she confine her labors to one country or conti nent, but she reaches out and embraces all countries and all nationalities.

Organization is not confined to earth alone. The Spirit-world is the home of many associative bodies. The buisting of the bouds which held mankind slaves to the will and caprice of a wily priesthood, would never have been broken but for the united efforts of a band of spirits who could no longer sit in silence and see a world peopled with human beings, rushing on to an unknown future. No one individual spirit could have performed this stupendous work. It required the skill and determination of many spirits with their whole energies centered up in this one object; and by this concentration of power, there was given to the world what had heretofore seemed an impossibility.

It is with pleasure we perceive a growing tendency toward harmonious action. It is the only path to success, but we are met with objections to this plan of operation, and one is the opposition manifested by orthodox societies. Suppose Calvin or Luther had ceased their labors because the Church of Rome declared them outlaws. Where would have been your Protestant churches and institutions of learning. Had they shrank from the responsibility imposed upon them, the whole world would to day have been doing homage to the head of the Romish church. The world now moves onward only through difficulties. Every initial reformatory measure is like a child born into the world, helpless at first, but as time rolls on, grows and grows in strength, and finally attains to the full estate of manhood.

Spiritualism was born into your world of poor but honest parentage. It has been nursed and cared for for thirty years, the same length of time required for Jesus to develop for the work he had to do. But when he entered upon his mission, he called around him a few congenial spirits, and together they began the study of Spiritualism, which is blocsoming so sweetly and grandly in this nineteenth century. Had Jesus attempted to establish a new order of things singlehanded and alone, he would have passed out of your world, and his name would not be known today. His memory and labors have been recorded by those assooctated with him, and the name of each of his faithful followers stand to day as the rallying point for millions. If associative effort was necessary nineteen hundred years ago, it is necessary to day, and the necessity is greater to-day because of the increase in population and intelligence. Another objection urged is the lack of means to compete favorably with all established organizations. There is no founda-tion for this objection. Costly edifices are not to betaken as evidences of piety. The tall spire indic-ates that beneath the towering shatts men and women congregate because it is a custom manad down from former generations. It is not necessary that stately huidings be erected in order to worship the true God Na ure's temple' is the world, and her spires are the leaf-crowned trees which fill every soul with admira-tion and reverence. Every child of earth has a right

to a sitting in nature's ten pie. The nome circle is the best place to begin a spiritual organization. No matter if there be but two or three -let them meet in a proper spirit, and open the doors of their souls to their guardian spirits, who will meet Yet this fails to account for the fact that in the lowest | with them, will make their home a place hallowed

We are not without other items of interest, aside from association work in support of our platform. The social element receives an increased development of late. The series of receptions he'd by Mrs. Britten at the ever hospitable home of S. P. Kase, and the social reunions of a more public character at the hall in charge of Brother Josoph Wood and his "Committee of Fraternity," have been alike enjoyable and profitable, much as they have differed.

Many of your readers will be pleased to hear that Doctor Amanda M. Maxwell, widow of the late well known and much beloved Dr. Samuel Maxwell, to accomedate her own practice, and incidentally any good souls who desire for a time, a comfortable, refin-ed, spiritualistic home in this city, has taken a finely located house at 1208 Mount Vernon street, where already a number of our speakers, media and investigators have found a most congenial atmosphere. It was at the home of Doctor Maxwell, I of late had a most satisfactory sitting with A. H. Phillips, the independent slate-writing medium, the particulars of which may be considered of importance. They were as follows:

On entering the room with Mr. Phillips, I took my seat by a small, common table in the centre of the same. He then instructed me to write and fold pellets enclosing them so that the names could not be seen. Clean slates were prepared and placed together without any pencil, and while they were held in my hands, a sound was produced inside of them like the ticking of a telegraphic instrument, when presently ovening the slate, characteristic messages were found and some of the names were given which were in the pellets. Part of the time the slates were wrapped in a bundle and held in my hands, the medium standing across the room carrying on communication with the invisibles by means of the raps—all of which was quite satisfactory to me, as you may suppose.

While the doctors in some States seem determined to suppress by law all "quackery," outside their own schools, our mediumistic and magnetic healers continue their career of doing good and relieving suffering, with a success which is impressing some of our best educated medical men with the idea that they have made a great mistake, in affecting to despise a therapeutic agent which was in use ages before mod-ern nostrums were invented. Not only the healing hands long known in the work are busy, but occasionally a new agent is developed, whose peculiar power is worthy of remark. Such is our young and active friend, S. Lewis Cooper, who has the recommendation of distinguished success in a number of chronic cases, and is a person whose character, as well as his ability, entitles him to respect and confidence. For the encouragement of our media, I think such cases of genuine gifts and candid honesty as I have stated should be made part of the record kept in your JOURNAL, and hence trouble you with them at present. EDWARD S. WHEELER.

Cor, Sec. 1st Asso. of S. of P.

Power exercised with violence has seldom 'been of long duration, but temper and moderation generally produce permanence in all things.-Seneca.

When the State is most corrupt, then the laws are most multiplied .-- Tacinus.

DECEMBER 18, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

We two wai'ed on the deck-All around us rolled the s a; Helpless on our reell g wieck, Sil nt, way a d worn were we, Where the little boat went down, Where the sup had plut ged from sight, Hope and light alike did drown-O'er us, dark as Fate, was night, Face to face we stood alone, Dreary, still a d sad were we; Smi ten by that wild cyclone, All arou d'us beat ti e sea, Rose the sea, rushed the sea, Roared the wrathful sea!

C oudy shapes, like hooded ghouls, Fl t'ed past our shudderig prow; Death was reaching for our sou s, Chill his breath upon the brow; Then, ob, then, were we aware, Through all war b low, above, Of a face sublimely fair,-Was i Death unveiled, or Love? Heart 10 hear: we stood alone Sm lig and serene were we; Tortured by that wid evelone, All around us strove the sea, Wailed the sea, mourned the sea, Sobbed the tolding sea.

While we watched, a seething tide Or our sinking vessel crossed; Out among the waters wide, Smiling sti 1, we two were tossed; Tossed and dri ted, overcome In a crowd of surges dread, Bruised and beaten, bfind and dumb, So we conk own or the dead So we sank amo g the dead. O my love and mine alon? Sweet it was to die with thee! Far beneath that dread cyclo :e, All around us rocked the sea, Crept the sea, sank the sea, Slept the slleat sea,

Through our slumber sweet and deep, S whe the glowing light of dawn; Heart a d brain 1 s warmth did steep, Oat of dea h our sou's were drawa. So we breathed, awoke aro e-Hear to h art a d lip to lip; Where Love's golden ocean flows, Ever sails our snowy ship. Never sun 50 softly shore; Fair, in saistly robes, are we! O'er us shricks no mad cyclone, All around us sings the sea, Gleams the sea, glides the sea, Laughs the lovely s-al

[Amanda T. Jones. PERSONALS.

The author of the above remarkable lines, which suggest a fine spiritual truth under their weird descriptiveness, is known to many readers of the JOURNAL as a genuine poet of the new dispensation Her poems are evolved slowly and justfy their existence, for Miss Jones's genius is religiously respected, and never descends into mere verse making. A few years since she published her works in a thin volume, but some of her finest poems have, since appeared in Scribner's Magazine.

Mrs. Mary F. Davis from time to time furnishes notes on temperance for the Orange Chronicle—a reform to which she has given able service for many years. Mrs. Davis con-tinues to assist Mr. Davis in his lectures be-fore the Harmonial Association in New York as that the York, so that the servors and services are "Like perfect music set to noble words," amid the clangor and discords of this modern Babel.

Mrs. Emma R. Tattle recently gave read-

spiritual organization to sustain intellectual force and vigor. Such women are generally found, as in this instance, in the ranks of progressive workers.

C. S. Deckersterse

Mme. Olympe Audouard, the new apostle of the woman's rights movement in France, announces her intention of renewing her series of lectures in that city. Her. course has already become very popular. Ten years ago Mme.Audouard visited the United States and since then she has studied the condition of woman in Russia, Turkey, and throughout Europe. Her oratory is of the first order, her tones persuasive, and silvery. She is fine looking and well dressed, so that she pleases the eye of the fastidious Parisian, but she is, withal, practical and sensible. Mme. Audouard is an ardent apostle of Spiritualism, which she accepted only after the most convincing tests. After hearing her lecture upon "Spiritism and Scientific In-credulity," a writer for one of the leading Paris papers declares that he came away almost converted by the force of her arguments merely. She has more influence than any woman reformer in France.

A recent visitor to the Convent in Kerry, gives a pen-picture of the famous Nun of Kenmore, who is well entitled to the gratitude of her co-religionists and countrymen, for her services to Ireland during the recent famine. This most famous of all Irishwo-men is called sister Frances; in literature she still retains the family name of Cusack. She comes of an old family and was educated as a Protestant; but joining the Catho-lic church, she founded the convent and became a power in the land. For seventeen years she has not been outside the garden walls. The sisterhood, to which she is a shining light, devote themselves to arduous labors in teaching and relieving distress. Her letters on the condition of the tenantry have aroused the sympathies of the benevolent in every land. Her books, between fifty lent in every land. Her books, between hity and sixty in number, devotional, biographi-cal and historical, have a larger circulation than those of any living Catholic author, and she has edited the only complete edition of O'Connell's speeches, beside constantly sending essays to periodical literature. The Nun is described as a little woman, with refined and delicate features, and a pale and sweet face, with signs of weariness denot-ing physical suffering, but without a trace of sadness. Of the twenty-two nuns within of sadness. Of the twenty-two nuns within the walls, a brighter, more intelligent, a bet-ter educated or happier group of women the visitor had never seen anywhere. They are witty and merry, most of them are hand-some and not one is ugly! With a regret that such devotion and ability cannot belong to the the become field is mining and to the theologically emancipated, is mingled a certainty that to live for some noble pur-pose—a dedication of heart, brain and life to practical uses and blessings—is the sure-est means of securing health and happiness.

Brooklyn (N. Y.) Spiritual Fraternity.

A marked feature of all the lectures that Prof. Henry Kiddle has given before our Fraternity, is the number of strangers who come to hear him, and to night we had a large sprinkling of thoughtful and intelli-gent men and women, who listened with deep interest to the lecture. Prof. Kiddle is an incisive speaker; his logic is clear and discriminating; his reasoning strong and con-clusive, and his argument one that commands the respect of all who may not agree with him. The subject, "The Bible and Spiritualism," is one that old Spiritualists have considered very often in the last twen-ty-five years. The speaker said that the, claims of orthodox theology, that the Bible was the very word of God, infallible, and the only revelation of God to man, were ab surd, contrary to reason, fact and sound logic; that the phenomena were of a similar nature to that of our age, and when given to a nation in semi-iguorance and barbarism, in their ignorance the people ascribed the phenomena to the direct work of Jehovah. They were, however, simply produc-ed by spiritual beings who had lived here and passed to another world. The angels who came to Abraham's tent, were men with materialized forms. The speaker said he could see no difference in the hand writing on the wall of Belshazzar's palace, and the independent slate writing of our day; and the independ-ent voice that cried out to Paul and was recognized by him as that of Jesus, was similar to those familiar to us, the same law governing the ancient manifestations, and the same limitations of those of our age. The Christian world and pseudo-scientists object to our communications as being frivolous and unworthy of a spiritual source, but that we did and could attract influences of the highest intelligence or the lowest, and that the manifestations of the Bible were through intermediaries, the same as now, and that the objection made so often that mediums were paid for their services, was absurd, as even Saul when he visited the woman of Endor, he paid for her servic es and consulted and received information in regard to personal property, showing that human nature was the same in all ages, and that the manifestations then were governed by natural and immutable laws as now. In answer to the objection so often made that the manifestations were undignified and unworthy of a spiritual origin, because they come and rapped on table, etc., Jesus said, "Behold I come to the door and knock," and he urged his disciples to cultivate spiritual gifts. In conclusion Prof. Kiddle urged upon all to live pure, noble lives, and to desire noth-ing but the best and holiest influences; to Spiritualists he urged upon them the need of being worthy standard bearers of the greatest philosophy, the best religion that had been given to the race. Mrs. J. Shepard Lillie, who was present with us to night, although much fatigued with travelling, spoke ably and well under spirit-control, carrying out the same line of thought of Prof. Kiddle, and said if we desired the best and purest influences from spiritual realms, we must fit ourselves to be fit receptacles, and unless we were guidde nt receptaties, and unless we were guid-ed in this manner, we would attract low and degra ling spirits. Prof J. R. Buchanan is to speak for us Dec. 10th. Subject, "What Shall We Dot" W. C. Bowen speaks Dec. 17th. S. B. NICHOLS.

divided into two principle departments, "Experiments in Chemistry" and "Natural Philosophy," yet has an added chapter of interest on "Preserving Natural History Specimens," which will enhance its value to the entomological connoisseur.

Magazines for December not Before Mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) Contents: Gen-eral Articles; Our Dessert Table; Topics of the month; Studies in Hygiene for Women. The Normal Teacher. (J. E. Sherrill and R. H. Holbrook, Danville, Ind.) Contents: U. S. Bonds; Talks on elocution; Beauties of Higher Algebraic Equations; Corres-pondence; Notes and Querles; Editorial Notes; Department of Theory and Practice; Grammer, Examination, College and Pub-lisher's Departments.

Psychische Studien. (Oswald Mutze, Leip-zig, Germany.) , A Magazine devoted to the spiritual philosophy, with a corps of able writers and contributors

Andrew's American Queen. (W. R. An-drews, New York City.) A weekly maga-zine devoted to Art, Music, Literature and Society.

A Dying Child's Last Wish.

