Ernth Genrs no Mask, Fows at no Human Shrine, Seeks neither Place nor Applanse: She only Saks a Hearing.

OL.XXIX

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, JANUARY 8, 1881.

) \$2 50 In Advance. I Single Copies Five Cents. MO.19

#### CONTENTS.

FIRST PAGE.-Unseen Forces, A Lecture Delivered Before the Brooklyn (N. Y.) Spiritual Fraternity, Nov. 13th. 1830, by Col. Wm. Hemstreet. The Shin Too Religion.

SECOND PAGE, -Sideros and its People as Independently Described by Many Psychometers. Organization. Mrs. Anna Kimball's Psychometric Revealments, Jugglery. Jesus and Satan.

THIRD PAGE. - Woman and the Household. Consistency. Magazines f r January not Before Montioned. Missellaneous Advertisements.

FOURTH PAGE.-Epes Sargent. Hope, and so Endure. Premature Hostility.

FIFTH PAGE.-The Fallacies of a Christian Divine: The Address on Church and State. Lanerers in the Spirit ualistic Vineyard and Other Items of Interest. Business Notices. Miscellaneous Advertisements, Agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

SIETH PAGE.-Measuring the Baby. A Ghost In Councettcut. The Responsive Chord. Fraud on a Would be Corpsa Brook'yn (N. Y.) Spiritual Fraternity. Report from G. H. Geer. Development. Materialization. Tests of Spirit Presence and Power. A League for Defense. A Spiritualist's Will. Miss May Shaw. Thanks from a Highly Gifted Medium and Lecturer. A High and Noble Position. Notes and Extracts. Religion of Spirit

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

From Page.—Davis's "Nature's Div'ne Revelations" in Question, Fishbough the "Scribe" to Peebles the Pügrim. Returns the Greatings of "Peace and Good Will," The Strange Proceedings which Annoy Battie Creek, Mich., Citizens. Thirty Days More Time to Sand in New Trial Subscriptions. Miscellaneous Advertisements

#### UNSEEN FORCES.

A Lecture Delivered Before the Brooklyn (N. Y.) Spiritual Fraternity, Nov. 13th, 1880, by Col. Wm. Hemstreet.

#### UNSELN FORCES.

By this we mean dynamic, physical force. There is the 'force of reasoning,' the "force of example," the "moral forces;" and there is also the force of the wind, of the water wheel, of the steam engine and of the muscies. This paper alludes to material and physical forces that are too impaluable to he measured by the physical senses, and that do not come under the usual terms of physical and material forces.

In a philosophical meeting once the speaker asked, "What is gravitation?" Some one answered, "The finger of God." Let us carry the answer farther: it is the living. acting will and potency of God. There is attraction and cohesion in all things, whether they are hard, palpable lumps of matter like worlds, plants, rocks, household furniture or impalpable gases. All things were, and may again be, gas—impalpable, original, cosmic element. The steel that is worn from the nails in the boots that tread the street, is reduced so fine by attrition, that it escapes into the air as gas, as when it burns up in a furnace, but it remains, no less steel in some form and some where. and its particles search out by affinity the rest of the iron in the universe, accrete with it, and becomes again dug out, put through the furnace and worked again into embodied steel. That we cannot measure a thing with our physical senses, is no reason that that thing does not exist, and whether we can detect or measure it, depends upon the acuteness of our senses and our apprehensions. If some of us cannot measure the force or element of a departed spirit, that is not an argument that that departed spirit does not exist. Let alone spirit and impalpable things, some of us are so dull we cannot see the coarsest physical substances that are palpable to others. Our senses are uncertain, and yet many will not believe only what their physical senses tell them to. A carpenter will get angry because he sees a piece of joiner work is not plumb. A musician will look at it all day and say he cannot see but that it is plumb. So I have seen a musician who, on hearing the slightest discord, would grind his teeth until they would bleed, while the carpenter could not tell Old Hun-

dred from Yankee Doodle.

In one of my home books is a small, familiar picture of a girl walking upon a dangerous path, and a misty form of

## A GUARDIAN ÁNGEL

above her. Such things have been pictured from the earliest history of painting and printing down to this. My children ask me if there are such unseen beings guarding them. I tell them I don't know, but I hope there are, for the natural instincts of my heart are such that if I should be taken away before they are grown, I would, if I away before they are grown, I would, If I could, still watch over them, advise them and impress myself upon their minds by spiritual forces. To illustrate to them, I fan their faces, and ask them if they can see the cold wind they feel. They say no! Then I hold their hands to the stove, and ask them if they can see the heat. They say no! Then I tell them that by pictures, legends, sacred and profane, stories of ghosts, naiads, sylphs, etc., mankind has always believed in the presence of unseen embodied intelligent beings in this world. I go further with them; I go out to the grape arbor and bring a little grape vine clinger, lay it upon the table and tell them to will it to move; they do, but it does not move. I hold a pencil over it and tell it to reach up and curl about the pencil. It does not. I then take them out to the back yard, and show them a veritable miracle.

The grape vine is very rank; one vine has shot straight out, horizontal, over five feet. Across and above that vine five inches, had been stretched a small cotton string, and exactly under that string had shot up a little clinger, reached up and curled its little prehensile finger about that string, like a thing of life, and on the whole five feet of vine there was not another clinger. I tell them I did not put it there; I do not know that God did specifically, but the un-thinking vine could not do it itself; that there was some force that did it, a force that cannot be seen, but produces physical effects. Then I take the children into the house and show them this same force that works more quickly and apparently in the magnetic needle: then the first opportunity I have I show them the chips, the dry dead chips on the water in the canal basin, huddling together by this same attraction; they point to Mrs. McCarty's geese doing this same thing, and human beings huddling together by this same mechanical force. By these familiar lessons I prepare their

minds for this creat philosophy that there is at work among society—quiet but potent forces, unseen, that we must study and use to our advantage—must be aware of their presence and effect, and cultivate independence of them by centrality of charac-ter where they are injurious, and assimilate

them where beneficial. We cannot tell how small are the first germs of our impulses and conduct. An infinitesimal germ of a contagious disease. will depopulate a city or a nation. A par-ticle of yeast no larger than the point of a needle, can raise the bread of the whole world. So I reason that if this little insentient grape vine, passing five inches from another object, can at the precise spot reach upward and cling about the same by that infinitesimal force, there may be force enough in the beat of your brain or in the pulsations of your heart, under your emotions, to give impulse to my brain and emotions through the mysterious law of vibration, and thus become potent causes in the conduct of a multitude. So may a departed spirit have a like effect.

"And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like that as of fire and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirgave them utterance."-Acts 2.

Here we have Bible authority for recognizing soul or spirit as a dynamic force, a

The animal just born that gets upon its feet and mechanically, without thought, goes to the mammal organ for nourishment, and the chick that, without thought, picks its own way out of the egg shell, is just as mechanically the operation of an unseen mechanical physical force, as the swaying of branches in the wind. There can be no physical force without material origin. That-force that uses our body, may come from material substance although unseen.

This unseen impalpable electricity, is a powerful agent for concentrating or condensing the elements. Oxygen, the vitalizing gas and element of the universe, is imperceptible to the physical senses directly. But a spark of electricity passing through oxygen and nitrogen, will reduce them to water, which is palpable to the physical senses. There is oxygen in iron, but iron can be expanded by heat to gas; but it is iron yet, and doubtless by some of the silent processes of nature that gas goes back to substance again.

All the solid forms of substance may be rarified by heat and combustion; even gold and the diamond can be by electricity dif-fused into gas. The old chemists have reduced the universe to eighteen elemental gases; but now comes Prof. Lockyer, who believes those eighteen gases are reducible to one gas. May we not reasonably ask if that would not be the original thinking matter or God or the cosmic nomad?

The physical world is constantly passing from the seen and palpable to the unseen and impalpable, and back again. We don't know whether electricity and magnetism is a force or an element—matter or some-thing resulting from matter. We don't know whether mind is matter or something resulting from matter; but we can't get by this fact that, if matter creates mind, as friction of matter does electricity, we find mind, the creation, acting back potentially and originally on matter, its creator By admitting the materialization theory, all is analogical and in harmony with the universe. As the flush of lightning and the combustion of heat and condensation of cold are constantly transferring and transmuting the more palpable elements, so this most potential element, the soul of man, that which lives after the bissolution of the body and thinks in this life may be, by the same unknown process, condensed and apparent to some perceptions. By these analogies it is easy to believe that the psychic forces or origin of force, may be under certain conditions of perceptions, seen or cognized as objective things—not the objective projection of a subjective condition.

These things ascribed to spectral illusions. or the projected objects of a subjective condition, may be called with as much reason, real objects. Analogy is on that side. The case of Nicolai in Berlin, so much cited in mental philosophy, may as well represent real ghosts or subjective illusions.

Many intelligent persons believe now in mind reading, because there are too many every day facts to dispute it; but mindreading is three quarters of Spiritualism. and some may use it as a convenient term. who have not the courage to say Spiritual-

The establishment of Spiritualism may not be so much a question of fact as of human development and sensitiveness. We are progressing by evolution. The farther we go the farther we see. Everybody has reaches of thought that seem like an in-spiration, and that he incorporates into his practical being, lifting him higher in intelligence than he ever thought he would have gone. Some by their organization always see farther than others... As all develop, there may become established a universal rule by which we can interpret that "still small voice." The world is full of these voices, but we heed them not; we are too coarse or too encrusted with bigotry. The Egyptian hieroglyphics were a maze to the world until the key was found. Then all was plain. In the future, some moral or esthetic genius may arise to give usa practical and universat key to these angel voices

That there are involuntary and unseen forces in society, is easy to admit; but a more interesting question is whether mind and mind, or spirit and spirit, communicate directly either by shooting off a part of their substance, or by vibration upon an intervening ether or adic substance, or do mind and spirit act through the bodily organization only? If the latter, then how can spirite in heaven communicate when the body is disposed? 1 maintain that a spirit once formed, is as independent of a budy as the man is of a house. To claim that body is the only medium of communication, gives away the whole doctrine of after-life, and makes man die like a tree. L believe in the direct influence and com munication of mind and mind, as shown in the constant coincidences of thought so familiar to every human experience. These among people, are not mere coincidences, like the striking of two clocks, that are isolated, but constructed on similar principles of mechanics. These human harmonies of thought, expression and action, are like electric clocks run by a joined current of electricity. Human isolation is abhorrent to both reason and feeling. Strike out all life but one man, and you would strike him dead as quickly as if you struck out the sun from existence.

Under this law of the materialization of the soul, I deem that like souls and like parts of, or faculties of soul, have a natural affinity and material cohesion. I believe that where one is endowed with a rare of highly developed strength of any specific faculty, that faculty by the law of accretion and centralization, draws a like faculty from invisible sources. The musician draws music from the musical beings around him, dead or alive, just as a magnet or poultice; vice appetite is augumented by the vice and appetites of the spirits; all know the mysterious power of appetite; it appetizes the very will itself; the will is prostrate before some consuming appetite. Well, the flame is fed by kindred vice in the psychic affinity about him, dead and alive. The old philosopher, the moral man, must be forewarned—forearmed! Keep his mind on himself, and nerve himself against out-

side influences as against inside. A further illustration of this psychic force pervading between human beings, just like physical forces, in the same manner and by the same laws, is the phenomenon of the power and ascendency of one man over another, and the united acts of multitudes, and that link of groups, families, clubs, societies, churches, states. Where you find strong, positive, centralized selfish individuals, they absorb energy from every-body about them. They build themselves up from a thousand invisible mysterious sources. All things contribute to them, and they are the favored children of luck. A strong individual in a domestic circle. absorbs all the energy; so in any combination of individuals—a business concern, church, club or legislature. So where any one.faculty of one person predominates, it absorbs the like faculty from others around him. Centralization is a principle of the universe—in physical matter, in mind, in business, in politics, in every thing! Mental phenomena are no exception. A large ball and a small one, each being suspended by a thread, the large ball deflects by gravita-tion the small one out of the vertical. So a mind, being under this theory purely material, will attract, absorb, benumb another mind. Fathers should beware robbing their children of their individualism and energy, by superior will power and identity. The children of great men amount to; but little under the shadow of their parents. It is a mistake to put the weak to sleep with the strong. The strong will surely absorb what strength there is in the weak unless there be sympathy of the former, to bestow like the mother to the infant, or the strong and affectionate husband to the delicate wife.

The positive soul lays the embodied and disembodied souls under contribution. A thousand invisible influences lead him. He is called "magical," "magnetic." How many mysterious things in social conduct and individual success and failure, are explained by this law of material affinity. Negative persons have no luck except in hard work; no safety except in isolation. Negative and poettive individuals can be told at sight,

and in that way I can tell persons who have a reputation among their acquaintances for luck. This magnetism (or mesmerism) goes so far that one wind benumbs another just the same as one strong arm hears down a weak arm—precisely the same, and by the same law of dynamics or weight. Of all the personal contests of knights in tournament or modern fisticuffs, or duellist with rapier or pistol, the eye and stream of m ignetism has made the muscles falter. Men can be looked down and their arms male to fall paralyzed. Through your own streets, here a few months ago, you saw a fragile female drawn within a cage of Hons. You see a child of six drive a lot of cattle or horses. It is brain over brain. Andiences paralyze the brain of negative people; that causes sleeping in church. Born orators are born tyrants also. It makes much difference what man says a good thing. A negative student may elaborate a speech in his closet, and it will fall flat upon the multitude; but some positive, hard headed practical sturdy fellow, will take only two or three of these same expressions, and he will make them go through a hearer like spears. The negative must not attempt to be orators; they are better editors. We have every campaign, Nation-Saviors who cannot "save their own eacon."

Great observers, and the practical newsother press of the day, are hinting at this philosophy. Bishop Butler said, "A nation may go mad the same as an individual." How can it unless the individuals are connected? A New York newspaper recently spike of a man becoming enthralled, ruined and killed by the "magnetic influence of the Vanderbilt family, and his decline was a mystery to the physicians. A Brooklyn paper recently spoke of an "electric current" in large masses of men, which leads them on automatically to riot. The same paper believes in contagious insanity. It speaks of public excitements "sweeping from one individual to another like contagious diseases." Walter Scott in his book on Demonology and Witchcraft, uses this lan-

"It is conclusive that mankind from a very early period have their minds prepared for such events by the consciousness of the existence of a spiritual world, inferring in a general proposition the undeniable truth that each man continues to exist, and may again, even in a disembodied state, if such is the pleasure of heaven, for aught we know to the contrary, be permitted or ordained to mingle among those who yet remain in the body. The abstract possibility of apparitions must be admitted by every one who believes in a Deity and his superintending omnipotence."

Another place he remarks: "No man can read the Bible or call himself a Christian without believing that the Deity to confirm the faith of the Jews and to overcome and confound the pride of the heathen, wrought in the land many miracles, using either good spirits or fallen an-

It is a very noticeable fact to travellers that towns possess an individualized mental character. Just exactly as men bear personal traits of moods- and intellect, can it be perceived that towns do. Whether this pervading sentiment that marks a community, comes of involuntary imitation and moral example, or from actual inoculation, is the question. Some towns have a style of business thrift and practice; others are loose and lazy. Some have open-handed sociability; others are exclusive and unsocial. Some are studious and cold; others are impulsive and rollicking. Some are noted for amours; others are pure. Some are distinguished for religion; some for temperance, games, travel, diversion, etc; in short, of all the sentiments and impulses in the individual mind, it can be seen that whole communities take them on; and these individualized characteristics extend to every family, club, siciety, military company, armies, church, state and countryall apparently taking their guidance from one strong mind or one family. An individual is more energized by the mass than by himself. Are these harmonies the result of mere isolated matching or of real contact and consummation? If mind is the elder brother of matter, why may it not have its

radiating potency as well as matter? Physicians have studied much over the propagation of contagious disease by the germ theory. I think this magnetic disturbance may account for it. Then again some philosophers try to prove spontaneous generation by hermetically sealing glass vessels, and then discovering life in the fluid within. I have heard philosophers argue a whole evening that there must have been germs left upon the sides of the vessel, or neck of it, too line for microscopic detection. Well, we know the magnetic and electric current will go through the most impervious substance. Perhaps this life principle is conveyed in that way.