At one of the public schools in the northwest ern part of the city the pupils are spurred to good behavior and study by cards of merit, a day of par-fect behavior and study being recognized by a fanciful small card. Twenty four of those cards entitle the pupil to one larger and more ornamental card. Among the pupils was a sweet little girl seven years of age, whose pretty ways , and devo-tion to her lessons had won for her the love and admiration of all her school associates, and at the close of each day her name was certain to be read from the roll of honor. A few days since her seat at school was noticed to be vacaut, and regrets were expressed on all sides, as it was the first "absent" marked against her. The next day one of her little schoolmates brought word that she was detained at home by illness. On the third day the teacher received the following note: "My darling little girl is very sick and, as I fear, is dying. She has received twenty two of the small cards of merit and has asked me to send to you to see if you will not send her one of the larger cards, as she is sure she would have been awarded the two cards necessary to receive the larger one had she been able to attend school" The note was read to the pupils and for a time the scene presented in that school room was most affecting. Not only was one large card sent to the dying pu-pil, but eight of them were taken to her by her teacher, and those cards—the full complement possible for the term—were with the child and seemed a source of infinite comfort to her up to the time of her death. The child was buried on Thursday and prominent among the many decora-tions upon the little casket were the cards of merit, pathetically typical of the buried hopes, joys, and ambitions of the little one whose last dreams were of success.—Detroit Free Press.

A Catholic paper has the following:-"In the monastery of St. Clare, at Montefalco, is preserv-ed the body of blessed Clara, who died in 1205. The body has all this time been preserved incorrupt, and also flexible even to the cartilages of the ears. At the request of the Archbishop of Spole. ears. At the request of the Archbishop of Spole-to, the Holy See ordered an authentic verification of this fact; and for this purpose sent the Pro-moter of the Faith and the Judge of Sacred Lites, who were assisted by two physicians, by some skillful lawyers, the Archbishop of Spoleto, and others. Then, in the presence of all the religious of the monastery, the truth of the fact was invest-ington. All wave forward to exhamine the the igated. All were forced to acknowledge that the wonder which had existed for more than five centuries still continued, and could not be ascribed to natural causes. The process was instituted upon the spot, and the affirmation of all present taken; and thus it is hoped that the decree now sought from the sovereign Pontiff may be hasten-ed."

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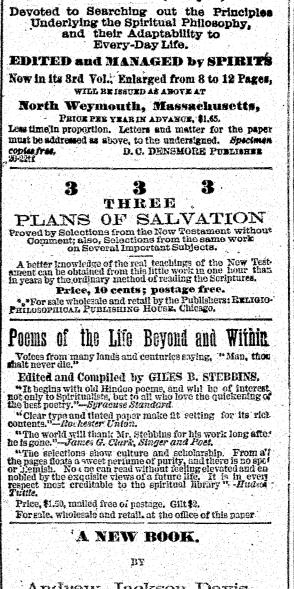
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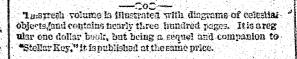
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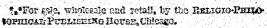


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ings in her own town, in the Presbyterian church. The editorial correspondence of the Spectator, which announces both Mr. and Mrs. Tuttle as occasional contributors to that jurnal, describes their model home, with its genial hospitality and kindness; such a home as reformers can contemplate with delight as a nucleus of the humanities and virtues. Mrs. Tattle is a friend of Mrs. Garfield, and has long cherished great esteem for the quiet, reserved but very able woman.

And now dentistry is invaded by indefati-gable woman. Wilmington, Del., has one in the person of Emily Webb, and Mrs. Lucy Taylor, of Lawrence, Kan., is pronounced the best dentist in the State. She has had twenty year's experience, and is assisted by her husband.

Juliet Corson has charge of a cooking school in New York city, in a house which has been taken by an association of women for the purpose of training young girls in all branches of domestic service. They are to remain in the school one year, are cloth-ed, and receive a small compensation at the end of that time, when they are to be provided with good places in families.

Mrs. Harriet S. Brooks, one of the editors of the Omaha Republican, has been appoin-ted chairman of the department of botany and vegetable physiology in the Nebraska Academy of Sciences.

Mrs. Schliemann helps her husband in all his scientific labors, superintending excavations under his direction and bravely disregarding sun and dust. While engaged in this work she wears a plain, trim vest and jacket, and carries a stout umbrella, and so defies heat and discomfort.

Augusta Larned will contribute to the Augusta Larned will contribute to the literature of the holidays a volume of sto-ries, dealing with the folk-lore of Scandina-via, called "Tales from the Norse Grand-mother," which will doubtless be as popular as her "Old Tales Retold," from the Greek mythology. Miss Larned's Country Stories and Holiday. Stories as well as her "Talka and Holiday Stories, as well as her "Talks. with Girls," are delightful books contain ing the freshness and poetry of true rural life. A liberal thinker, informed with cheer-ful and wholesene the store with the store ful and wholesome views of life, and genuine natural religion, her works are such as it is good to see in the hands of the young.

Estella Anna Lewis, an American woman, known to the literary world under the nom de plume of "Stella," recently died in Paris. Mrs. Lewis was an intimate friend of Edgar A. Poe, and one of her last efforts was a series of sonnets to his memory. But her best work was a tragedy, "Sappho," which is in its seventh edition, and translated into modern Greek, has been performed in Athens. Mrs. Lewis was lovely both in character and person, and possessed the sensitive and impressionable tempera. ment of genius. She won the friendship of Lamartine, Napoleon III, Dumas, George Sand and others, but is questionable whether her works quite deserved such Draise.

Laura C. Holloway, who has long been on the staff of the Brooklyn *Hagle*, recently delivered her eloquent lecture on Charlotte Bronte before a large audience in that city. Mrs. Holloway has just issued a new edition of the "Women of the White House," so that it now includes a picture and sketch of Mrs. Hayes, thus giving interesting descriptions of all who have graced the Executive Mansion. Mrs. Holloway's career, which is typical of a successful journalist, shows the remarkable power which inheres in a fine | laboratory work easy and practical. It is

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EASY EXPERIMENTS IN CHEMISTRY AND Natural Philosophy. For educational institu-tions of all grades, and for private students. By G. Dallas Lind, Danville, Indiana: The Normal Teacher Publishing House, J. E. Sherrill, Pro-prietor. , 1880. Price 40 cents.

This work is almost indispensable to those who are studying chemistry experimental-ly, and to those teaching it along with the various other departments of the common schools where the mind cannot be given wholly to the subject. It simplifies the apparatus, presents the experiments in a concise form, giving in connection with each all the necessary cautions, and makes the

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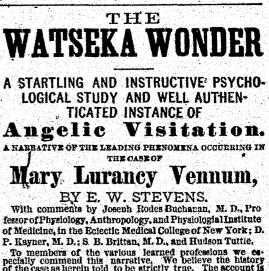
CHAP. 1.-The Decay of Dogmas: What Next? 2,-Materialism-Negation, Inductive Science, Ex-

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P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle. To members of the various learned professions we especially commend this narrative. We believe the history of the case as herein told to be strictly true. The account is given in a modest, unassuming way, with no attempt to exaggerate cy enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have the hor made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have the been horesetty mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the autior and with messes have willfully prevaricated. The evidence which we publish herewith as to the credibility of the Roff family, could not be stronger; and the reputation of E. W. Stevens is equally, good; the publisher has known him for years and has implicit confidence in his veracity. The case of Lurancy Vennum is not by any means an isolated one, and there are others which in some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful. candid, unbiased donaider ation, not only of professional men, but of all who are interested, either as alvocates of a future existence or as disbelieve will prove a most excellent

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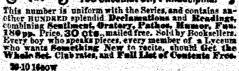
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CHICAGO, ILL., December 18, 1880.

Bases of Organization.

We publish elsewhere several communications upon the "organization of Spiritualists," for that seems to be the direction in which the minds of some of our correspondents drift, in apparent response to suggestions made by us of quite another and different idea.

There are several reasons why we do not wish to organize Spiritualism. Spiritual ism is a mode of faith, or rather a congeries of inter-related modes of faith, some of which have but little in common with others. All, Spiritualists, may be said to hold the theory of present intimate relations between mortals and spirits, and yet the phenomena of clairvoyance and psychometry, do hardly by direct necessity imply even so much as this. Some find it easy to assent to certain shades of spirit phenomena, and are still in doubtas to many others. In the minds of some, Spiritualism stands for the erowning confirmation of the essential truth of Christianity. In those of others Christranity is only a series of misrepresented and perverted, but genuine incidents in the larger history of Spiritualism. To some trance speaking is a daily manna of revelation. To others it is a grain of wheat hidden under a bushel of chaff, and they are inclined to think that it would be quite as well for Spiritualism, if professed trance mediums always spoke in their own name, or at least refrained from fathering their utterances upon some illustrious name. Some very old Spiritualists seem to reject materializations of spirit forms as an impossibility. At least they seem to have seen little in this line that impressed them. Others regard them as among the most clear and scientific phases of spirit evidence. There is an equal diversity of impression concerning dark circles, spirit voices, spirit photography, and the astounding phenomena of passing matter through matter without collision, which occur in the presence of some of our best mediums. Different kinds of evidence possess different degrees of strength to different minds. Moreover the philosophy which grows out of Spiritualism, or stands associated with it, has many variations. In view of these differences, there is but one faith in which Spiritualists can unite, viz., "we believe in investigation." To say we believe in immortality, does not define our faith, for all religions have believed in that. Many believe in it who even hate modern Spiritualism. To say we believe in modern evidences of immortality, immediately plunges us in the question, Which of these evidences we refer to? Not the modern Catholic miracles at Lourdes or at Knock, necessarily; not in A. A. Waite's exhibitions at Boston; not in many other things that claim to be mcdern Spiritualism. If then the platform of Spiritualists is to be, "We believe in investigating all phenomena which purport to indicate spirit agency"-this is a platform on which most materialists and most Christians would sincerely unite with us. Moreover, to render any investigation most efficient and most useful it should extend to, and be conducted by, all classes. At present there is unfortunately in some spirit seavces as strong a hostility to investigation, as is to be found among Materialists or Christians. Having made up their own minds concerning the phenomena and the medium, they feel insulted by any exhibition by others of an investigating spirit. They want all who attend to ratify, praise, admire; go into ecstasies, etc., as a matter of fidelity to Spiritualism, just as in a Christian prayer meeting every person is expected to indicate his "lively hope" and make a "good profession of faith," or to "stand up for Jesus," whether she feels like it or not. This, if assented to, would soon degenerate a spirit circle into hypocritical twaddle, to the utter exclusion of critical investigation.

to be investigators, just as all Christians who attend prayer meetings show themselves to be devotional or all who add to the contribution plate appear as benevolent. The inference is as superficial in one case as the other. Those who attend circles are of | function of the church of the past, and ten among the most prompt to suppress investigation.

For instance: a friend of the editor sev eral weeks ago attended on his own suggestion a scance, where it had been announced materializations would occur._It was by a medium whom this journal had declined to advertise, until satisfied of the nature of the phenomena. The medium had declined to give the editor a test sitting. Immediately upon the arrival of the visi tor in question, it was announced that no materializations would occur, as the medium had packed her curtains, etc., for leaving the city. A circle was formed for a dark seance; a tin horn several feet long, and several musical instruments were produced for the use of the spirits. The lights were turned down. Presently the whisper of a child, about twelve years of age, announced that she had "got her sheet." She then waved a coarse cotton sheet among the sitters at the circle and whispered varions childish remarks among them, with nothing to guide them as to whether she was a spirit or a mortal, except that she did not appear to be in the room or circle when the doors were closed. A strong female voice sang in falsetto, through the tin horn, several hymns, and a voice like that of a young man, sang a camp meeting hymn, with a coarse and irreverent twang of sarcastle ribaldry in his pronunciation, which no polite spirit would have manifested. The medium's feet and hands were placed under no precaution. When the visitor found the voice approaching him and put his leg up to test whether any body was behind it, he received a sharp blow on the shin from a tamborine or guitar, as much as to say, "Down with your feet." After this every movement of spirits in front of this sitter was preceded by a careful sound. ing of the floor in front of him, to see that his leg was down. A light moved around the circle, but surrounding the light were

the folds of the sheet which the little "Stareye" brought with her. An hour was spent by most of the persons present in praising a performance, every part of which could have been enacted as well without the aid

of spirits as with. Now to call the attendance upon such affairs "investigation," is a misnomer. There were no investigators present, and not even the most careless investigation was desired by most of those who were present. To allow Spiritualism to foster such equivocal performances, is to degenerate it into the lreariest of superstitions.

tend spirit circles thereby show themselves | tofore known, in the fact that it would acknowledge its conclusions to be still in the uture.

> .6. Recognition of the actual mysteries which may never yield to the probing lancet of science-this like worship has been a must continue to be a perpetual duty of the CHURCH OF THE FUTURE.

> 7. Philosophy-the discussion of the disputable-whose functions, like that of the pruning hook, is not to produce anything of value itself, but to prevent the great energies of the human mind everywhere from being wasted in the production of that which is valueless.

Whether any organizations shall be formed specifically with the view of carry. ing out this creedless basis of union or not, we feel no doubt that all organizations for spiritual and ethical culture will insensibly drift toward this type. Indeed they are daily doing so. Formulated creeds are nothing. Investigation is nearly everything. Upon this basis Spiritualists might unite in effective cooperation with twenty times their number of non-Spiritualists, to the mutual and equal advantage of both.

The Liberties of the Insane in Europe and America.

The horrible disaster to the State Insane Asylum, of Minnesota, is more likely even than an equally fatal conflagration in a hotel, where the lives of sane persons are destroyed, to awaken the sympathies of the community. The thirty or fifty poor creatures who perished in this calamity, had not only been deprived by disease of their. reason, but by man of their liberty. No doubt most of them were clear cases of insanity. But every person who has given any attention to the inmates of such institutions, or heard the conflicting testimony of physicians as to cases of insanity, or witnessed the mistaken or interested efforts of relatives to procure the conviction of a particular person because of some eccentric. ity of moral conduct or intellectual belief, or who knows anything whatever of the vague and indefinite nature of the borderland between sanity and insanity, regards a lunatic asylum as being in not a few cases a penitentiary to which eccentrics are sent for differing from their friends in their opinions.