Now having established the material quality of minds, or of that which thinks, the next step is, can that quality be palpable to our finite senses? Can ghosts be seen? Is Spiritualism true?

These familiar arguments and analogies will hasten the adoption of Spiritualism. Reason is universal; facts are special. If I discover one fact in Spiritualism, and tell/ it to my friends, none of them will believe me because all the world is given to lying; but if I group together the facts commonly accepted by friends, and deduce right conno safety except in isolation. Negative clusions therefrom, they become assented to and positive individuals can be told at sight, both physiognomically and phrenologically. convince thousands where a fact convinces

only the one or two individuals who saw it. Now this will be the process of this reason-

1. There can be no physical or material effect without a physical or m iterial cause. 2 Our bod es are material, therefore our souls must be material to influence our 3 Materials may be so sublimated as not

to be seen, and still be matter. You wear away a nail in your shoe, or your knife blade by imperceptible degrees, by impalpable bits, so line as to become gas; steel, rocks and diamonds may be burned—turned into gas. These things go back by attraction and allinity to their native ore, and by some process in nature become again palpable, con-densed. We do not always see air, but we do when compressed or condensed into water, ice or snow. We see water in the kettle, it goes off in steam, which we see; that descends into the air; and we don't see it nor feel it. It is condensed again upon the window pane; then we do see it. There is electricity in the air; we neither see nor f-el that palpably to any of the physical f-el that palpably to any of the physical senses; but by some process unknown to us, it becomes condensed into the lightning's flash. Then we see and feel it. So this psychic force that we have proved to be so powerful, may by some process unknown to us, be condensed and seen as electricity is, or there may be some organizations capable of cognizing it, if all cannot. Our physical senses are no criterion to Our physical senses are no criterion to judge by. They bear different testimony. How do I see a chair? By electric vibrations on the brain. If an electric vibration from a chair produces its image upon the sem orium, and thence to the consciousness. why may not an electric vibration from a mind, produce that same image. Here is mind reading. Well, if there is a departed mind, it can vibrate in the same way. So it seems to me that all who believe in a future life, must admit the essential facts of Spiritualism. If mind dies with the body, then there is no spiritualism and no bereafter for man. Upon this kind of reasoning, Spiritualism stands or falls with Christianity.

Since developing this philosophy for myself, it has been of great personal benefit. I trust more to the still small voice, to instinct. I know it is the telegraph revealing to me the secrets of other men, and the unseen springs of social action. I stand unmoved amid the excitement of the crowd, resisting the rush of magnetism that makes the crowd automatic, and like sheep. 1 stand unawed before a king or any modern bull-dozing chief. I withhold this weapon from use over others, and strive by accord-

ing to all others untrammeted liberty.

This philosophy is a wonderful encourager of individuality. It enables you to see your dangers and evade them; to see the weapons, before invisible to you, striking at your soul and character, and to dodge them. It enables you to detect social vampires, and to shun or to destroy them, for we all have a power of isolation and defense. 1 cannot compete with a giant, but I can hide or run away. I cannot overcome the influence of a Cæsar or Napoleon, but I can tell him to go to the devil, and can resist his influence without being consumed by him like a gnat in the sun. I can apply this philoso-phy to making friends, to nothing men at arms length, and to using it as a dextrous weapon of offense and of defense. I apply it to nursing children. I know my sympathy and touch has kept them all, in turn, from the grave, and with it I have walked down into the "valley of the shadow" with them, and back again.

I conclude with asserting the materiality of the soul and the possibility of its objective recognition in this life.

## The Shin-Too Religion.

The funeral of the late M. Sameshima. the Japanese Ambassador in Paris, takes place to morrow morning, from his residence in the Avenue Marceaux. The "lettre de faire part" is, I may add, sent by M. Mori Sameshima, his brother, and the secretaries and attachés of the legation, no mention being made, according to Oriental etiquette, of his widow, Madame Sameshima. The interment will only be a temporary affair, as full directions are still awaited from Japan, but the cere nony will nevertheless be held according to the rites of the Shin Too religion, which is professed by about half the Japanese, the other half being Buddhists. Shin-Toolson recognizes a supreme being called "Tien," the sun, and admits the existence of a number of spirits and demigods. Its priests abstain from all animal food. The Emperor and his family are Shin-Tootsts, the name being derived either from a work of Confucius entitled "Shinto," or fro n the word "shin," a hero or demigod.—Daily Telegraph, London, Dec. 7th, 1880.

Whatever the mind longs for, whatever the hands reach, whatever the reason considers, these, O Lord, are thy forms! I am pervaded by thee; thou containest me; and I have sheltered me under thy protection. Thou art Scriptures and laws, planets and suns, the formed and the formless; and the day and the night are thy eyes. Those who possess knowledge, and whose minds are pure, see the whole world as the form of Wisdom, which is thine!—Hinds. Many Psychometers.

BY PROF. WM. DENTON. CONTINUED. [Copyright Secured.]

SUDDEN CHANGE OF THE EARTH'S MAGNET C POLES.

My opinion is that the glacial phenomena as well as the diluvial phenomena that followed them, the elevation and subsequent depression and re elevation of the land that occurred during what we call the glacial time, were all produced by the close proximity and eventual fall of large masses of Sideros, in consequence principally of the magnetic changes produced thereby. It would require a volume for a full elucidation of the subject, which I may write some time. I think the eastern cold-centre moved toward the west, the western cold centre, then much farther west, toward the east, and after a long period the eastern cold centre returned with suddenness, and the rapidly melting glacial mass produced a wide spread and long continued flood. The land during the early part of the gladial period was elevated over a large portion of the cold area, depressed after the ice had melted, so that the ocean covered thousands of square miles of what is now dry land, and gradual ly rose to about its present height, during what is called the terrace epoch.

That an immense meteoric fall must have taken place on the west coast of Greenland is most evident; and although supposed by Nordenskield to have been done during the miocene epoch, it may have been more recent. as I believe it was. At the foot of a vast basalt slope, which rises in Mount Ovifak, on Disco Island, to a height of 2000 feet, were found 12 large and many small meteoric masses. The largest now in Stockholm, weight about 20 fons, another about nine tons in weight is in Copenhagen and a small one of 195 pounds is in the Boston Museum. On being polished and etched the iron exhibits Widmanstadttian figures, so characteristic of meteoric iron. Mordenskield, who obtained them,

"The discovery at Ovifak is remarkable, not only as the largest discovery of meteoric iron hitherto known to have been made, but also as that which is richest in carbon, excepting the carbon powder that fell at Hessle Add to this, the remarkable circumstance, partly that lenticular and discoidial pieces of native iron occur at the same place in the underlying basalt, partly that basalt pieces of considerable size, in numerous spots, form a crust on the larger meteorites, and are even sometimes met with driven through the surface with the iron. Nevertheless in spite of this, it appears to me that there cannot be a doubt of the really meteoric origin of the large masses. Their form, their composition, their appearence, sufficiently indicate this."-(Geol. Magazine, Vol. 9, p. 519).

He also says, that they were never poured out with the basalt in which they lie embedded is evident from the fact that the organic matter which they contain proves that they have " never been heated even to the temperature of a few hundred degrees "

If the heart of Sideros made a lava flood when it crushed through the crust, as Mrs. Denton saw, and the after falling fragments dropped into it, such a condition of things would be produced as is found at Ovifak, where, as we are informed; meteoric iron, apparently belonging to the same fall, is found over an extent of 200 miles.

Before I had formed the idea that the 'glacial cold was produced by a change in the magnetic poles, my nephew, with a specimen of peat, which I obtained at Davenport, where there were glaciated boulders above and below it, said, after describing the lake that once covered the spot and the icebergs that sailed in it, "at one time this part seems to have been nearly tropical. \* During the cold period there may have been men toward the west, none toward the east; the farther I go west the colder it is. It is very hard to strike the points of the compass, when I get back to that cold time. It seems as if the sun arose south of east and set north of west of where it is now. The points of the compass must have changed. At one time the north seems to have been farther west and that at another farther east. When It was west this seems to have been tropical or semitropical. Then I think it was rather cold in California Some of these changes of the compass seem to have been sudden-overwhelming. I get a strong impression of two sudden changes and one or two slow ones. In some places a flood came before the cold time, and affected the country farther than the ice. Then a melting time, when I see ice coming down in great cakes. After the flood the geography of the country was greatly changed."

That a change in the climate of a considerable portion of our planet took place with great suddenness at the close of the glacial period we have, as I think, abundant evidence; a change that suddenly destroyed vast numbers of animals and enveloped some in snow and ice, so that their very flesh has been preserved to our own times. As there are no indications of glacial action in Siberia, it is probable that while much of Europe and America lay deep buried under ice, that northern Asia had a much warmer climate, about the same as that of the northern part of the

Eight hundred miles north of the present polar limit of trees, on the islands of New Siberia, north of the mouth of the Lena, immense quantities of the bones of the mammoth, rhinoceros and buffalo are found, so that some of the Russian discoverers actually declare that they believe the islands are made of them:

The following is an extract from Belling's voyage as given by Figuer concerning an island lying north of the mouth of the Lena, at this day a frozen desert.

"All the island nearest to the main land, which is about 36 leagues in length, except three or four small rocky mountains, is a mixture of sand and ice, so that when the thaw sets in and its banks begin to fall many mammoth bones are) found. All the isle is formed of the bones of this extraordinary animal, of the bones of the horns and crapit for buffuloes, or of an animal which resembles them, and of some rhinoceros horns."

"The tusks of mammoths are so numerous on the Laichovian islands, within the arctic circle, that they form an important article of confmerce." But how could mammoths live in such a region, where the ground is permanently frozen within a few inches of the surface all the year round, and mosses and lichens are the only forms of vegetation? . A full-grown mammoth must have eaten about 800 pounds of vegetable food in a day; it is questionable whether a square mile of the country where these bodies are now found would yield that amount of sustenance. The climate must have been warmer, the vegetation arborescent and much more abundant than that which is found in northern Siberia to day.

Not only was the climate warmer, when the mammoth, the rhinoceros and the buffalo lived 800 miles beyond the tree limit in Siberia, but the change from a temperate to an arctic climate must have taken place almost instantaneously. On the banks of the Taymur, in latitude 75015 Middendorf discovered the carcass of a smal mammoth' imbedded with the trunk of a larch in clay 15 feet above the level of the sea. In 1853, he found another I love to men in the flash.

Sideros and its People as Independently Described by | in latitude 66 ° 30, in such a periect condition, that the pupil of the eye was taken out and is now preserved in the museum of Moscow. This is more than 200 miles beyoud the tree limit, or where an animal with the constitu tion of the mammoth could live at this time.

More than a hundred years ago the body of a mammoth was found on the borders of the Alascia river, waich flows into the Arctic Ocean It was standing erest and was almost perfect. In 1773 in latitude 642, the body of a perfect hairy rhinoceros was found in frozen gravel near the Wiljui. The head and feet are now in St. Pet-

Schumachoff was a fisherman living on the banks of the Lena and fishing in its waters When the fishing season was over on the Lena he occupied his time occasionally in hunting for mammoth tusks, which are washed out of the river banks there with every spring thaw, and are found along the shore of the Arctic Ocean, as the Whitby collectors find skeletons of the ichthyosaurus in the Liassic cliffs on the Yorkshire coast. In 1799 hear the mouth of the Lena he saw in a block of ice some dark object that excited his curiosity, which from its depth he was unable to gratify. In 1800 the object was more disengaged from the ice, and he perceived that it had two projecting parts; he could not, however yet tell what they were, but, on going his annual round the next summer, he saw to his great astonishment the whole side of a hairy mammoth and one of his tusks entirely free from ice. The next season was very cold, but in 1803 part of the ice under the mammoth having melted, the carcass of the monster fell down and lodged on a bank of sand. In March. 1804. Schumachoff cut off the tusks and sold

them for 50 rubles. Two years afterward, Mr. Adams, an English gentleman, then on a journey from St. Petersburg to China, hearing of this remarkable discovery traversed the desert regions to the spot. He found nearly the entire skeleton; the head was covered with a dryskin, one of the ears, wellpreserved, was furnished with a tutt of hairs. The natives in the vicinity had cut off the flesh and fed it to their dogs, and white bears, wolves and foxes had fed upon it. The animal was a male and more than 16 feet long. Mr. Adams obtained three-fourths of the skin and more than 30 pounds of the hair, some of which I have seen. . The eyes were so well preserved that the pupil could be dis-

How could this animal be thus perfectly imbedded in ice so far north of where such an animal could live today, unless it had been ice buried by some sudden catas tronhe?

After Mr. Adams had secured what was left of the mammoth, he examined the coast in the neighborhood. He found a perpendicular precipice from which the mammoth had tallen, of pure ice 220 feet high, the top of which was covered with moss and friable earth about 14 inches in thickness. "In various places," he says, "were seen enormous pieces of wood. \* \* and mammoth's tusks in great numbers appeared between the hollows of the rocks; they were all of asionishing freshness." Had the climate gradually changed from temperate to arctic. the buffaloes, rhinoceroses and mammoths would have as gradually retreated to the south and we should find in Northern Sibera their remains in no greater abundance than we find those of the mammoth in Northern British

America to day. There was a change probably in a few hours from a emperate climate to an arctic one; down came a snowshower that buried all the former inhabitants of the region in one common grave. The climate was too cold for the snow to melt and new accessions were constantly received. from the clouds, till the snow was pressed into ice, and in its preservative embrace the bodies of the buried animals lie, till they appear one by one to tell the story of the manity's sake. grand catastrophe that destroyed them.

ITo be Continued.

ORGANIZATION.

To the Editor of the Religio-Philosophical Journal:

I desire with your permission to move an amendment to your proposition upon the subject of organization, and will preface the motion with a few re-

It is needles; for me to say, that I, in common with every other Spiritualist, am in favor of liberty, and I can conceive of no greater liberty than where each can, without restraint, range himself under the banner of his choice, and associate in close fraternity with those with whose faith he sympathizes and whose labor he approves. With this agreement of feeling and purpose among persons associated, there is harmony and strength, a mental and spiritual sympa-thy that must ever be the proper power and the only power in a free country, to bind and hold together associations for the cultivation of the religious and spiritual faculties.

All acknowledge the power of well organized Christian associations, and many, with you, deprecate the impotence of the "unorganized hordes of liberals." Here let us pause a moment and contemplate Christianity. We see, in all the highest civilized countries where the people are at liberty to follow their choice in religion. Christianity divided up into numerous sects. Why is this? Because they could not agree together. There were differences in faith sufficient to produce inharmony together, and when they had freedom to follow the dictates of natural law, like diverse atoms of matter thrown together when free to move. like sought like in faith, and numerous dissimilar associative hodies were formed. In such association each individual found sympathy and I state what al. I think, will admit that without sympathy for each other and with the object to be attained by co-operation, there can be no permanency or efficiency in an organization. Then why try to make a structure out of material that will not cement together; as gold, sand, word and stubble? They are all better alone than when mixed. Christians in conforming to this natural law, are wise, and are able to accomplish much. Again: What is best for a people on our place of thought and mental grainth. tal growth, is not best for those on another. The best organization for the savage, in Church or State, is not hest for civilized man, and vice versa; what is best for the child is not adapted to the requirements of the man. Organizations are necessary for the best good of all, but on the r different planes of thought and develop-

ment, to best serve the interests of all. I have no doubt of the feasability of all "liberals" uniting for scientific and general educational purposes, and 1 see no reason why the "orthodox" may not as well unite with "liverals" in these and similar objects; as all might agree upon the necessity and manner of educating the people in this; but when you speak of cultivating the religious and spiritual faculties, the Spiritualist and Materialist and many other "liberals," as well as "orthodox," find themselves disagreeing so radically that they cannot conscientiously work together. They feel that they must pull in op-posite directions, more or less, and "the house thus

divided must fall." I now speak as a Spiritualist. I think we should organize as Spiritua ists, as a religious/bcdy, enunciating our distinctive faith, that makes us different from all other religious todies, and then we can work together to effectively propagate our faith, that all men may rejoice together with us in a knowledge of the truth," and the great satisfaction the truth always

brings to him who accepts it. I know it is said that our religious theory, like all other religious, is but speculation. While there are many things we believe that we can not demonstrate m our theory, yet the great foundation stone of our faith, many of us know as certainly as we know we live, or the sun shines, v.z : that spirits do return, and in many ways manifest their power, intelligence and