Asylums are not filled by such cases, for doubtless the average judgment of those who treat the insane must be correct. But a sufficient number of cases exist in which the:restraint of an asylum, conceding the mental derangement to exist, is unfavorable to a recovery, or is less favorable than a condition of greater liberty would be, to render the question of the degree of restraint most favorable to the successful treatment of the insane one of great interest.

quently visited in person by the government commissioner, and the visit must always be without warning. The system of restraint is immensely reduced and the patients are kept far more pleasantly, fully and profitably employed. The insane cook, wash, work on farms and practice trades. Out of 540 persons in one asylum, all but 18 men and 20 women were profitably at work. They do as much, and some of them more work than the average sane. They come and go with great freedom, but under such a guardianship as prevents their doing harm. The doors generally are unlocked, and mere watching takes the place of physi. cal restraint. Villas at thesea side are provided for some of them in summer, where they live in a mode as healthy and hardly less free than sane ladies and gentlemen, enjoying all the amusements, occupations and recuperative influences, which are enjoyed by those in health. The interest on the sums we lay out on ostentatious buildings, would go far toward paying for these more healthful results and the increased watch, care incident to them, if the cheaper cottage system were pursued. We have as good practitioners for the insane, but the lack of any efficient system of State supervision, prevents our American skill being applied to the work.

Dr. Sequim pronounced the insane institutions on Blackwell's and Ward's Islands. near New York, to be as bad as could be. Dr. Shaw, of the King's county asylum, had tried the European system of non-restraint, gradually reducing the use of mechanical restraints until last February, he burned them all, including 300 camisoles for which he had no further use, though he had 700 patients of all kinds from the lower classes.

Dr. J. W. Morton had passed three days in one town of 12,000 inhabitants in Belgium, half of whom have lunatics in their care, two being allowed to each family. The lunatics act as nurses, messengers and in many kinds of work, and some skill is required to determine the lunatics from the sane. In France he visited one asylum having a farm of 3,000 acres, an area which under the close tillage system of Europe would employ as many workmen as 20,000 acres in our Western States. It had also its flouring mills, blacksmith shops and live stock, all cared for by the partly insane. The men worked at farming; the women in the laundry. The engineer and firemen of the laundry were lunatics. No attendants were visible; of the 900 patients of all phases of insanity, and all of the lower classes, not one was under any restraint, but all were hap py, laughing, joking and discussing.

Dr. Wilbur visited asylums in England containing 20,000 patients, and only in one single instance saw any restraint in use.

from the study of Darwiv, Tyndall and Spencer, let him lay aside his German phi. losophers and open his eyes to the evidences of continued existence after the death of the physical body, which he can find in abundance all about him. Let him go quietly and without prejudice to Henry Slade a few times and there witness direct writing. Let him visit Mr. Phillips and witness the same phenomenon, making careful patient investigation, verifying by subse. quent scances the results of each sitting. Let him call on Mrs. Billing. Let him in. vite different mediums for physical manifestations to his own house, and then under such reasonable, but crucial conditions as shall be necessary, observe what occurs. When he shall have done all this he will be able in all probability to satisfy himself fully of the presence of invisible beings exercising a wonderful control over matter, and exhibiting a knowledge of facts unknown to himself or the medium, and only to be accounted for on the theory of some external spirit intelligence. Surely the President of a Free Religious Association would not grudge a few hundred dollars to satisfy himself of these things and to prove that the theory of immortali. ty is not "irrational." He can so satisfy himself most unequivocally-if he chosesif his will is not in deadly opposition to having such light poured in upon him, and we can hardly think it is. He, a teacher, the proclaimer of the irrationality of a be. lief in immortality-why, if he is sincere, if he is really an honest unprepossessed trathseeker, he would leap, as the warrior would at the trumpet's sound, at the opportunity of verifying such transcendent phenomena. even though it might shiver his former belief into fragments. If he really wants the truth, it seems to us he will not let such opportunities pass unimproved.

We now come to what our correspondent says of the Free Religious Association. Its theory she states correctly, and some of its members are true to that theory, which is a good one.

She tells us how several representative Spiritualists were asked to its platform years ago. Can any such case be given for some years past? Any one instance where this Association has invited a Spiritualist to give his views along with others? Mr. B. F. Underwood, a well known materialist, has had such an invitation, which is fit and proper. But why reach out in recognition of Materialism and not of Spiritualism?

The Free Religious Index is the organ of the Association, and it makes haste to cast a contemptuous fling at a new book by Epes Sargent-"The Scientific Basis of Spiritual. ism"---in advance of its publication.

Mr. Adler, in New York, asks M. D. Conway, of London, to speak on his platform to

Now it is usually assumed by Spiritual ists, that we as a body differ from non-spiritualists in the fact ; that we are all ready and eager to investigate; that all who at

In the simple platform "Investigate," therefore, there is occupation not only for Materialists but for Spiritualists. It implies acknowledgment that something is known, that much is still unknown and that everything that presents itself for observation is to be criticised.

It implies as much progress for Spiritual. ists as for Materialists. It is upon this platform of investigation into the truths of Spiritualism, not concession or admission in advance of its truths, that the JOURNAL urges Spiritualists to unite, not so much with other Spiritualists, as with other congenial persons of whatever views.

Association is most rich in intellectual moral and spiritual profit, when it brings together the unlike, the heterogeneous, so that each has something to impart which interests the other. In the Catholic church the only real association which took place, was not between the auditors themselves. for the unity of their faith made them all dummies between each other. It was between the priest who conducted the worship, the prophet who inspired the priest the artist who adorned, and the architect who built the edifice, and the great composers who furnished the music, on the one hand and the peasantry who looked and listened on the other:

In our modern life there is an equal need of association, but the general diffusion of intelligence among all calls for a method of association which will recognize this equality. Instead of being based upon unity of faith, it will derive its chief utility and charm from the heterogeneity of faith which is essential to make each seem original or interesting to the other. In a philosophical society the greater the divergence of views, the more complete, novel and valuable the discussion. The chief improvement upon the ordinary philosophical society which we have designed the philosophic lyceum to embody, will consist in the fact that it should be broader in its scope. Instead of being confined to the discussion of the doubtful, as most philosophic societies are, we would wish it to expand into the seven departments heretofore set forth, viz.:

1. Praise of known worth-worship-in which respect it would perform the function of the church.

2. Elucidation of known truth-sciencein which regard it would be virtually a college

3. Cultivation of pure beauty-art-in which would be combined the attractions of amusements, music, poetry, painting, the drams, statuary etc., whose chief expression has heretofore been found in the theatre.

4. Encouragement of the known dutiescharity or kindness-wherein it might be likened to masonry.

5. Investigation into Spiritualism-where-

· At the last meeting of the National Association for the Protection of the Insane and the Prevention of Insanity, Dr. Wilbur, its President, remarked that there are at least 50,000 insane in the United States, but as there are 10,500 in New York alone, this estimate is probably too low. If there are $2\frac{1}{2}$ per thousand of population in New York, there must be more than 1 per thousand in other parts of the country.

He remarked that "neglect and abuse were none too strong terms in which to characterize the manner in which the majority are treated." In America the money is expended on showy buildings and on appliances to lessen the labor and expense of caring for the insane, but comparatively slight efforts are made for their recovery. and the ratio of recovery is constantly diminishing In Great Britain, on the other hand, the system is followed of dispersing the insane, so as to give to each and all as nearly as possible the advantages of separate home life, in cottages, in more frequent contact with the sane. This change has been brought about within twenty years through the recommendations of specialists, who made the scientific treatment of the insane their life work, and had been made effective through a system of governmental supervision.

At the same meeting the Rev. Arthur Brooks pointed out the impossibility of having any system of education, charities or correction, properly administered by professional politicians, or by the custodians whom such men would be likely to appoint. It is difficult in this country to get rid of political control for State charities and institutions, but most persons can see that under our system the State asylums which have the most imposing architectural magnificence and can make the biggest dress parade of gibbering lunatics, would naturally be supposed to be the most successful. Whatever republics do on a National or State scale, must be done with imposing ostentation in order to make the greatest possible parade of their work. Our Capitol, at Washington and our various State Capitals are far more costly than the seats of legislation of any country in Europe. Even the room in which the Board of Aldermen meet in New York City, surpasses in magnificence most of the throne rooms in Europe. So with our asylums. They are not devised or planned to cure or comfort the insane, but to look as much as possible like a grand ducal palace, and so make an appearance that the State will be proud of.

Dr. Beard at the same meeting stated that after a careful personal inspection of the best asylums of Europe, he was satisfied that Great Britain is ahead of all the world and Germany next, in the judicious treat

It is a singular comment on the supposed increase of freedom in this country, over that known in Europe, that not only is our system towards lunatics the most despotic and least curative anywhere practiced, but our course in the treatment of criminals, which we cannot now discuss, is marked by the same characteristics. It would seem as though the ban of either mental disease or moral infirmity, brings down on the devoted head of its victim in America, the accumulated loathing of 50,000,000 of sovereigns, and so leaves them in a far more deplorable condition than they attain where the sovereigns who trample on them are fewer in number and more discriminating.

"Follow After Charity."

Under this head on the second page we publish a word from our esteemed contributor, Lita Barney Sayles, suggestive and critical, frankly plain and in good spirit, touching our comments on Felix Adler's opinions and on the Free Religious Association. Our reply shall be in like friendly frankness.

She speaks of the excellence of Mr. Adler's life and works, which we did not question, and can cordially commend in certain valuable directions,

No word of ours "not courteous" towar d his good efforts or his sincerity, can be pointed out. We simply criticised his opinion that "the hope of immortality is irrational," as an unphilosophical absurdity to every thoughtful Spiritualist, and his blindness to the spiritual facts at his very door to day as strange to us.

Robert G. Ingersoll has never gone so far as to call the hope of immortality. Irrational, but the most tender and beautiful words he has ever spoken, over the open grave of his beloved brother, recognized the sweetness and permanence of that hope. When a gifted man like Felix Adler, his spiritual nature chilled and his thought narrowed by the influence of inductive and materialistic science, stands before an intelligent audience and goes beyond a frank doubter like Ingersoll to decry and discredit a hope that has been an inspiration through all ages and in all lands, it is pitiful indeed! Are we to be silent? Is courtesy to stop the plain criticism that is needed? The more eminent the man who so blindly strikes at a great truth of the soul the more need of faithful warning, even of plain rebuke. "He is my best friend who tells me of my faults," and surely we have no unfriendly feeling toward Felix Adler. His right to his opinions, his duty to utter them, is undoubted. It is a right and duty all hold in common, but it involves and implies the ut terance of views which may differ widely and for this there must be not only frank. ness but mutual respect.

Why does not Mr. Adler investigate the

the Society for Ethical Culture. Mr. Conway is an opponent of Spiritualism, far from courteous or fair in his opposition. It is much easier to tell what he does not than what he does believe. To ask him to speak, is the right of Mr. Adler and his Society, for he represents a phase of thought. Has a Spiritualist, representing another phase, ever been thus asked?

Mrs. Sayles quotes Mr. Potter, editor of the Free Religious Index, as saying: "The principle is, that in this Association these various religious opinions and faiths meet and mingle on perfectly equal terms, no one claiming for himself what he does not cordially accord by courtesy and right to every other."

This is excellent, and so far as they have been true to it, their meetings and publications have done a good for which we are gladly grateful.

Our columns will bear witness that we have quoted freely from the discourses of able Free Religionists, who are not Spiritnalists-Frothingham for instance -- and shall do so in future, probably.

We know there are Spiritualists, like our valued friend, Mrs. Sayles, who are also Free Religionists.

Every Spiritualist, indeed, must favor fair and free discussion, and this is the free religious theory, included in "the harmonious search for wisdom" of the harmonial, spiritual philosophy. We regret, for their sake, that the Free Religious Association do not come up to their own idea and theory, do not always recognize the great spiritual movement or its able writers and speakers with fair and respectful impartiality. The free religious compass deflects toward materialistic icebergs and turns their course from the spiritual star.

We say this with regret, but trath is above persons. No jot or tittle would we abate from the credit due that Association, its Index, or Felix Adler, but no abatement can we make on the other hand from the criticism which the truth compels us to make.

Spiritualists can but work and wait, ready to meet half way at least whoever shall prove, not only courteous, kind, tolerant and hospicable, but fearless and faithful in the pursuit of all truth.

On the sixth page we publish a valuable plece of evidence of direct writing. The account is sent us through the courtesy of Mr. John Wilson, an old subscriber and a prominent citizen of his county, who places full reliance on Mr. Kerr's statement. We hope Mr. Wilson will yet see the medium and forward for publication, his personal experiences with her. One opportunity to witness direct writing like this related by Mr. Kerr, is enough to make almost any materialist change his views, though it is doubtful whether such Christians as Rev. Why does not Mr. Adler investigate the A. A. Waite would have confidence enough claims of Spiritualism? Is it not hisspe- ain their own senses to believe they had acin it would differ from most societies here- I ment of the insane. The insane are fre- I ical duty to do so? These are fair and perti- I tually seen what they seemed to have seen.

DECEMBER 18, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

The medium's meeting in this city, convening every Sunday afternoon at three o'clock in the West End Opera House has. under the judicious management of an experienced committee, proved a success. Those who have had even a slight experience in conducting such gatherings, know that great skill and delicacy in handling the heterogeneous elements is required. To repress the obtrusiveness of some with too much self-assurance, to encourage the modest, refined medium to a public effort, to keep boisterous or undeveloped spirits from creating a paudemonium, to have the least amount of crude thought and the largest number of elevating, instructive and comforting messages, clothed in good larguage and delivered in an attractive manner, requires a vast amount of patience, tact and sound judgment. On last Sunday the hall was crowded with an attentive audience. Mrs. Lord and others described many spirits, nearly all of whom were recognized. Mr. Crocker spoke ably and impressively, as he always does. Miss Bushnell in the trance state made a brief but eminently pertinent speech. Her language was singularly well chosen and in three minutes she gave utter. ance to more thought than is often found in trance lectures of an hour's duration. We commend her style of delivery. and method of condensation to others as a model they will do well to copy. At the close of the meeting, Mrs. Lord made an eloquent, impassioned plea for greater interest in the children's progressive lyceum, which meets every Sunday 'at twelve o'clock, at 619 West Lake street. We most heartily second Mrs. Lord's appeal. We would rather see one bright, active child brought to a knowledge of the stupendous facts of Spiritualism than fifty old people. A young man or woman brought up with a knowledge of the facts and philosophy of Spiritualism is likely to make a genuine Spiritualist, broad, catholic and progressive; capable of wielding a wide spread influence for Spiritualism on the active, busy world. We shall have more to say on this point in future, Let the children's ly eum be a grand success: it is of deeper importance than lectures or meetings for adults.