With such an organization as indicated, there would graw up that sympathy for each other as persons co-working to one end, that can never other wise so fully exist. It is this sympathy between the "brethren"—this home am ong friends, whose influence extends through all the affairs of life, and especially in sickness and death, and the thousand ills that tefall mankind where congenial, loving sympathy is so dear to the heart, more than anything else, that holds many of our Protestant churches together, and who will say this tenderness between breihren, this "helping to bear each o'her's burdens," is not of inestimable value to the individual, to society and the State? When one thus situated has become dissatisfied with his creed, outgrown the doctrines incident to ignorance and the infancy of the race, and looks around for a home where he can have all the benefits of this sympathy, with souls atuned with his own upon the great questions of life and immortality as believed by us he generally looks with but poor success. I would offer him such a home; a home free from the jarring conflicts of antagonistic brethren; a home of peace, of harmony, of love. It seems to me we can, however, if we go to work now and try hard, build such a home; but not by uniting all "liberals" in it. It must be a spiritual home, a religious home, a home where the spirit's highest aspirations can be fed with the bread of spiritual and intellectual life, and be made to grow and strengthen by exercise and assimilation of the heavenly influx of spiritual power from the world above us. How many are now waiting and longing for such a home! How we would love such a home, and how we would work to maintain it!

It is not so important that we start out with large numbers in establishing such a home, as it is that we agree together, that our hearts are of "one accord," and that the basis of the structure rests on the rock of truth, and has within its form "the breath of life"principle—that will act like a sun in the material universe, and shed their general light and heat over all in the household and hold all together by their attractive force. All Spiritualists may not be able to agree on what are essentials in faith in order to barmonious action together. Among Christians, Mohammedans, Buddhists and those of every other great system of faith since history has recorded the existence of such systems, disagreements and divisions have occurred in them, and I-can see no reason why we should expect that Spiritualists, the most independent thinkers of all, should be an exception in this respect.

If we cannot all agree to travel the same identical road, and in the same band, why not form independent bands aid make as many 10-ds as desired? All will he traveling more or less in the same general direction, and, no doubt, will be in halling distance of each other, and be able to come to each other's assistance in case of necessity, if any general obstruction is met, on the way. In friendship let us agree to disagree, if necessary; but let us all now try and organize Spirit-

In order to attempt some action in the direction above indicated, I move you as the chairman of "Religio Pinlo-ophers," as a substitute for your motion, the adoption of the following resolutions, to wit:

RE-OLYED - 1-t. That Sp ritualists organize them selves into religious societies, wherever they are suffi ciently numerous to make it practicable, by the adop tion by them of a concise statement of their faith. as a foundation of co-operative work for the benefit of

themselves and the world. 2nd. That in order to aid in such organization and in the interest of general agreement of such organizations in the doctrines to be promulgated to the world as the doctrines of Spiritualism, such doctrines and plan of organization should be formulated for their

That A. E. Newton, Hudson Tuttle and Dr. S. B. Brittan be a committee to draft such platform of principles and plan of organization; and be request ed to report the same to the Spiritualists of the world through the spiritualistic press of the United States, at as early a day as possible.

If my motion is seconded by a reasonable number (who might do so by writing briefly to you), I trust the brothers named will consent to undertake the labor by these resolutions imposed upon them, for hu-

Hammonton, N. J.

A. J. KING.

MRS. ANNA KIMBALL'S PSYCHOMETRIC REVEALMENTS-JUGGLERY.

BY WM. EMMETTE COLEMAN.

In the Journal of Nov. 20th, I see in Prof. Denton's interesting work on "Sideros," certain statements of Mrs. Anna Kimball concerning that world, or its spiritual counterpart, which, to say the least, are remarkable. We are told, that, in the latter days of "Sideros." when it had become so spiritualized that its fleshly inhabitants and disembodied spirits had freeand perfect communion with each other, independent of all the "conditions" and "preparation" necessary now on our earth for spiritual manifestation, the men and women living on "Sideros" "consorted with spirits who had material bodies and sustained all the relations of life;" that women had spirit husbands, and men had spirit wives; and that "children are born of these people of the highest type." The meaning of Mrs. Kimball is, I believe, that the children spoken of are the offspring of the unions between mortals and materialized spirits above referred to. If so, I decline for one to receive any such statement as truth: I also want further evidence of marriage between materialized spirits and the residents of physical planets than the say-so of a psychometric sensitive particularly one of the character of Mrs. Kimball.

To show the unreliability of Mrs. kimball as psychome rist, it is only necessary to refer to her read ing of the "Virgin Mary," in the supplement to Number Five of Miller's Psychometric Circular. Various bogus spirit pictures of Jesus, the Virgin Mary and other Bible worthies, manufactured at Pence, Hook & Co.'s (Stewart's) Terre Haute fraudulent Spirit-picture establisher ent, so throughly exposed in the Jour-NAL last year, have been submitted to several sensi tives in New York, who have, to the lasting disgrace of isychometry, and bolstered up, too, I am surry to say, by Dr. J. R. Buchanan, given readings of these bogus pictures agreeing with the characters they are supposed to represent—those psychometers merely reflecting the views of those submitting the pictures for examination. By this means psychometry has been brought in to sustain the most detestable frauds concocted and executed at Terre Haute and else where. A photograph of the "material zed" Virgin Mary was given Mrs. Kimball to read; and she gave a grandiloquent panegyric upon the heavenly character of the mater abzed "Mother" of Jesus, fully endorsing the materialization as genuine, and as really the "Virgin Mother," as she termed her. She also said she saw this "Virgin Mother," "coming into the dense magnetic auras of human life all over the planet, making magnets of spirit power, or touching all with the sa cred flame of soul communion, many accompanying her that lived centuries before she did....I see many Socient spirits sending rays of light to you," etc., etc. Now, there is not one word of truth in all this. From a photograph taken by some one of the various meth eds practiced at Terre Haute, Mrs. Kimball pretended to get, or did get, views of Mary and many other ancient spirits trooping to earth, "making magnets of spirit power," whatever that may be. Such views were purely subjective, either manufactured by Mrs. Kim ball or were evolved from being in sympathetic rapport with Mr. Miller's mind. She saw what had no existence-was purely imaginary. There is a strong probability, then, that her views of materialized spirits marrying earthly wives and husbands, and having children born to them, are just'as unreal and imaginary. Any psychometer who will endorse the bare-faced frauds of Annie Siewart as genuine, is of no value in that delicate field of research, unless the most stringent precautions are taken to guard against mental sympathy or imposition; and even then their revelations should be taken cum grano salis.

But further: Who is Mrs. Anna Kimball? Are her

antecedents and general character such as to commend her utterances to our favorable consideration? She was noted in former years as an enthusiastic advocate of Victoria Woo ihull, and her infamous free-love and promiscuity doctrines. While in San Francisco, she denounced Prof. Denton in the severest manner; no doubt for his bod and manly denunciation of Mrs. Woodhull and her free-love diabolism. Now she advertises as a psychometer, and refers to Prof. Denton in support of her claims. Prof. Denton, I am glad to say, though endorsing apparently her "Sideros" revelations, has no sympathy with the "V-rgin Mary" delineations of the Psychometric Cicular. He has too much good sense to take stock in any such transparent nonsense.

Mrs. Kimball's mind being so absorbed in sexual matters, is probably the reason why we find in her Siderian revelations, views of sexual relations between be even and earth, ultimating in the birth of children, half material, half spiritual. The tendency of her mind is in the direction of outré sexuality; hence her peculiar diagnosis of Siderian nuptial

These visions, then, of Mrs. Kimball are fanciful and unreal, born of her own distorted imagination, corresponding to no objective reality anywhere in the universe—are just as unreal as her visions of the 'Virgin Mother," spirit magnets, ancient spirits, etc., educed from the Terre Haute fraudulent photograph. The world needs objective facts, not subjective nonsense and inscience.

MORE OF MADAME BLAVATSKY'S JUGGLERY.

I saw a short time since in a prominent New York ournal, that the Hindoos, at first taken in somewhat by the bembastic pretensions of Col. Olcott and Mad. Blavatsky, had discovered their shallow trickery and hollow insincerity, and had totally abandoned them. If this be true, it reflects credit on the East Indian mind. I am sorry to say that the same credit cannot be given to the American and English mentalities who still regard this precious pair with admiring wonder, particularly the Kalmuck Tartar portion of the magical combination, and the part which furnishes the brains—Mad. Blavatsky. By a few clever tricks of common-place jugglery, vauntingly proclaimed as specimens of her almost boundless sway over earth and fire, sea and air, she managed to hoodwink a few credulous "neophytes" and enthusiasts into the belief that she really possessed most extraordinary powers of magic, pessessing far more power over matter and its forces than exalted disembodied intelli-

A recent letter from Col. Olcott to one of her fond admirers, Mr. Wm Oxley, of Manchester, England, tells that the Madame has been indulging of late in some of her characteristic juggling tricks, claiming them as wonderful exhibitions of her magical powers. Just listen to this, written by that veracious chronicler, Col. O cott:

"Madame Blavatsky has been showing here, to some of the high officials whom we want to interest in our work, such marvellous experimental proofs of occult science as have made them stand aghast. Fancy! (the latest.) a pic-mic party finds itself shert of a cup and saucer; she is challenged to create them; accepts; points to a spot on the ground, as d tells a gentleman to take one of the table knives and dig. He does so with difficulty, the ground being full of roots of the young and old Deodars that abound. At last, after cutting and delving to a depth, say of from 6 to 9 inches, he sees something white, carefully exumes it, and lof it is a China tea cup, decorated in green and gold to an exact model with the 6 others. Madame Blavatsky tells the gentleman (who, by the way, is attached to the Foreign office and very influential,) to search again in an adjoining piece of ground, that she indicated, and after cutting away a Usar-root (I am not quite sure I am correct in copying these botanical names) as thick as my little finger, he dug up a saucer of the same pattern.

"Can the medium do that, and by sun light, and on the spur of the moment?

"Later on, we were out of water, and could find none near, though the servants were sent to search in all directions. But, Madame gave us to drink as fine water as Sol ever brewed by holding an emply bottle in the loose sleeve of her robe for a few minutes, and then withdrawing it, full to the stopper.

Mr. Oxley speaks of these tales as being "so well authenticated." Only think! a story of Col. Olcott about occultic marvels called "well authenticated! Shade of Honto and the ghost of Webster Eddy's murdered wife (Eva Huested), detend us! Well authenticated!! These tricks are done in the presence, it would seem, of Europeans, not Hindoos, which would agree with the statement that the natives are too wise to be caught with such chaff. The cup and saucer were previously hidden in the places where found, and a confederate challenged her to create them. What more simple? And it was very easy to exchange in her sleeve an empty bottle for a full one, or fill an empty bottle from a rubber vessel of water conceal-d in or near her sleeve. No wonder the astute Hindo mind-quickly gave the go by to such a shallow trickster. When will Europeans and Americans be as sens-

Presido of San Francisco, Cal.

JESUS AND SATAN.

To the Editor of the Religio-Philosophical Journal:

In view of the persistent manner in which "Christian Spiritualism" is pushed before the public by Dr. J. Rodes Buchanan, I hereby respectfully, yet earnestly, ask him to tell the world wherein the quality of the evidence which he has touching the personality of Jesus Christ, differs from that which he has of the personality of the Devil or Satan? Many columns, besides now and then a page or more of valuable space in our spiritual papers, have been appropriated during the year 1880, to spread abroad the sayings and doings of Jesus Christ, when the fact that he ever lived, depends solely upon the truthfulness of the equally mythical saints, Matthew, Mark, Luke, John, Paul, James, Peter and Judes, all of whom, as emphatically declare the personality of the Devil or Satan, making him also a contemporary of Jesus.

If editors of spiritual papers feel it their duty to allow professed Spiritualists to use their columns to draw men to heaven through the name of Christ, why not permit the orthodox to us them also, to drive men to heaven through the name of Satan? The personality and office of Satan is as strongly insisted on by the above mentioned saints, as the personality and office of Jesus is; in fact, according to them, the in-carnation of Jesus Christ would never have taken place nor have been called for, had Satan been a nonentity; for otherwise he must have incarnated himself, suffered and died on the cross to annul the effects of the bad conduct of a fabulous being only.

\* I am, indeed, well aware from experience how difficult it is for a "believer" to relinquish as worthless, his dependence on the blood of Jesus, and therefore can sympathize with those who have been earnest followers of Christ; but now being convinced that happiness depends upon manner of life rather than creed, I am opposed to any "entangling alliance" with Christianism, Buddhism, Mähometanism or any other ism whatever. Spiritualism alone furnishes the only conconsive evidence of immortal life—that which invariably convinces the patient materialistic investigator that there is life for him beyond the grave, whilst poverty-stricken Christianism has only that kind of evidence which drives the thoughtful inquirer into materialism. They depend upon blind, unreasoning unreasonable faith; we rest upon positive knowledge therefore I ask, in the language ascribed to one of the above saints, "What fellowship bath righteousness with unrighteousness, and what communion hath light with darkness?"

L. B. FIELD.

The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and gloried through the furnace of a disting.—Chapin.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Kousehold.

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

Think of womanho d. and you to be a woman; The creation is women ord; Have I rot said that womanhood involves all? Have I not told how the universe has cothing better tray the best woma hood?

Beho'd a womar! Shy looks out fr m ber Quaker cap -her face is e'earer and more beautiful that the sky

She si's in an arm-ch ir, un er 'he shaded porch of the farm house The sun shi es on her old whi e head.

Her ample gown is of cream-hued liven, Her grandsons raised the flax, and her granddaughte-s spun it with dis aff and wheel.

The me'odious charac'er of the earth, The finish by o d which p'ilosophy cannot go a d does not wish to go,

a d does not was... The justified mother of men [Walt-Whitman.

In an eloquent speech on "Moral Lesson of Gea Garde'd's Life," delivered at Cooper Union, New York, not long since, by Hon. Frank Fuller, is found a tribute to the mother of the next President, which deserves preservation. The early struggles of this ploneer family, developed those sterling traits of character which give strength and courage. After telling of the death of the father, who left four little ones, the youngest, James, not yet two years old, Gov. Fuller continues:

"They were not only poor but in debt. Fiftyacres of the little tarm of eighty acres were sold, and she and the older children went to work upon the remainder. Thomas, the elder boy, who now was ten, hired a horse and ploughed and sowed the small plat of cleared land, and the mother split the rails and fenced in the little house lot. The maul was so heavy that she could just lift it to her shoulder, and with about every blow she nerself came down to the ground; but she struggled on with the work and soon the lot was fenced, and the little farm in tolerable order.

"But the corn was running low in the bin and it was a long time till harvest. So the mother measured out the corn; reckoned up how much her children would eat, and went to had without her supper. For weeks she did this But the little children were young and growing-and after a while she omitted to eat her dinner, also. One meal a day and she a weak and fragile woman. Is it to be wondered at that she is worshiped by her children?

But the parvest came at last and then want was driven away and never again looked in with haggard eyes upon the lonely widow. But they were still so poor that when Jamie was-four years old, despite the severity of the winters, he had never known what it was to wear shoes and stockings. A school had been started in a neighboring district, and Mehetabel, the elder sister, carried the shoeless James to school upon her back, a mile and a half away.

"Speing James's fondness for learning, his mother . . offered to the neighbors a corner of her little farm if they would build upon it a school-house, and accordingly, in the course of an autumn, it was built of logs. . . She was a descendant of a long line of scholars (the Pallous), and no mother of her times more fully appreciated the value of education."

And so on through a restless and roving youth, the mother watched over, ir fluer cad and inspired her son. And now at the age or seventy-eight, the leans on his arm, as all struggles over, she reaps the reward of her faithfulness and her fortitude.