Religious Excitement ending in Insanity and Murder.

Louis Tockstein, a pleasant faced young man, aged 26, resided near Chester, Ill. It appears from a special dispatch to the Chicago Tribune that religious excitement | edge and ideas. drove him crazy. He was adjudged insane by a Chester Judge, and was ordered to be taken to an insane asylum. He was then put in charge of a couple of guards in a hotel in Chester. In the morning he asked the pan to him he dashed the contents of it | when ordinary means fail. in his face, and then jumped out of a window. The other guard caught him by the overcoat as he jumped, but Tockstein got out of the garment and ran down the read. He ran a quarter of a mile before he came to a farm-house, occupied by Thomas Ryan, an old man of 68, his widowed daughter, a Mrs. Smith, a 12-year-old girl, a daughter of Murphy, and his grandson, a little boy. Before entering the house, Tockstein had secured possession of an ax. He told those in the house to kneel and prepare to die. All obeyed him but the little boy, who ran out, and alarmed those persons living in the adjacent neighborhood. He said he would give them but fifteen minutes to live, but before that time was up he had brained and killed Ryan, his widowed daughter, and the little girl. Then he cut off the little girl's head, and, taking it up by the long hair, he ran with it down the road to the nearest house, which happened to be that of a Dr. Gordon. He found a servant there, and ordered her, to kneel down and say her prayers, telling her that her time had come to die. She screamed, and Dr. Gordon and a hired man who happened to be near, hearing her cries, ran into the house, and after a struggle, overpowered the maniac and tied him with ropes.

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

"Every Medium a Fraud." An article under that title appeared in the New York Independent. Nov. 18th. Next week we shall republish from the same papara reply thereto from the pen of our able contributor, Epes Sargent.

W. Harry Powell, the slate-writing medium of Philadelphia, will visit Toledo, Clyde, Milan, Norwalk and Oberlin, Ohio, the lat ter part of December. Persons in the vicinity wishing to engage his services, can address him at No. 204 Woodward Avenue, Detroit, Michigan.

Mrs. L. E. Bailey, who has in years past been prominently identified with the Spiritualist movement in Michigan, is now actively engaged in advocating the temperance cause; her special work being to create a public sentiment in favor of the prohibitory constitutional amendments.

Dr. H. P. Fairfield lectured for the Spiritual Society in Marshfield, Mass., the 10th and 11th of December, and in West Duxbury, Mass., Sunday, December 12th. December 19th and 26th he lectures in Portland, Me. He would like to make other engagements wherever the friends may call him. Address him at Stafford Springs, Conn., box SO.

Dr. Grimes has removed his headquarters to Sturgis, Mich., where he will be happy to receive calls for liberal and scientific lectures. The Doctor has prepared himself with diagrams upon which to illustrate the movements of the subtile forces producing the varied forms of life, in such a way, it is said, as to bring it to the comprehension of all.

Mrs. E. A. Chalker, of Aurora, Ill., writes: "Mrs. Wickizer tells me that she was well acquainted with Mrs. Reynolds who reported through the JOURNAL a few weeks ago. through the mediumship of Mrs. Clara A. Robinson, as having passed to spirit-life from Aurora some six years ago in consequence of taking morphine."

Mr. Nathaniel Ladd, one of the old settlers of Kane County and a prominent Spiritualist, passed to the higher life last Saturday. His funeral was attended on Tuesday, the 14th, by a large concourse of friends and acquaintances, with ceremonies in consonance with his spiritual knowl-

Dr. Kayner, of 94 La Salle st., Chicago, has shown us an ingeniously constructed galvanic necklace ha has just made for one of his patients to relieve him of an almost constant hacking cough. The Doctor often one of them for water to wash with. It | invents through his clairvoyant powers was got for him, and as the guard handed something to afford relief in chronic cases

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December 17th, Wm. C. Bowen. Becember 24th, A Christman Meeting. December Sist, on Experience Sicering and a review of years work.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7% P. H., in Latham Hell, 9.h et., car Graid. D. M. COLE, President.

NEW YORK CITY.-The Eccond Society of Spiritualists hold-crylees overy Sunday, at Cartler's Hall, 23 East 14th Street

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conferènce, the oldest Association organized in the interst of modern Sor fluction, in the country, holds its ressions in the fluxard Rioma on Sixth Avenue, coposite Reservoir Square, crory Sunday from 2:30 to 5 P. M. The public in vited. P. E. FARNSWORTH, Scoretary. Address Box 4000 P. O.





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GEO. ROBERTSON, 53 Little Collins St., W., Molheurne Australia, and 201 George St., Sydney, New So. Wales, has constantly on hand copies of the paper and will take orders for some at 15 shiftings per year, also any and all books on the Spiritusi Philosophy and of a R-formatory order. Also W. R. Terry & Russell St., Melbourne, Australia.

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And spency for the paper will be found at Albert Mor-ton's, 550 Market St. He will take subscriptions for Journan and orders for house,

The Liberal News Co., C.O.N. 5th St., has the paper for sale and will supply Spiritual and Reformatory Works pub-lished by the RELIGIO PHILOSOPHICAL PUBLICHING HOUDE

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Laborers in the Spiritulistic Vineyard and Other Items of Interest.

This paper will be sent 12 weeks to new trial subscribers for 30 cents.

C. Fannie Allyn will fill a lecture engagement at Flint, Mich., during January.

"The Watseka Wonder," only ten cents. At this price every one should have a copy. For sale at this office.

Until New Years day we will receive new trial subscribers, to whom the paper. will be sent 12 weeks for 30 cents or 15 months for \$2.80.

Giles B, Stebbins speaks at Flushing, Mich., Sunday, the 19th, and at Nankin, Mich., Sunday, January 2nd. The friends in Michigan know and appreciate Bro. Stebbins.

James Tibbles has visited the residence of Mrs. Schofield, near Council Bluffs, Iowa, and seen spirit pictures appear and disappear on the window glass. He says, "It is a fact; they come very plainly, and the sight of them is worth going a thousand miles." We have received from the English section of the Socialistic Labor Party of Philadelphia, resolutions of respect on the death of Lucretia Mott; but on account of the illegibility of the writing, we cannot publish them.

The price of "The Watseka Wonder, a startling and instructive psychological study, and well authenticated instance of angelic visitation, has been reduced to ten cents, postage paid. For sale at this office.

Miss May Shaw, an excellent medium and a most estimable young lady, a resident of this city, passed to spirit-life on Saturday last. Funeral services were held at her late residence on Monday. We shall have something to say of her life work and mediumship in our next issue.

The Royal Fire Mountain of Hawaii has broken forth with comparative quietude though with tremendous effect, this year. Of the eruptions especially recorded, that of 1852 was exceedingly magnificent and terrible. The lava jets of the summit crater of Mauna Loa spouted forth flaming matter upwards of 600 to 1000 feet above the rim of the crater; whilst earthquake shocks and deafening detonations of escaping volcanic forces shook the great island from summit to sea.

We return thanks to the following named friends who have sent us lists of new subscribers the past week. As some of our correspondents complain of being annoyed by people who find addresses in the Jour-NAL, we shall have to enforce a rule we long since found necessary and omit P. O. addresses:

Joseph Beals, George Thompson, Jas. P. Haw-thorn, Solon Hepburn, A. Kent, R. C. Brown, Mrs. M. J. McCracken, Miss Geruude Bentley, A. Blan-M. J. McCracken, Miss Gertrude Bentley, A. Blan-chard, G. H. Updyke, J. B. Young, H. J. Jackson, A. B. Spinney, B. C. Courtnéy, A. Bates, A. Fales, T. C. Lester, Mrs. V. Pease, E. Culver, Mrs. H. In-nis, D. E. Smith, Mrs. J. C. Uphsm. Geo. Lièber-knecht, Chas. H. Ewer, Mrs. D. G. Slawson, S. P. Rowe, W. H. Haley, S. T. Eads, Giles B. Stebbins, P. T. Williams, M. P. Smythe, Jas. W. Thomas, M. C. Warner, W m. C. Piggott, G. O. Doyle, Daniel Earle, I. S. Daniels, Lemon Barrett, S. V. Potter.

A Leader to the Light.

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, under the care of Jno C. Bundy, is steadily improving under its vigorous management. This paper is one of the great leaders, and is doing rapid, lasting work in advancing the cause of spirituality and its beautiful teachings.—The Great West, Denver, Col., Nov. 5th.

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

SPIRITUALISTS 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-light machine in San Paperso. alist meetings in San Francisco.

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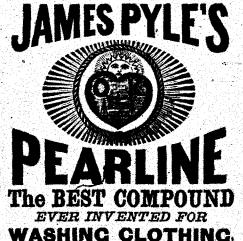
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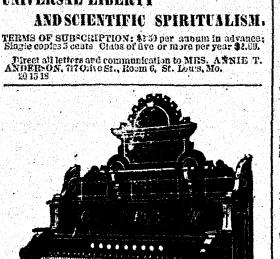
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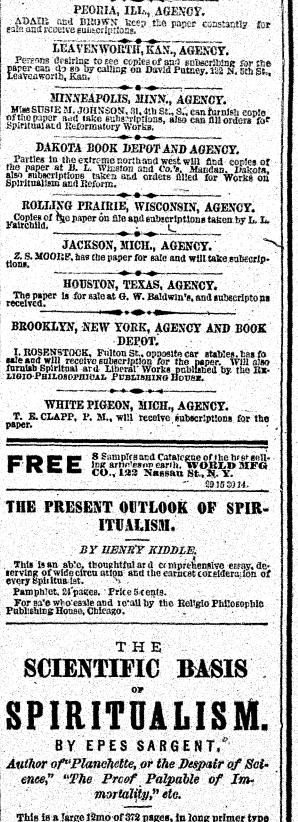
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The author takes the ground that since natural sci-ence is concerned with a knowledge of real phe-nomena, appealing to our sense-perceptions, and which are not only historically imparted but are directly pre-sented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ig-norant pretense that it is outside of nature, is unscien-tific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall over-look the constantly recurring phenomena here record-ed, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despir of science," as I called it on the title-page of my trat book on the subject. Among intelligent observers its claims to scientife recognition are no longer a matter of doubt." *Cloth.* 12mo., np. 372. Price \$1,50, postnos

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SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

THE STATE MEETING.

Fourth Annual Session of the Spiritualist and Liberalist Association of Texas.

FIRST DAY-MORNING SESSION.

The Spiritualist and Liberalist Association of Texas convened at Waco in the United States court room at 11 o' clock Thursday morning, Nov.25th. The meeting was called to order by the President, Col. W. L. Booth, of Hempstead, and Mr. A. M. Attaway, permarent secretary, oc-cupied the chair. President Booth read the constitution and by laws under which the association as now organized is laboring and by which it is governed as a body, after which a resolution was offered and adopted that the secretary be instruct. ed to open his books immediately for the admis-sion of new members, and on being enrolled each new member shall pay into the treasury of the association a membership fee of one dollar.

DR. WATS ON'S LECTURE.

The weather in the evening was very inclement but quite a large audience assembled to hear Dr. Watson give an exposition of the principles of Spiritualism. He held the rapt attention of his andience.

SECOND DAY-FRIDAY, NOV. 20TH.

The association was called to order at 10 A. M., by Dr. Booth, the President. A glance over the room showed that later arrivals had somewhat augmented the number of members, while the at-tendance of local spectators was also quite large. Especially noticeable is the spirit of respect and courtesy manifested in allusions to the religious belief of people, no matter of what denomination More than once the expression of sentiments that esvored of intolerance or lack of charity for other people's views, elicited prompt and positive pro-tests on the part of prominent members. If the association is wise it will keep up this way of doing, and evoke as little antagonism as possible. D., R. W. Park was one of the first to speak. He

said he fully endorsed the remarks made by Dr. Watson Thursday night, concerning the Bible. He said he had the greatest reverence for it and for the believers in its teachings. He was willing to accept its teachings if allowed to interpret it according to the promptings of his reason and conscience. He waged no war on any man's be-lief. Dr. Booth and others made short speeches in a similar strain.

At this juncture the venerable Dr. Watson en-tered and was called upon for a talk. Dr. W. said that while he did not feel like giving his "experience,' in extenso, he would avail himself of the opportunity to correct a misapprehension that might be raised through an article in this morn-ing's *Telephone* which had been called to his at The Telephone seemed to think him a retention. cent, or at least a late, convert to Spiritualism. If such was its belief it was mistaken. He first commenced to investigate the mysteries of the spirit-lif : in 1853, in company with five others, all of whom were eminent men.

EVENING SESSION-THE LECTURE.

Seven o'clock P. M. found the spacious hall where the association is holding its sessions crowded. By half-past seven the spacious hall was parked, and probably as many as fifty persons had ed. to content themselves with standing room. The opening licture was delivered by Mrs. Sarah H. Taibutt, of Galveston. The language was beauti ful, the speaker's articalation faultless, and from beginning to end there was not a word or thought that could be construed as antagonistic to relig-

D. W., as before, announced his willingness to answer any questions put to him, in good faith, from the audience. Several persons availed them-solves of the proffer, and some pungent verbal passages occurred. One gentleman asked: "Can you locate heaven, and is there a personal devil?" Dr. Watson replict: "Every man can make a heaven in his own breast or soul. As for personal devils, there are any quantity of them. going around." Another gentleman asked a question bearing upon some scriptural point. Dr. Watson asked, "Do you believe in the Bible?" The answer was, "I do not." "Then," replied Dr. W., "I can-not answer that question to your satisfaction, for I do believe in the Bible." and miraculous powers of individuals of olden times of whom they had only historical knowl-edge, and they could not or would not admit or investigate the truth of the accomplishments of similar powers every day manifested within their reach.²² Teach.

SUNDAY EVENING LECTURE.