An equal struggle with poverty in another country, though not wido wed, had the noble mother of Robert Collyer. In an address given by the liberal, large hearted man who drew his best quality from the warm fountain of his mother's nature, an exquisite picture of his Yorkshire home and the mafernal influence which contributed to make

him a power among men. He says: It is a great thing for a man to be well born. So what I mean by being well born is this, that my own father was one of the most healthful men I ever knew, and my mother one of the most healthful women, and he was trown and she was a blonde. My father's eyes were dark and soft, and my mother's eyes were blue blended with gray and could snap fire and make things boom. And the family nose juts out strong, and matches the family chin; and as I heard Mr. Emersor say once, there is a great deal in

"My father was as good a smith as ever stood at an anvil, and that was all. He had no other faculty, except that of striking a tune in the little meeting house; and you were not sure what the tune was going to be until he got to the end of the first line. But my mother was a woman of such faculty, though she could hardly read or write, that I believe if she had been ordered to take charge of a 70-gun ship and to carry it through a battle, give her time to learn the ropes and she would do it. She had in her, also, wells of poesy and humor, and laughter soshaking that the tears would stream down her face, and a deep, abiding tenderress, like that of the saints. And this they had in common, they were as free from infections as the stars. The most woful fevers would break in the cottages all about us and decimate the neighbors, and they were always on hand to help, going and coming as the sunshine goes and comes, never thinking of changing their garments. Yet they never caught a fever nor did any of their children, or felt the slightest touch of fear. And this is how I come at the guess that we were well born. They were so healthy, and not like in like, as the poet says, but in difference, and the mother was beyond all question the better half in those finer powers on which the children have to draw for their success in life. Moral, don't marry a

"Four things, as I have learned my les son, go to make a man: Good birth, good breeding, your own good endeavor, and the good fortune, which is but another name for the goodness of God. And so I want to say, secondly, that I think we were well bred. There was what would come to \$4.50 a week to live on, while we were still about the mother's knees, and we came along with the most surprising regularity one year and eight months apart. But previsions were certainly not so cheap as they are in this paradise of p'enty, nor were there any free schools. You must pay so much a week or go ignorant. Yet that mother who is now among the saints, made this income stand good for enough to eat, two suits of clothes for week days and Sunday, house rent and fire, a bit of tobacco and a pint of beer for the good man of the house and all the schooling we could take until we were big enough to work in the factory. Oatmeal and milk

and oat cake a plenty, with a bit of meat always for the worker, and sometimes for the smaller fry, and a sip of tea on Sunday, "stick-jaw pudding that tires your chip, with the marmalade spread over so thin, potatoes and salt, and then more oatmeal ard the result is that to this day not one of us know what you mean by a "system," or a "digestion," or a "constitution," so strong and sure are the foundations of our life. Sunday school and church twice every Sunday; no rewards and no pienies, and I do not know where to look for any human agency so great and good, when I ask mysaif how it is I am pastor of the Church of Messiah in New York, as that Sunday school. A sound box on the ear and be done with it, or a sharp smack, and then by and by a kiss and a croon.

Let me make a little picture of the house A cottage of two rooms and an attic, looking right into the eye of the sun, and away to ward the great purple moors. A bit of green sward and a clump of roses. A bright open fire and the walls white as driven snow; a d or so clean that you could eat your dinner on it and only hurt the flor; a bur-au and and chairs so bright that they shone like dim mirrors; the tall old clock we cherish down there in the city; a lot of willow-ware for great days; a mirror and pictures that must have cost half a dollar each—pictures Rubens could not have painted to save his life; pure white linen, enough for all uses, and once a week a good sound scrubbing with yellow soap that got into your eyes and crash towels from top to toe. "Who hath red eyes, who hath contention, who hath strife?" Solomon cries, and I answer, the Collyer children in the tub, with my mother to work it. But there and in the snow-white purity of fresh lime and eternal scrubbing was our bulwark from the fever; and there is one reason why, in these fifty-seven years I have not been for one day sick in my bed. A small she'f of books-Bunyan, Crusoe, Goldsmith's England, the half of Sandford and Merton, and the Bible with lots of pictures, the Young Man's Best Com panion, the Pleasing Instructor, and Fleetwood's Life of Christ.

Do you want to anow how I manage to talk to you in this simple Saxon. I will tell you, I read Bunyan, Crusoe and Goldsmith when I was a boy morning, noon and night. All the rest were task work; these were my delight, with the stories in the Bible, and with Sbakespeare when at last the mighty master came within our doors. The rest were as senna to me. These were like a well of pure water, and this is the first step I seem to have taken of my own free will toward the pulpit. I must go to Sundayschool, but I could pick my books week-days from that little shelf. I took to these as I took to milk, and without the least idea what I was doing, got the taste for simple words into the very fibre of my nature. There was day school for me until I was eight years old, and then I had to turn in and work thirteen hours a day. Sunday-school until I was fourteen, and nightschool for two winters, and all the sunshine the blue-eyed mother could pour through the home, and a careful training in clean ways -no lying, no shirking and no dishonesty. I did steal two plums once from a tree, and they were so good that I cannot

repent of it now when plums are plenty. That is the story of our breeding, and this is the second moral: If the days are not long enough, sit up nights to thank Go'l fer giving you a good mother; and now that you are away from her side, think of her as watching you tenderly, and believe me when I say that if you grieve her heart and disgrace her name she may forgive you. out you will never lorgive yourself unti she makes it up with you in heaven.

## Consistency.

None so well know the conditions of a departed spirit as intelligent Spiritualists. Their faith has been lost in knowledge; their hope resolved into fruition.

Communion with spirits of departed friends, from the tiny rap to the gentle touch of loving hands, from the automatic writing to direct writing, i. e., writing without visible agency, from low whisper to the full form in all its angelic loveliness, from the mental impression to the full clairvoyant vision, from the pictures of imagination with reference to the future life, to the full realizing sense of the dazzling fields of beauty, of the stores of wisdom, of the treasures of knowledge, of the fou t ins of love in their divinest form, of the earnest endeavor of each advanced spirit in the ever enlarging fields of progress to assist all others, and of the growth of the soul through work, coupled with honest, earnest endeavor, are part of the inheritance and life of the true Spiritualist.

He knows that the future of each spirit s woven from the threads of life—the many littles which make up the individuality. He knows "that whatsoever he sows that shall he also reap," and that he a'one can undo the errors of his own life. There is no vicarious atonement in his creed; no savior but goodness, truth and knowledge, and this trinity must be his own, working in and through him and working out thereby the problems of progress.

What then has he to do with musty creeds and speculation, or superstitious dogmas? His soul has o'erleaped all such obstructions, and burst the barricades of ignorance erected by bigotry. He wants no "elder brother medium" to save him by rearing for him the burden of his own errors. The only Christ he relies upon is Truth within, honestly and intelligently outworking acts of kindness and good deeds

The foregoing thoughts were suggested on listening to the remarks of the Rev. Dr. Goodwin, at the funeral of May Shaw, whose work as a medium had caused her for years to be known as one of the trustworthy instruments of the Spirit-world. That such an event as the passing away of one of our lovely mediums, should furnish an opportunity for a man with the dogmas and doctrines of Dr. Goodwin, to get before an audience of Spiritualists and mediums and when their receptive and sensitive natures were open to the music of the celestral world, to retail to them the stale dogmas of the church, seems, almost incredible, and is illy in keeping with the conditions of the spirit which had passed away; or with the feelings of those who came carefully to care for the broken casket which had once held the loved spirit and had been used as the instrument of spirit-communion so many

A year or two since the Religio-Philosophical Journal published an article on the subject of the inconsistency of having orthodox theologians offinating at the funerals of Spiritualists. No church member would permit a Spiritualist lecturer to conduct the funeral services of one of the members of their family or church, and yet Spiritualists, when yearning for the most assuring consolation from the world beyond, will consent) to have some theologian dole out

his stale dogmas on a funeral occasion—one most ripe to make a deep impression.

On such an occasion as the one I have referred to a Spiritualist and a medium, instead of ignoring the spiritual develop ment of the one who had left the form and entered the sphere beyond, and calling upon Christ to do everything for us while we were doing nothing for ourselves but trusting-believing-on him and asking him to d) it, would have addressed the intelligent audience gathered there something as follows:

"An instrument which the Spirit world has so often used, lies broken before us. The casket has been laid aside by the spirit it contained, as the sphere of its labors increased beyond the mortal and reached into the immortal world beyond. To her the entrance into spirit society is no new thing; she has often been there before, and was well prepared to enter upon her future

"She is not dead. Her life has really just commenced. The sunburst of the eternal morning is shining upon her now, encircling her brow with a halo of divine radiance. The work she has done to advance humanity has been placed to her credit, and constitutes a fund for her to draw upon in aid of future efforts.