At S P. M. Dr. F. B Dowd, of Hempstead, and formerly of Iowa, Grand Master of the Ancient Order of Rosicrucians, delivered a lecture. The order in which he holds so high a rank, (we be-lieve the only one of that rank in the United States) is akin to modern spiritualistic teachings, differing in only a few essential points. Dr. D. wd's lecture was a highly intellectual one. Those, how-ever, who were able and felt willing to delve with Dr. Dowd into the recesses of science felt amply repaid for their patience.

NIGHT LECTURE.

Mrs. Sarah A. Talbott occupied the platform at 7 P. M., and for the space of an hour or more dis-cussed Spiritualism in its past and present and outlined its future and the benefits it would be to the world and mankind, as she saw it. B fore concluding she delivered an impromptu poem on "The Rainbow," which subject some one handed from the audience. Dr. Watson then spoke a short time after which the session closed.

The Spiritualists have held their convention and gone. Their proceedings elicited a goodly amount of interest and talk. Some people would have been glad to have had them continue their ses-sion ad infinitum; others are heartily glad they have gone. Some people were convinced there is something real and mysterious in Spiritualism; others are confirmed in their belief that it is eithothers are commuted in their benefit that it is entrier er a grand humbug or a gross delusion. We have heard many people, speaking of Dr. Watson, Mrs. Taibot and o'her lecturers and media who held forth during the past week, say: "They are intelli-gent, reasonable, eloquent men and women, honest and carnest in their belief." And again many others here soid. "They are near bringed wearing men have said: "They are crack-brained, vaporing men and women, who do not know what they they are talking about, and who ought not to be tolerated in any community." And so it goes, a diversity of opinion on every hand. If the Spiritualists themselves are satisfied with their gatherings five sup-pose everybody else here ought to be. They con-ducted themselves in a decorous, straight forward manner; observed all the local regulations, as well as the rules of good breeding that society has es-tablished, and paid all the bills they contracted. Finally, and we commend the fact to the consider-ation of the preachers, they succeeded, day after day and night after night, in attracting audiences to heer their leadures larger than we believe any to hear their lectures larger than we believe any minister of the gospel in all this broad land could have drawn, considering the state of the weather during the past week — The Tclephone, Waco Texas.

Spiritual Matters at the Hub.

The holidays are upon us with their bustle and multitudinous preparations. Thanksgiving day has come and gone. Family reunions and social'gatherings were the order of the day. An ap-cial'gatherings were the order of the day. An ap-propriate service was held at Berkeley Hall, at 11 A. M. Mr. Colville delivered a very able address. The hall was well filled. A collection was taken up for the benefit of the poor, Mr. Colville'sguides remarking that "the most acceptable service of there is in the sight of the Inclute would be deede thanks in the sight of the Infinite would be deeds of charity toward carth's unfortunate ones." Sunday, the 25th, Mr. Colville gave his fourth

"The Spheres of the Musicians, Painters and Poets, and the influence they exert on the earth." This proved a very brilliant effort. One cannot judge of the deep interest these lectures have awakened without stepping into the hall and look-ing over the waterdiance comprising the die of ing over the vastaudience comprising the *elife* of Boston society, sitting in almost breathless silence that they may not lose a single word of the in-spired speake 's utterances

At 3 P. M., Mr. Geo. A. Fuller, of Dover, Mass. gave his second lecture in Berkeley Hall. He chose for his subject. The Harvest at the End of the World, and the angels are the Reapers." Ina very clear and logical manner he discoursed for over an hour. In the evening he spoke in Lyceum Hall, Salem. Mass., his subject being, "What Lies Beyond." This theme was treated in a very interacting manner. Ma Beller enclear solid in interesting manner. Mr. Fuller speaks again in Mr. Colville spoke in Riford Hall, Waltham, Mass., in the afternoon and evening of Nov. 28th,

Light and Heat.

To the Editor of the Religio-Philosophical Journal: Will some of the scientific contributors of the

JOURNAL give us their views regarding light and heat, whether from the sun or some other potent cause? The Christian Bible informs us that the sun was made after our little world in order to give us light, but science and common sense teaches that the sun is millions of years older than the solar system, and that it is one million four hundred thousand times larger than the earth, and that the earth is a child of the sun as well as are all the planets of the sun's system. If the sun furnishes light and heat, it must be fed from some source, for all positive elements are destructive of their own power, and must be re-cuperated or cease to exist. Reason teaches us that suns should be so constructed as to engender their own light and heat, and be independent of outside influences for active existence

Prof. Winchell, of Ann Arbor, in his astronomi-cal writings, says the planets of our solar system move spirally towards the sun, and when reached fall in as fuel, thus producing light and heat upon the earth. If the sun is as the philosopher Dick says, five hundred times as large as all the planets of its system, it must take five hundred solar systems as large as ours, to fill up her shell once with fuel. If all the planets of our solar system are composed of like materials as our earth, three-fifths water and the remaining two-fifths rocks and dirt, I should think they would extinguish the fire instead of aiding to it. Reason teaches me that each planet possesses the frictionizing elements of electricity and magnet. is insufficient to manufacture its own light and heat and keep their machinery in active opera-tion. Dick says, with telescopic assistance, over eighty millions of suns have been discovered and many of them are as much larger than our sun, as our sun is larger than a grain of sand. The sun Lyra, Dick says, is thirty three million two hundred and seventy five thousand miles in diameter. Whence comes sufficient fuel to feed them? Certainly not from planets, and God Almighty, if there is such a being, could not speak worlds into existence fast enough to keep them in operation, if it took him as long accordingly to make them as it did our little world, it would take ten thou sand solar systems like ours with the sun thrown in, to make just one fire in the huge hulk of Lyra and she is but a drop in the mighty bucket of the universe.

To say that comets and worlds fall into suns in order to light and heat their systems, seems to me the quintessence of wilfal ignorance. I would inquire with due respect of those powers who had the supervision of planetary elements, why they did not place a larger amount of caloric or magnetism in the atmosphere surrounding worlds, and not quite so much electricity? It seems to me that the atmosphere in which worlds revolve, coming in contact with the sun's atmosphere, mov ing with the velocity of our earth, at the rate of sixty-eight thousand miles per hour in its annual revolution around the sub, would produce fric-tionizing elements sufficient to generate all the light and heat necessary, without being under the necessity of burning their children to produce it. I cannot see why the universal atmosphere need be so cold when everything is in active motion and active motion is productive of light and heat. Another way in which light and heat could be produced, would be to extract the nitrogen from the oxygen of the atmosphere, and the broad uni-verse would be lighted and heated in a short time; this method looks more consistent than the cor-puscular or emanating theory which affirms that light from the sun is brought to our earth by minute waves or undulation, which pass out from the earth to the sun as a cushion for the fine particles of light to travel on. Intelligent readers of the JOURNAL, just think for one moment of a line, etherealized compact cushion, ninety millions of miles distant, bringing light by wave motions suf-ficient to light all the planets of our sin's system. The surface of our earth rolls on its daily axis, over one thousand miles per hour, and it has an other motion around the sun of sixty-eight thou-sand miles per hour, carrying not only its own atmosphere, but the moon and her atmosphere. The sun and his retinue of planets moves at the rate of sixty thousand miles per hour around some supposed center; now the contrary motion of these bodies and their atmosphere would destroy the possibility of any wave motion coming from the sun to the earth for lighting purposes. Finally, f lendly readers, there is no way in which the igneous theory can be presented, that it does not show a lack of common sense, and I believe it to be one of the greatest humbugs that ever cursed the human race. I believe w th hundreds of others who have expressed the same opinion, that the hollow globe theory is based upon a surer foundation than any other theory extant, regarding light heat and the geological formation of our earth. The book contains thirteen chapters, and is re-plete with valuable information concerning historical events, from the discovery of America by Columbus up to the present day. It treats upon "The Open Polar Sea;" upon "The Igneous Theory," which the author completely annihilate while the chapters upon volcanos and earthquakes are remarkable in showing their necessity and legitimate causes. In fine, each chapter in the book is a mine of wealth to the seeker of truth, common sense and reason. M. L. SHEBMAN. Adrian, Mich., Nov. 28th.

Some Strangely Fulfilled Dreams.

[Richard Proctor in Belgravia.]

Dickens once had a dream which was fulfilled, at least to his own satisfaction. "Here," he wrote on May 30, 1863, "is a curious case at first hand. On Thursday night last week, being at the office here," in London, "I dreamed that I saw a lady in a red shawl with her back toward me, whom I supposed to be E. On her turning round I found that I didn't know her, and she said, 'I am Miss Na. pler. All the time I was dressing next morning I thought, 'What a preposterous thing to have so yery distinct a dream about nothing! And why Miss Napier? for I had never heard of any Miss Napier.' That same Friday night I read. After the reading came into my retiring room Mary Boyle and her brother, and the lady in the red shawl, whom they presented as 'Miss Napier.' These are all the circumstances exactly told." This was probably a case of unconscious cerebration. Dickens had no doubt really seen the lady, and been told that she was Miss Napler, when his attention was occupied with other matters. There would benothing unusual in his dreaming about a person whom he had thus seen without noticing. Of course it was a strange coincidence that she of whom he had thus dreamed should be introduced to him soon after-possibly the very day after. But such coincidences are not infrequent. To suppose that Dickens had been specially warned in a dream about so unimportant a matter as his introduc-tion to Miss Napier would be absurd; for, fulfilled or unfulfilled, the dream was, as Dickens himself described it, a very distinct dream about nothing. Far different in this respect was the strange dream which President Lincoln had the night before he which President Lincoln had the night before he was shot. If the story was truly told by Mr. Stan-ton to Dickens, the case is one of the most curious on record. Dickens told it thus in a letter to John Forster: "On the afternoon of the day on which the President was shot, there was a Cabinet Council, at which he presided. Mr. Stanton, being at the time Commander-In-Chlef of the Northern troops that were concentrated about here, arrived rather late. Indeed, they were waiting for him. and on his entering the room the President broke off in something he was saying, and remarked, 'Let's proceed to business' gentlemen.' Mr Stanton noticed with surprise that the President sat w than air of dignity in his chair, instead of iolling about in the most ungainly attitudes, as his invariable custom was; and that instead of telling irrelevant and questionable stories, he was grave and calm, and quite another man, Mr. Stanton, on leaving the council with the Attorney-General, said to him, "That was the most satisfactory Cabinet meeting I have attended for many a long day. What an extraordinary change in Mr. Lin-coln!' The Attorney-General replied, 'We all saw it before you came in. While we were waiting it before you came in. While we were waiting for you, he said, with his chin down on his breast, 'Gentlemen, something very extraordinary is go-ing to happen, and that very soon.' To which the Attorney-General had observed, 'Something good, Sir, I hope?' when the President 'answered very gravely, 'I don't know.—I don't know. But it will happen, and shortly, too.' As they were all impressed by his manner, the Attorney-Gen-enal took him up again. 'Have you received any imformation. Sir, not yet disclosed to us?' N.' imformation, Sir, not yet disclosed to us? 'N ,' answered the President, but I have had a dream. And I have now had the same dream three times. Once on the night preceeding the battle of Ball Run. Once on the night preceding such another, (naming a battle not favorable to the North.) His chin sank on his breast again, and he sat reflecting. 'Might one ask the nature of this dream, Sk.?' said the Attorney:General. 'Well,' replied the President without lifting his head or changing his attitude. I am on a great broad rolling river -and I am in a hoat-and I drift!-and I drift!-but this is not business,'-suddenly raising his face and looking round the table as Mr. Stanton entered-let us proceed to business, gentlemen.' Mr. Stantou and the Attorney-General said, as they walked on together, it would be curious to notice whether anything ensued on this, and they agreed to watch. He was shot that night." Here the dream itself was not remarkable, it was such a one as might readily be dreamed by a man from the Western States who had been often on broad rolling rivers. Nor was its recurrence remarkable. The noteworthy point was the occurrence of this dream three several times, and (as may be pre-sumed from the effect which the dream produced

against error, and to do battle for the truth, I re. main yours sincerely, MARY DANA SHINDLER. No. 40 Clinton Place, New York.

Scientific Basis of Spiritualism.

The Scientific Basis of Spiritualism, by Epes Sargent is unquestionably the ablest argument in favor of "Spiritualism" that has been made in this country. Whether or not it establishes ascien-tific basis for what many regard as a delusion or an imposition, there can be no doubt of the thoroughness with which the subject is treated here, or the ability and the information of the author of the book. Mr. Sargent began to study kindred phe-nomena to those of Spiritualism toward a half cen-tury ago. He experimented then in somnambulism and magnetism in a manner of which an in-teresting account is given, especially in Chapter VII where his own experience with Anna Cora Vil where his own experience with Anna. Cora Mowatt, the authoress and actress, is related: For many years he has been one of the most carnest advocates of Spiritualism, and during that time he has devoted a very large amount of time to the investigation of the subject. This book embodies the fruit of his researches. It is an argument forti-fied by all the proof that is accessible, and is pre-sented in the clear and well arranged style of a sented in the clear and well-arranged style of a man of superior mental powers. It is no part of our purpose here to endorse or to refute the posi-tions taken; but we can conscientiously commend the book to those in search of knowledge of the facts pertaining to Spiritualism as they exist in the minds of its supporters, and of the arguments on which belief in it is founded. They can find no more intelligent guide than Mr. Sargent, and no more comprehensive statement than appears in his book.—Boston Evening Gazette, Nov. 20th, 1880.

Lyman C. Howe, of Fredonia N. Y., writes: The JOURNAL is sure to rise above all enemies and lead the van in liberal journalism in this coun-It is second to none in ability and leads all in the far reaching survey of spiritual science. I would sooner be without all other papers than the JOURNAL. Can you send me a few extra copies of of the number with Hudson Tuttle's "Out of the Marshlands into the Highlands." That article calls out many expressions of admiration, and many want it. Will it appear in pamphlet form? If so, set me down for 100 at least. I admire the vigor, honesty, frankness and glorious independ-ence of Hudson Tuttle I might differ from some of his ideas, but I like the free criticism and honest discussion his pen has evoked. Bro. Kiddle, too, has done himself honor by the gentle earnestness and scholarly dignity with which he defends his views and shows the world that he is neither a novice in Spiritualism nor a slave to church authority or popular cant. The resolute words and broad yiews of these great lights who adorn the JOURNAL with their lore, are a social tonic and spiritual stimulant that fills me with gladness and hope.

Miss Susle M. Johnson, of Minneapolis, M:nn, writes: May the Lord bless your soull and if he can't attend to it right off, may some other competent spirit or spirits do so. Your article, based upon_extract_from Inter-Ocean reached me this morning, and words utterly fail to convey the joy and gratitude of my soul, that you have come to feel so intensely as to "cry aloud" the need of organization and co-operative effort among liberals. I have shed tears of humiliation and despair frequently over the lack of fraternal sympathy, and the almost universal indifference to the great needs of the hour among our people. Our ideas are quickenhour among our people. Our ideas are quicken-ing and inspiring the age in which we live; and, to a large extent, their promulgators live and work continually under ban, in the by-ways, and on the outskirts of society, almost alone, disheartened, while the live coals from off truth's new altar's turns to ashes on their lips, waiting the well-set currents of practical embodiment to reveal the "New Heaven's upon the Old Earth." Only last night in looking back over my 25 years' work, I saken the truth!" Spiritualists and mediums, (that is the best class), are unfitted by virtue of their larger light to live in the old forms, and are their larger light to live in the old forms, and are really ostracized by them, and they have created no new ones and so they are a set of aliens and Bohemians with nowhere to go and no place to stay.

DECEMBER 18, 1880.

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THIRD DAY-SATURDAY.

By unanimous-vote Dr. Samuel Watson, of Memphis; Mrs. Sarah A. Talbot, of Galveston; Mrs. L. H. Gardner, of Orange; Mr. Geo. B. Dutton and Mrs. A L. Johnson, of Waco, and Dr. Booth, cf Hempstead, were made life members of the association.

Dr. Samuel Watson asked for information concerning the rights and privileges enjoyed by the spiritual lectures and mediums, under the laws of Texas, as compared with those granted to ministers of the churches. The charter was read, and D.:. W. said it was not near as liberal as in Tennes. see, where the law placed the Spiritu list upon the same footing as the orthodox Christian, and gave lecturers and mediums the same privileges as ministers. He advised steps to secure the same recognition in Texas.

tring this discussion Rev. Mr. Robinson, of Hamilton, who was present taking notes of the proceedings, asked how the Spiritualists ordained lecturers. He explained that his report would be published in one or more religious papers and he did not desire, even unwittingly, to mis-

Tepresent the body. Dr. Watson replied there was no formal ordina-tion. The certificate of the president and secretary of the State association that the bearer was a lecturer or medium, was generally regarded as sufficient.

Mr. Robinson asked if lecturers and mediums were "called," as the phrase is in the church, to their chosen field of labor? Dr. Watson answered: "No They go at it as

men do into any other legitimate profession or avocation. Many of our lecturers are under spiritual control, but beyond that they are not call-

A comparison of experiences and length of be-lief in Spiritualism showel Mr. Geo. B. Dutton, sr. of Waco, as the ploncer Spiritualist of Texas. On motion the election of State officers for the

ensuing year was then gone into, with the following result:

President, Col.W. L. B joth, of Hempstead; Vice. Prisident, Mrs. Sarah J. Painter, of Houston; Secretary D. A. M. Attaway, of Marlin; Treasurer, C. T. Broth, of H-mpstead. An election was then ordered for six members of the Board of Trustees for the ensuing year. It is made up as follows Dr. R. W. Park, Waco; Mrs. A. M. Sloan, Hemp stead; J. W. McDonald, Houston; A. Whiting, Melissa; Mrs. A. L. Johnson, Waco; and Mrs. L A. Craig, Beaumont.

NIGHT SESSION-LECTURES.

The United States court room was again crowded by people of all religious beliefs to hear the venerable Dr. Watson in his second discourse on Spiritualism. His discourse was plain, simple in words, easy of understanding and logical through out, and he seemed to be scrupulously observant that he was spraking to a mixed audience and took pains not to offer offense to even the most fastidious. It was plainly noticed that in the course of his lecture he said nothing that would place him in conflict with the teachings of the Bible, but on the contrary he claimed that it was written under spiritual guidance, and pronounced it an inspired work. He gave reasons in detail why he thought so, and claimed that the same spirits which guided and controlled the prophets. in olden times exerted their influence at the present time. The prophets, he said, were mediums and in their wanderings and preachings foretold and in their wanderings and preachings forefold and warned the people of approaching success or danger. "In those days," said he, "they were called prophets, but to day I picked up a law book in your court room and found a section in it where it provided for the imposition of a tax upon the same kind of persons, only they are now called fortune tellers and clairvoyants. He claimed that the spiritually endowed clairvoyant had the same powers to day, and exercised the same influonce as the men of old called prophets, and undertook to make a strong point by remarking that it was a surprise to him how reasonable people could place implicit confidence in the revelations

to very excellent audiences. Mr. Henry. Allen recently spent a while in Bos-ton, holding his remarkable scances for physical manifestations. He is most certainly a wonderful medium for certain phases of physical phenome-na. He gave the very best of satisfaction here.

Keeler and Rothermel are just excling Messrs considerable comments by their startling mani-festations in the light. Many reliable investigators, amongst them Messrs. Epes Sargent and John Wetherbee, speak in positive terms of the genuineness of the demonstrations observed in their presence. The Children's Progressive Lyceums are in a flourishing condition, and are well atjended both by children and adults.

There are many meetings and seances held reg-ularly in different parts of the city, all well sus-tained. But we will not weary your patience longer this time, but will soon write you again. DUAL STAR.

Boston, Mass.

A Materialization.

To the Editor of the Religio-Philosophical Journal.

Seeing a request in the JOURNAL for parties to send you well accredited accounts of spiritual phenomena, I give the following case of material ization which was told to me by a Mr. O. V. Aut-en, the one who witnessed it. Mr. Auten is be-lieved to be a man whose word can be depended upon; he is a member of the Methodist church, and cocasionally officiates in the capacity of a preacher.

I had heard vague rumors that something very remarkable had been witnessed by him, and I one day inquired as to the truth of the reports, when he told me substantially the following story: "It was but a few days after my wife's funeral, and I had retired to bed as usual, when something awakened me, and I noticed that a full moon was shining directly into my bed room, making everything elearly and distinctly visible. I next noticed that my wife was in bed resting her head upon the pillow as usual, and the thought flashed through my mind like lightning that such could not be the case, as she was dead and burled. I reached out my hand and felt her person as distinctly as I ever did; at that moment she arose from the bed, getdid; at that moment she arose from the bed, get-ting out upon one side, and I sprang quickly to the filor from the other. She walked deliberate-ly to the window, and rising up, she hovered a moment against the glass, passed through it, and, as it were, floated off through the air. Two other beings whom I thought to be angels, accompa-nied her, and I watched them until they passed from my sight. You may be sure that I did not go to bed again that night, but went to my sitting 'room,'lighted the fire and remained there.' room, fighted the fire and remained there

This occurred about two or three o'clock in the morning. I questioned Mr. Auten very closely, in regard to the phenomenon, and he positively declared that he was not mistaken; that he was wide awake and in the full possession of his mental faculties!

He said that he possessed mediumistic power. and years before he had been in the habit of giv-ing sittings at the request of his friends for spiritual manifestations. He also said that he "believed in the spiritual phenomena, and knew them to be true." I asked how he could believe in Spirit-ualism and preach Methodism. "I believe and preach what I know to be the truth, and the Methdist church dare not turn me out for it eithen? It is to be hoped he will evolute up and outfrom

his present embarrassing position, and if he has good mediumistic power, give the world the benefit of it. F. N. BLACKMAN.

Tomah, Wis.

Arten March Chair March

Samuel Lydiard, of Long Lake, Minn., in renewing his subscription for the JOURNAL writes: Although I took resue with you on the Bennett controversy, and wrote to you bitterly on the sub-ject, still I appreciate your exertions to make the JOURNAL the best paper in the world. I wish you success in the exposure of all fraud and humbug connected with Spiritualism. Let us get down to bed rock. Our glorious religion stands firm on the foundation of eternal truth. W. Downs writes: I am so well pleased with

the JOURNAL that I would not lose a number.

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To the Editor of the Religio-Philosophical Journal:

I send you a statement made to me in October by a Mr. Kerr who was lecturing through the country on Phrenology and Self-Culture. He stayed over night with me. I told him if he would put his statement in writing and certify to the truth of l over his own signature, it would be worth publishing in the RELIGIO PHILOSOPHICAL JOURNAL. He said that he would not only certify to it in writing, but make oath, if necessary, that every word of it was correct. The following is a copy of his

WRITTEN STATENENT:

I hereby certify that on the 14th of October 1 went to Sugar Island and delivered a lecture on Parenology, and while there heard of a girl, a medium, in her 14th year, said to be developing into a good slate writing medium, and that spirits gave independent answers to questions. Not be-lieving in anything of the kind, I thought I would call at the house of her father, Mr. Baily. On en-tering the gate I met him. He went back with me to the house. On seeing the girl, I asked her if she could get answers to questions in a folded and locked slate that I had with me. She answered she did not know as she had only used a single slate, but was willing to try. I locked the slate with a small piece of pencil inside, asking mentally, "Can the control answer questions on this folded slate?" She took the slate by the end of the frame and held it under the stand, the end of the frame and held it under the stand, the end of the state in plain view; the other hand on the stand with mine on top. I soon heard scratching on the slate, and withdrawing and opening it, I found written: "Yes, I can write if I am locked up." Next question put was, "Have I a brother or brothers? If so, is he or they living or dead? If dead, how did they die, and what their names?" Answer: "Yes, you had threa, James, Robert, and Thomas. James was drowned in Lake Huron; Robert was killed by the Indians; Thomas died at Robert was killed by the Indians; Thomas died at

home with consumption." I then put in a folded slip of paper (at the head inside the folded slate) the question, "Had I a daughter? If so, is she living or dead? What name.

Answer: "You had a daughter Jane. She was very fond of dancing; was disappointed in love, and died of a broken heart."

At the same time the stand oscillated through the room, as though waltzing. The next and last question I put was, "Do any of my departed friends ever be with me?"

Answer: Yes, I am often with you on the rostrum, and put words in your mouth. R. Kerr. While on earth he was fond of debate. Now ere was intelligence giving correct answers, where there was no chance of fraud, and it must have been the result of spirit influence. Although I had been a materialist, I now believe that spirits of the departed still live, and can return and com-municate to their friends on earth through the proper medium, and this one a delicate little girl

G. F. Kzga. I give the above as given to me. Mr. Kerr appears to be a reliable and intelligent man and good speaker. I have frequently heard of this girl but have never seen her. She lives ten miles north of this alone. north of this place. J. W. Piato, Ill.

on its recurrence) those three times only, on the night preceding a great misfortune for the cause of the North. However, there is nothing in the story that cannot be attributed to merely casual coincidence, though the coincidence was sufficient-As three years had elapsed from the y carlous. time of Lincoln's death when Stanton told Dick. ens the story, it is possible that the account may have been incorrect in some details.

Mrs. Angelina Grimke Weld.

To the Editor of the Religio-Philosophical Journal:

Some time ago there appeared in your valuable uper a beautiful notice of Mrs. Angelina Grimké Weld, from the pen of your esteemed correspondent, Mrs. Poole, and I felt a strong impulse to sit right down and tell your readers what I knew about Mrs. Weld before she left her home in Charleston, S. C., to go where she could more freely express her advanced ideas on the subject of human rights, and in favor of liberal thought. But a pressure of other writing prevented me from following the dictates of my heart, and now I propose to add my testimony to the remarkable traits of character of all the Grimké family, and especially of the two noble sisters, Sarah and Angelina. Their brother, the Hon. Thomas Grimké, was my father's intimate friend-my father, as perhaps you know, was Dr. Palmer, pastor of a Congregational church in Charleston, and I know that my father and Mr. Grimké sympathized on many subjects, and were quite in advance of the prevailing thought of the people by whom they were surrounded. I well remember visiting often with my parents

at the Grimké mansion; and the stately appear-ance and manners of old "Lady Grimké," the widowed mother of the family, filled me with a sort of pleasurable awe, which made me look upon her as quite a superior being to the every-day mor-tals I saw around me. The two sisters impressed me with singular feelings. They were as simple in their manners, yet so wide a wake, and so con-descending in their efforts to interest so young a visitor as I, that I always left their pressues feeling that I had been somehow elevated in the scale of being, and was wiser and better than before the

Their sister. Mrs. Frost. who lived in Philadel phia, and whose house was always our home we visited that city, would often entertain when us with anecdotes of Angelina's courage and un-selfish devotion to duty, and I verily believe that the example of such a life thus spread out before my young and inquisitive mind, was of great serv-ice in imparting to me a love of truth, and a heroic determination to follow the dictates of duty at all hazard, and to live—as it has been my lot to live—a life of protest against debasing dogmas and shams of every description. The stand taken at that early day by these brave and noble sisters on the exciting subject of slavery, was sufficient to prove that they were composed of the stuff of which martyrs are made; and their beautiful lives stand out in bold relief as guiding stars to the weary reformer, ready to sink on account of the trials which beset his path at every step of his on-ward and upward way. Let us thank God, and take courage when we contemplate such lives as those of Sarah Grimké and her sister, Angelina Weld.

I attended this afternoon the Conference at Harvard Rooms. Just at present there is quite an excitament there, and this afternoon the room was very much crowded, many persons having to stand for want of seats. A lady, handsome, cultured, and a very fine speaker, has announced that she can perform, by sleight of hand, all the mani-festations which occur in the presence of spiritual mediums, and even of our world renowaed brother, Dr. Slade. It seemed to be expected that Dr. Slade and herself would test the matter this after-noon in presence of the audience. Dr. Slade was present, but the lady was not forthcoming.

The Doctor seems to be in good health, and The Dictor seems to be in good health, and speaks from the rostrum with great vigor, and with an honesty and candor that is quite delight. ful. I jurge from the good audiences that attend all the meetings of the different societies, that the cause is prosperous. I heard Prof. Dinton last Sunday on the Philosophy of Desth, and you may imagine how I was thrilled and comforted. It was the first time I had heard him, but I hope it will not be the last. Praying that GoI and his. good angels may give you strength to contend

Mrs. Sarah Ashley writes: Nothing soothes me better when tired and worried in mind and body, than perusing the JOURNAL.

John Collins writes: I cannot do without the old JOURNAL. I have been a subscriber since. the first month of its existence and expect to remain so as long as I am related to this old body.

Herman Snow writes: I am greatly pleased with your enterprise and energy in editorial and business affairs, and cannot but think that an im. portant influence for good will be the flaal result.

Geo. Battinger writes: It is with pleasure that I am permitted once more to renew my subscription to your most excellent paper. Al-though I have now arrived at the age of 77 years, I am more desirous of its perusal as years increase.

J. H. Gordon writes: I am well pleased with the JOURNAL: it suits me exactly; it is strong, fearless and moral-nothing lukewarm or sickly about it, and although a subscriber to other pa-pers, there are none of them from which I derive so much real pleasure and instruction as your ably conducted paper.

Notes and Extracts.

Justice is the beginning of political equality, but brotherly love is the completion of it.--Pyth-

Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, and the people will not submit .- Confucius.

agoras.

A king who is beloved of the gods honors every/ form of religious faith. He considers no gift or honor so much as increase in the substance of religion. The root of religion is to reverence one's own faith, and never to revile that of others.... The king's purpose is to increase the mercy, char-ity, truth, kindness, and plety of all mankind.— King Asoka (Buddhist).

He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness. for all creatures, speaking wisely and kindly, humble and sincere, has the Deity ever in his heart. The Eternal makes not his abode within the heart of that man who covets another's wealth, who injures living creatures, who speaks harsh-ness or untruth, who is proud of his iniquity, whose mind is evil.—*Hindu* (ancient).

The serio comic ideas that enter the head of Samho, when exercised on religious matters, caus. ing anxiety perhaps to himself but laughter to the listener, were exemplified in the case of an "uncle" in Chester, S. C., who had been to a camp meet-ing, and returned greatly troubled about his sins. Perceiving him one day with a downcast look, his master asked him the cause. "Oh, Massa, I'm such a great sinner!" "But, Pete, you are foolish to take it so fauch to heart. You never see me troubled about my sins." "I know dereasod, Massa; when you go out duck shooting, and kill one duck and wound another, don't you run after the wounded duck?" "Yes, Pete," and the master wondered what was coming next. "Well, Massa, dat is de way wid you and me: de debbil has got you shure; but, as he's not sure of me he chases dis chile all de time!"

One excellent speech of modern times was that of Emilio Castelar, the Republican patriot in the Spanish cortes in 1870, supporting Gen. Prim'a constitutional proposal for complete religious tol-eration in the new Republic. Able and wily priests fought it, declaring that it was inspired by Atheists and iconoclasts. Castelar overwhelmed Athensis and iconoclasis. Castelar overwhelmed them all in a torrent of eloquance. He drew upon all the vast resources of history to emphasize his plea that religious oppression should be forever banished from the soil of Spain, he pictured the vast charnel house which the land had been made by a priest-ridden monarchy; he pictured in most terribly varied colors the blighting effect of the oppression of Philip the Second. Then, as his auditors were held spell bound with admiration he closed with this grand peroration: "Great is he closed with this grand pereration: "Great is the religion o' implacable justice, but greater is the religion of pardoning mercy. And the religion of pardoning mercy. And 1, in the name of that religion-1, in the name of the Gospel-appeal to you, legislators of Spain, to place in the front of your fundamental constitution, liberty, equality, fraternity with all mankindg"



Ann Cole. Hutchinson's Account. Whiting's. The Greensmiths. Representative Experiences.

Elizabeth Knap How affected. Long accustomed to see Spirits. Accused Mr. Willard. A Case of Spir-itualism.

Moree Family. Physical Manifestations. The Sailor Boy. Caleb Powell. Hazzard's Account of Read. Mather's Account of John Stilles. Mrs. Morse accued. Hale's Report. Morse's Testimony. 2d do. His Char-acter Faults of Historians. Marvels in Essex County. acter Faults of Eliakim Phelps.

Goodwin Family. Hutchinson's Account. Character of the Children. Wild Irish Woman. Philip Smith's Case. Upham's Account. Spirit Loss of Earth Language. Mather flattered. The Girl's Weight triplicated. Math-er's Person shielded. Upham's Conclusion Incredible Hutchinson nonplused. Justice to the Devil. Sum-mary. mary.

mary. Salem Witchcraff. Occurred at Danvers. Circle of Girls. Their Lack of Education. Obstacles to their Meeting. Meciumistic Capabilities. Parsonage Kitchen. Fite stopped by Whipping. Upham's Lack of Knowl-edge Hare's Demonstration. Upham's Lament and Warnings. Nothing supernatural. Varley's Position. The Afflicted knew their Afflicters. Names of the Afflicted. Mr. Parris's Account of Witchcraft Advent. What oc-curred. Lawson's Account. The Bewitching Cake. John Indian and Tituba. Tituba Participator and Wit-ness. ness.

Tituba. Examination of her. Summary of her Statements. Discrepancies between Cheever and Corwin. Datas fixed by Corwin. Tituba's Authority as Expound-er. Calel'sNotice of her. Her Confession. Her Unhappy Fate.

Sarah Good Why visible apparitionally. HerEx-amination. Mesmeric Force. Persons absent in Form afilict. Only Clairvoyance sees Spirits Its Fitulness. A Witch because not bewitchable. Her Invisibility. H. B. Storer's Account of Mrs Compton. Ann Put-nam's Deposition. S. Good's Prophetic Gimpse.

Dorcas Good Bites with Spirit-Teeth. State of Opinion admitting her Arrest. Upham's Presentation of Public Excitement. Lovely Witches now.

Sarah Oshurn. Was seen spectrally. Heard a Voice. Martha Corey. Her Character. Visited by Putnam and Cheever. Foresensed their Visit. Laughed when on Trial. Calef and Upham's Account of her. Her Prayar. Giles Corey. Refused to plead. Was pressed to Death. His Herolsm.

Death. His Herolsm. Robecca Nurse, Was seen as an Aspparition. Her Mother a Witch. Had Fits. Confusion at her Trial. The Power of Will. Elizabeth Parris. Agassiz. Not guilty and then guilty. Mary Easty. Her Examination. The Character of her Trial. Her Petition. Last Hour. Susanna Martin. Her Examination. The Devil took Samuel's Shape. R. P.'s Position. Her Apparition gave Annoyance. Martia Carrier Examination of Her Children

Martia Carrier. Examination of. Her Children Witches, how mey afflicted, and their Confessions.

George Burroughs, Indicament of. Opinions con-cerning hum. Appartitions of his Wives, His Liftings, The Devil an Indian. Thought-reading. His Suscepti-bilities and Character.

Summary. Number executed (Spirits proved to have been Enactors of Witchcraft. THE CONFRESSORS. THE ACCUSSING GIRLS, Ann Patnam's Confession. THE ACCUSSING GIRLS, Ann Patnam's Confession. THE PROSECUTORS. WIT HERAFT'S AUTHOR. THE MUTIVE, LUCAL AND FERRONAL. MELHODS OF PROVIDENCE.

· APPENDIX.

APPENDIX. CHRISTENDOM'S WITCHCRAFT DEVIL. LI MITATIONS OF HIS POWERS. COVENA T WITH HIM. HIS DEFENCE. DEMONOLOGY AND NECROMAN'Y. DEMONOLOGY AND NECROMAN'Y. BIBLI AL WITCH AND WITCHCRAFT. CHRISTENDOM'S WITCH AND WITCHCRAFT. SPIRIT. SOUL AND MENTAL POWE'S. TWO SEIS OF MENTAL POWE'S. TWO SEIS OF MENTAL POWE'S. TWO SEIS OF MENTAL POWE'S. MARVEL AND S IRIIUALISM. IND.AN WORSHIP. Cluck Tama np. 482. Price 11.50 DOMESI

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Association of Spiritualists" at London.

Translated from the German, with a Preface

and Appendices, by

CHARLES CARLETON MASSEY

Of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S. Chap, 1.-Gauss's and Kant's Theory of Space. The Practi-cal Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and sealed together.

Chap. 2.-Magnetic Experiments. Physical Phenomena, Slate Writing under Test Conditions.

Charte Writing under rest Conditions. Chap, S.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Sinde's Abnormal Vision. Impressions in a Cosed Space. Enclosed Space of Three Dimensions sopen to Four Dimensional Beings. Chap, 4.—Conditions of investigation. Unscientific Men of Science. Sindo's Answer to Professor Barrett.

Chap, 5.—Production of Knots is an Endless String. Fur-ther Experiments. Materialization of Hands, Disappearance and Re-appearance of Solid Objects. A. Table Vaulshes, and afterwards Descends from the Ceiling in Full Light.

Chap. 6.—Theoretical Considerations. Projected Experi-ments for Proof of the Fourth Dumension. The Unexpect-ed in Nature and Life. Schopenhauer's "Transcendent Fate."

Chap, 7.-Various Instances of the so-called Passage of Matter, Chap. 8.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places Dr. Friese's and Professor Wagner's Experiments in Confirma-tion of the Author's.

Chap. 9.—Theoretical: "The Fourth Dimension." Profes-sor Hare's Experiments, Further Exceriments of the Author with Side. Coins Transferred from Glosed and Fastened Boxes. Clairvoyance.

Chap, 10.—An Experiment for Skeptics. A Wager. Slade's Scrapies. A Rebuke by the Spirits. An Unexpected Result. Captious Objections.

Chap. 11 --Writing through a Table. A Test in Slate-Writ-ing Conclusively Disproving Slade's Agency. Chep, 12.-A "Fault" in the Cable. A Jet of Water. Smoke. "Fire Everywhere." Abnormal Shadows. Explanation upon the Hypothese of the Fronth Dimension. A Seance in Dim Light. Movement of Objects. A Luminous Body.

Chap. 13 .-- Phenomena Desc-ibed by Others,

APPENDICES. Appendix A.--The Value of Testimony in Matters Extra-rightery. Appendix B. --Byldence of Samuel Bellachini, Court Appendix B. --Byldence of Samuel Bellachini, Court Conjurer at Berlin. Appendix G. --Admissions of John Nevil Maskelyne, and other Professional Conjures. Appendix D. --Plate X.

LIST OF ILLUSTRATIONS. LIST OF ILLUSTRATIONS. Frontispiece.-The Room at Leipsic in which most of the Experiments were Conducted. PLATS I.-Experiment with an Endless String. "II.-Leither Bands Interlinked and Knotted under Professor Zeliner's Hands. "III.-Experiment with an Endless Bladder-Band and Wooden Rings. "IV.-Result of the Experiment. "V.-Result of the Experiment. "V.-Result of the Experiment. "V.-Experiment with Colusins Secured Box. "VI.-Experiment with Colusins Secured Box. "VI.-Experiment with Colusins a Secured Box. "VI.-Experiment with Colusins a Secured Box. "VI.-Experiment with Colusins. "VI.-Experiment with Colusined. "VI.-Slate-writing Extraordinary. "I.-Slate-writing Extraordinary. "I.-Slate-writing Extraordinary. "I.-Details of the Experiment with an Endless Band and Wooden Rings. Large 12mo. Illustrated. Cloth. tinted.

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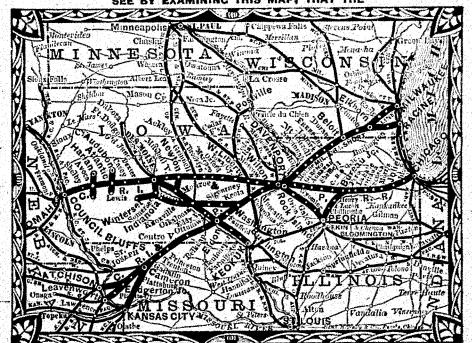
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Continued from First Page,

intellect, had bound them, with all Chris tendom, and invite the Christian world to read and interpret the Scriptures for themselves, was that which witnessed the re-vival of thought-mental activity, in Christian Europe, and sects became the order, where before had been that stagnation of intellect that was to the sectarianism, that followed, as death to life. Inquiry was stimulated, and the outcome has been the present status of thought in the civilized world, notwithstanding the evils that have followed in the train of religious dissensions, resulting from ignorance and the uncurbed human passions.

Sectarianism is already an accomplished fact in Spiritualism; and protests will avail little to prevent the outworking of a law that is as natural as that which makes one rose differ from another. We have "Harmonialists," Christian Spiritualists, anti Christian Spiritualists, and Spiritual-ists of widely divergent views on social questions and others more intimately connected with the revealed philosophy of Spiritualism. All these harmonize in the great central ideas, and thus form a united phalanx opposed to the old systems; and yet they compose branches or divisions corresponding to those of the Christian church; and they react, in a degree now.in their incipiency, liks these sects. Inasmuch as Spiritualism or liberalism embodies the idea of freedom of conscience and unrestrained liberty of inquiry and belief, what can there be so objectionable in bodies of Spiritualists organizing around a nucleus-a set of principles which shall serve as a rallying point, a something to love and work for, that can be defined and acted upon in every-day life? What harm if "Christian Spiritualists persist in calling themselves such, and work up to their idea, or for oth-ers to discard this name, and follow out their distinctive ideas in their teachings and the names they adopt? The heavens and the names they adopt? The neavens do not fall although a Bichanan, a Kiddle, and others, preach under the banner of Christian Spiritualism, and a Davis and Tattle under others, but the truth is serv-ed and humanity is blessed by being fed with such teachings as are fitted to the dif-ferent classes of minds that are hungering for the bread of life. for the bread of life.

(____

In the natural world organisms are outgrown, and there is a succession from the lower to the higher to suit changing conditions. So in the moral world is there that succession in religious systems, creeds, schools of thought, etc., that indicate the status of intelligence, religious feeling and liberty, from age to age. The need of or-ganized effort for attaining any end worthy of human endeavor can never be outgrown. It is the spirit of intolerance born of human selfishness, pride of opinion, ignorance, big-otry and priestly rule, together with such creeds as forbid the untrammeled use of the human faculties, that need to be left behind, and must be, as humanity progres-ses into the broader light and liberty-the coming ages are to unfold.

Organization in a way to conserve all the elements that compose the great body of liberals, including Spiritualists, must be, it would seem, a dividing off into branches that can co-operate for general work, and yet hold, and work to distinctive views on minor points. These people do not forge iron creeds and bind them on with chains of steel and links of brass; but will wear the yoke of a belief or principle, so called, no longer than it fits; and so we shall see

ly of incalculable advantage, through the force of precept and example, to all other schools of thought by which we are surrounded.

You have asked for my opinion; and have given it briefly and freely, for what it is worth. Not, however, with a view to publication, unless you may think it best to publish all the opinions you may receive upon the subject of your inquiry.

THOMAS GALES FORSTER. San Francisco, Cal.

MATERIALIZATIONS.

Malignant Spirits-All Human Souls not Immortal-Materializations in the Light.

A COMMUNICATION FROM TORONTO, ONT.

To the Editor of the Religio-Philosophical Journal: Before relating the following most interesting and extraordinary materializations, in broad daylight, let me say that this me-dium and myself have sat alone together nine hundred and forty-two times during the last six years, for intercourse with our spirit friends in a material form, and that during all this time I have ever found him perfectly honest and conscientious in all his dealings with me in our investigations. Sometime I may give you a history of our early connection, and what caused me to take such an interest in one who, to me, was a perfect stranger. But to my task. During the latter part of last winter and all through the spring, we were very much annoyed by ignorant malignant spirits, who would come and personate the members of our own band, as they could not remain in the aura of those undeveloped influences. The first time they made their appearance was at my own house. We had just begun to have some music on the plano, Miss Pringle, the performer; when she vanished, immediately one of the folding doors opened slightly and closed again. At once I thought something was wrong, and so told the medium. I opened the door of the hall and also the window curtain, and lit up the room. Of course nothing was to be seen. We thought we would darken the room again and try to get an explanation from our friends. I closed the door of the hall once more, and pulled down the window blind, the medium standing by my side, having a chair in his hand ready to sit down. I hardly had darkened the window, when the chair in which I had been sitting, some fifteen feet from where I stood, came like lightning and crashed upon the floor at my feet, all broken into little pieces. At the same time the chair that the medium had hold of, was violently wrenched from him. He held on to it until the back gave way and was torn off. This was all done instantly; but before any more mis-chief was done, I had opened the curtain of the window and let in a strong flood of moonlight, which put a stop to any further destruction of furniture for that time.

For several months we were annoyed with such influences, so much so that if we dared to hold a scance, we had to see that there was nothing in the room that could be used for striking purposes. We put everything out but the chairs we sat upon. The explanation that Miss Fleetwood gave me of these disturbances, was as follows: In every one hundred years, this earth is subjected to violent cyclones of magnetism, to which all spirits are subject, as we would be to hurricanes in our atmosphere; veloped spirits who are still on the earth's surface, never having left it, and who live in groups together in out of the way places, such as caves, etc., and that they being ignorant, and not knowing how to avoid these cyclones of power, they are swept along, and are perfectly terrified and bewildered, taking refuge in any place that will afford them shelter, and nothing seems to do that so well as where a medium is. In that case they are attracted by the light of the medium's surroundings; and these spirits are so low in scale of intellect, that they can't be taught anything, or reasoned with; they are more like inmates of an insane asylum than sensible creatures. Miss Fleetwood says that her impression is, that such are not immortal; that she has not yet found any that were in the last cyclone one hundred years ago, and that cyclone one hundred years ago, and that they are like the fruit dropping off the tree before being fully ripe; or, as she ex-presses it in another way, the spiritual part was not fully matured, and in con-sequence would wither away, and finally become part of the great ocean of spirit from which we were all individualized. This is her explanation of these strange spiritual beings. In consequence of these obstructions to our dark scances, we had to sit in a halfdarkened room, but even in this we were not safe, for these undeveloped spirits would throw whatever they could get hold of at us; so at last we had to relinquish our efforts, and all we could obtain in the way of communications, was by the raps, and even then we had to have private sig-nals for each one of our band, so that we would not be cheated. During all this time Miss Fleetwood was experimenting in every way to determine how to counteract this baneful influence, and one day she told us, baneful influence, and one day she told us, through the raps, to go into the sitting room and blind our eyes with our handker-chiefs, and she would iry and come to us. We did so, the room being perfectly light at 4 o'clock P. M., in July last. We had scarcely had our eyes bandaged before Miss F. was there, had her hands on my head and talked as usual. I was very much over-ived at this phase of surit nower, and lookr. was there, had her hands on my head and talked as usual. I was very much over joyed at this phase of spirit power, and look-ed forward to a spiritual treat that 'I had been long in search of, viz. manifestations in the light, and I was not disappointed. From this time forward our intercourse in the light became a fixed fact, and the power of the band increased most wonder-fully. No matter how light the room was, all we had to do was to close our eyes with a bandage, and our friends would commence tapping on our heads before we were done tying on the same. But I still wanted more. One day while blindfolded, and talk-ing with Miss F., I asked her the reason why this condition was required, and she said that the magnetic rays from our eyes dissipated the substance with which they clothed themselves; and further, that if it was not for the emanation from our eyes, was not for the emanation from our eyes, they would be visible in spirit-form to us. "Now," said she, "I am going to try if I can. bear your eyes upon me; if I find that I cannot, you shut your eyes when I tell you to do so. I am now going to take off your bandage, and will try to the it on again." So saying, she came to me and untied my handkerchief, and then I saw this beautiful angelic being in all of herglorious splendor, in broad daylight, her garments shimmering with their own inherent bright-ness. She stood in this manner, holding the handkerchief in both her hands, ready course, of arbitrariness or bigotry-it seems, in my humble judgment, would be far more practicable in the beginning; and ultimate-

it, and it fell on my knees, and she instant-ly disappeared. Since this time we have had no difficulty with the others I have mentioned. Miss F. says they cannot annoy us in the light.

In the latter part of last August, in con-versation with Miss F., she said that the band would like to try to come to us in the forest, the next Sunday morning, if the weather was fine and we would give them an opportunity. Of course we gladly con-sented, and on the day appointed, we went forth joyfully to meet our spirit friends in the grove. It was a glorious bright morning, about 10 A. M., when we found ourselves seated under a second growth dogwood tree, in a thick growth of different kinds of tim-This dogwood had eleven different ber. branches, all growing from the same root. The medium sat on one side and I on the other, of this bush; one of its limbs passed just across my knees, and stretched out in that direction for, say, twenty feet. Seated in this mauner, the bright rays of the sun glancing down through the trees—all na-ture hushed on this Subbath morn—no more

fit time for intercourse with our angelic friends, and we had not long to wait. We had not been sitting longer than ten min-utes, when I felt a touch on my left hand; at the same time Miss F. whispered, "Be patient until I get more power." Soon she came again, and raising one part of my bandage so that I could see her—there, indeed, she was, more glorious. if possible, than ever I saw her before. The sunlight through the trees, as it glistened upon her garments, made her look like (as indeed she was) a being of most wonderful beauty. Nothing in this life, either seen or imagined, could compare with the loveliness of that darling spirit. She afterwards went around to the medium, and showed herself to him. We were both so overwhelmed with joy, surprise, awe and veneration, that we were like persons suddenly blinded by a flash of lightning, so we retired from the grove with a wish expressed by Miss F., that we should visit it the next Sunday at the same time and place. Of course we counted the hours until the time arrived. We were again blessed with a beautiful morning, and soon we were seated in the same places we each occupied at the first time. We had not long to wait; Miss F. came and talked with us; then my son, and then a young Indian girl, who was the only one fully materialized. I mentioned that one of the branches of this bush or tree crossed over my knees some twenty feet to my left, and was the furthest one from the medium. Suddenly I felt this branch sway up and down, as if some one was swinging upon its extreme end. I first thought it might be the medium, and asked him if it was. He said not. It was not him, for where he was sitting, he could not reach this branch.

While we were talking about this mat-ter, Ocelena, the Indian maiden, called to me from the further end of the branch. saving that it was herself who was swinging on it, and to prove that such was the case, she said that she would break off a small twig, and leave it hanging in its place. This we found was done, and it is hanging there still. Miss F. at this time said that we, this morning, should sit at my house, when the members of the band would be better able to show themselves than in the grove, as they could not con-nect the material so well this morning as the last time we were there. Well, we did so, and upon taking our seats, blindfolded eo, and upon taking our sears, bindfolded as usual, in my reading room (the sun streaming into the window, bright and warm), I had not tied my bandage before Miss F. was by me, with her hands upon my head, talking to me. Soon she had pow-er to raise my handkerchief off of my eyes so that I might see her and the medium. I saw Miss Fleetwood standing by the medi-um: we both saw her at the same time um; we both saw her at the same time. She was clothed as usual in a gloriousshim mering white dress and a coronet of flow-ers was on her head. This time we saw Mr. Fleetwood, (Miss F.'s father) Dr. Hunter, (formerly of Hamilton, Ont.) my son Claud, Ocelena, Miss M. Dudley, Miss E. Pringle and Miss Lockhart; we beheld all of them in this bright sunlight. They all belong to our band. While it was a bright moonlight. Miss Fleetwood was desirous to try and materialize in that light. To please her and ourselves, one night about ten, we took our places in my yard, a nice retired little spot, all surrounded by a high fence, and around this a bed of flowers and vines of one kind and another. There were among the rest some tall castor bean plants, with very wide large leaves. Well, we took our places un-der some of these plants, entirely in the shade, the bright moon lighting everything in front of us, and all around upon the grass and flowers. Presently Miss F. came and without any diffidence pulled up the bandage on my eyes and there I saw her more beautful than ever. She told me that the moonlight was easier to materialize in than the sanlight. After talking some time she left, and Ocelena came. She was dressed in a Indian garb, but rich and resplendent, all covered with what appeared to be dia-monds that sparkled in the moonlight most beautifully. Then my daughter came, pulled up my handage so that I might see her perfectly; she turned her face to the moon so that the light of it would fall upon it more perfectly, and then threw herself into my arms, all glorious as she was, saying, "Now, father, it is I, your loved one." Then her brother Claud came, showed himself plainly so there could be no mistaking him. After Claud, D. Hunter came and showed himself perfectly. He even turned his head to the light so that I could see his face, and when speaking to me in this posture, I no-

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ticed his teeth. He had two large broad front teeth in his upper jaw; these I plainly 88.W.

I forgot to mention that this yard in which we were sitting, led into my garden through a gate. While talking to one of our friends, we heard an uncarthly sound from the garden. I told the medium that I was afraid if was some of our other From the garden. I told the medium that I was afraid it was some of our other friends, coming to disturb us. Mary Dudley then said, "It is none of them, but is Forest Lily, an Indian girl that belongs to our band." The gate I mentioned is covered over with creeping plants, etc., so that you can't pass through it without rustling against them. While Miss Dudley was talk-ing, we heard the vesting at the gate: then ing, we heard the rustling at the gate; then like one running on the grass to us, when Lily herself spoke, saying that it was in-deed herself and that she was often in the garden as d wondered why she was unseen by me and others. All this time the medium was sitting by my side.

As this communication is getting rather long, let me say that in glaring gallight in my own home, with no chance of deception whatever, I have seen my spirit friends and children in the same manner I have explained to you. I have as far as possible given you a plain, truthful account of my intercourse with the unseen ones in the light without any cabinet or other contrivance, but plainly sitting by the medium, no others present.

R. ARNOLD.

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 Ohristmay present.

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nature's method exemplified in the sectari-anism of liberals, where a creed or plan of organization will be fostered no longer than it is a legitimate means of progress. The great vital principles of Spiritualism all Spiritualists will hold sacred, and these all will rally around, and the minor points of difference will serve as a spur to thought to discussion, whose tendency with healthy minds will be to elicit trath. *Truth, truth* more truth, and everything subservient to truth, will ever be the watchwords of progressive minds bearing the banner of lib eralism the world over.

MARIA M. KING.

To the Editor of the Religio-Philosophical Journal: I shall be compelled to be brief and less

explicit than I could desire, as to the important suggestions of the editorial on organization of thoughtful, progressive people. In the first place, I agree with you fully, as to the necessity of an organization of the forces of the different classes of mind that harmonize, or that can be brought to harmonize in sentiment as to a fundamental plan of general improvement, . I have long thought that organization is an important feature needed for practical reform from the errors incidental to past efforts, both ethical and social, particularly on the part of the representatives of our own school of thought. Bat I fear that, in your broad catholicity and liberality of sentiment, you have in-cluded elements of thought that cannot very well, or very consistently harmonize in an concerted plan of action. Your idea is grandly beautiful, humanitarian and fraternal; but I fear it is not practicable, as yet, in the present condition of the general mind. You have looked into your own heart, my brother, consulted your own freedom from mental bias, rather than the unfortunate disintegrated elements of thought too apparent among the different classes you have named; and have presented, undoubtedly, a parent among the different classes you have named; and have presented, undoubtedly, a plan of action exceedingly beautiful, and eminently worthy the highest commenda-tian, in the abstract. But, alas! I fear, wholly impracticable for humanity, except in the line of its future possibilities. For instance, how could it be possible, as yet, in the general status of modern thinkers, for Felix Adler and Robt. Ingersoll to agree in any general plan for the inculcation of truth, with Hudson Tattle and Andrew Jackson Davis, or how could either of the four be brought to harmonize in sentiment, as to the improvement of the race, with the school of thought represented by Moody and Hammond! Hence, I am fearful that the free rostrum which you suggest, would as yet, prove but a fruitful source of subse-quent controversy, as well as the production of innumerable side issues, with all their disturbing sequences. disturbing sequences

Instead of so broad and general a plan of harmonization as you suggest, among all classes of thinkers, would it not be more feasible to attempt in the first place, the organization and subsequent harmonization of our own people, upon some one or two fundamental propositions of our faith? Such, for instance, as a demonstrated con-tinuance of life beyond the grave, and a future world of progress for the entire race -leaving all other questions for afterad option or rejection, according to individual preference or development? Some such general organization among the millions of Spiritualists in our land, upon the basis of demonstrated truths, or upon a declaration of principles in some other form, devoid of course, of arbitrariness or bigotry-litseems, in my humble judgment, would be far more



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