"While we would drop a tear of sympathy with the dear friends who so sensibly miss her earthly presence, we must be permitted to rejoice with the freed spirit that it has passed beyond the reach of bodily pain and suffering, beyond the reach of malevolent aspersions and the ignorant spirit of persecution which all true mediums have at times to undergo.

But what else does the passing away of the spirit from its earthly form im

"That all its senses are unlocked, the scope of its vision enlarged, its powers of gathering the fruits of wisdon increased, the soul's pure affections intensified, and all the noble aspirations and disites for progress gradually attuned to harmonious action, as the spirit becomes moulded and rounded through proper culture into the developed

life in the spheres.
"Such is the field into which our sister whose remains lie encased in the casket before us, has entered. And while she will ardently advance therein, she will not forget or forsake those with whom she has been associated, who remain a little longer on the earth-side of life. The links of kind red'affection will draw her to you, and her loving presence, her councils and her ad-

monitions will often be realized by you. "Let it be our work to learn from her and from other loving spirit intelligences the laws of progress and the steps 'e iding thereto, and diligently to walk in wisdem's ways, that when we lay aside our earthly covering, we may be accounted worthy to walk with the just in paths no foot of undeveloped spirit ever trod, and with our sister, who has gone before, engage in practical works. and labor wisely for the spiritual illumination of the entire human family."

Surely our spiritualistic friends can see that such a discourse would be more in consonance with the surroundings, and more in keeping with our philosophy, to say nothing of the inconsistency of employing a theologian on such an occasion. As I have said many times in public: "If our philosophy is good enough to live by it is good enough to die by, and to be buried by," and would say in corc'usion to all Spiritualists -be cor sistent.

D. P. KAYNER, M. D. 92 LaSalle St., Chicago.

Magazines for J. nuary not Before Mentioned.

The Popular Science Monthly. (D. Ap pleton & Co., New York.) Contents: The Development of Political Institutions, by Herbert Spencer; Physical Education, by Felix L. Oswald, M. D; The Sabbath, by Prof. John Tyndail, F. R. S.; Domestic Moters, by Chas. M. Lungren; The Advan-tages of Ignorance, by Prof. F. W. Carke; Aesthetic Evolution in Man, by Prof. Grant Allen; A Japanese Typhoon, by Prof. T. C. Mendenhall; Artificial Hypnotism, by Dr. R Heidenham: Examination of Thermometers at the Yale Observatory, by Dr. Leonard Waldo; Indigestion as a cause of Nervous Depression, by T. Lauder Brunton, M. D., F. R. S.; Od-Plants of French Guiana by Dr. J. Harmond; Criticisms Corrected. by Herbert Spencer; Lubbock on Insect Conservatism; Distinctions between Real and Apparent Death, by Dr. W. Fraser; Sketch of General Albert J. Myer; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Scribner & Co., New York. Contents: Frontispiece—"Fire-light Phantoms;" The Wrong Promise: One of his Names; Going Home for the Holidays; The Children's Fau Brigade; Out of Style; Stories of Art and Artists; Handel: How the Aristocrats Sailed Away; The First Tooth; Fire light Phantoms; In Nature's Wonder land; The Thing a-ma-jig; "The King of France and Four Thousand Men;" Every Boy his own Ice-boat; New Year's Day; Phaeton Rogers; Nedawi; Briar Rose; A Snow Battle; A dear slittle Girl of Nantucket; New Year's Calls; Mystery in a Mansion; For Very Little Folk; Jack-inthe Pulpit; The Letter-Box; The Riddle-Box. The January issue of St. Nicholas, the New Year's number," will be published on Tuesday, Deceluber 28th, giving the young people tine to forget a little the glories of "the wonderful Christmas numuer." Among the contents are several capital things wuich were crowded out of December. The issue rivals the Christmas number in good things.

St. Louis. Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; 'On Come to the West, Love,' Song for the New Year; Two New Year's Days; Fannie's First Party; Nature; Fash ions for January; Jim Barker's First Court: Humor: Live in the Lone Star State; Chow Chow; A Protest; The Chimney Corner; Stingy Men; A Rat; Facts.

The Western. (H. H. Morgan, St. Louis, Mo.) Contents: Jonathan Swife; The Wicked Countess: Polly Mowbry; Napoleon Bonapare; My Comrade Dead; The Idyls of the King; Reminiscence; Francesca Evelyn; Tree and Serpent Worship; Relation between Supervisors and Assistants in Elucational Work; Current Notes; Book

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Roscoe Conkiing; Tae Hudson Bay Irdians and Half-Breeds: Studies in Comparative Phrenology; A Vision of War; David Birgham Moseley; Watkins Glen; A Lake Volcano; Med Fashion; What did it? Anti-Malthus; Health a Condition of Community Prosper ity: Diseases from Intemperance; Notes in Science; Poetry; Editorial Items, etc.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—The Piper Sounded one Clear, Sharp Note; The Children of the Koppenberg; A Tale of a Comet; On Christ Day Night; Rocky Fork; Twelve O'clock, and all's well; Two Chapters of History; The Silken Shoe; Uncle Tom's Mince Pie Story; Christmus with Gras des Longlegs; Christmas Corol; Willie Wee; Mid Winter; To Day; The Flower Puzzle; How Dot heard "The Messan;" The Stient Children; Waiting a Winter's Tate; The Story of Honor Bright; Gracie's Fancies; Flaxie Frizzle's Crazy Cor simas; Polly Cologne; The Centifiede's Dilemma; Fangles; Music.

Andrew's American Queen. (W. R. Andrews, New York City.) This is the principal society newspaper of this country. In its columns are faithfully recorded the chief social events in one hundred cities and towns on this continent. In addition to its society news the Queen is now irasenting to its patrons the literary treat of the season in the last and best novel by Waiter Besant and James Rice, the celebrated English collabora eurs, entitled "The Chaplain of the Fleet." The opening chapters give promise of i rilliant ones to follow and, in subscribing, it will be well to begin with the December 4th number, in which the story is commenced.

The Nursery. (Nursery Publishing Co., Boston, Mass.) This Magazine is for young est readers and should be in the home of every intelligent family where there is a child. Its articles are adapted with the greatest care to the capacities of children and each number contains a song set to music. A new cover adornes the January

Magazine of Art. (Cassel, Petter, Galpin & Co., New York.) Contents, for December: A Charge of Witchcraft;" Cradles of Art -Florence; The Many Monds of Sir Frederick Leighton, P. R. A.; Manxland; Indian Pietra-Dura Work; "In the Forest;" Bundles of Rue-Lives of Artists Recently Deceased; Tom Tavior; How Architectural Designs are Spoiled; Henri Regnault; The Exhibition of Corisemas Cards at the Dudley Gatlery; 'A Spanish Official;" Art Ornamentation upon Arms and Armor; Sketches and Studies by Old and Modern Masters; "Fruitless Labor;" Art Notes.

#### BENSON'S CAPCINE POROUS PLASTER

The only improvement ever made on the

Common Porous Plaster.

Over 2,000 Druggists have signed a paper stating that

BENSON'S CAPCINE POROUS PLASTERS are su pertor to all others.

Price 25 Cents

Seablry & Johnson, Pharmoceutical Chemists.

\$72 AWEEK. Sizuday at home easily made. Costly Address Face & Co., Augusta, Maine. 28,8 St 2

AGENTS WANTED to seh Da CHASE'S 2000 RE-CIPE BOOK Acid at Sight You GRASE'S Printing House, And Arbor, Vich.

\$66 aweek in your own town. Term and \$5 outfit free.
Address H. Haghert & Co., Portland, Maine.
29 3 31 2

TAPE WORM

INPALLIBLY CURRED with two spense of medicine in two or three hours. It're part recurs seldress, with stamp, H ESSECTORN, No. 4 St. Mar. of Place, New York.

\$5 to \$20 are day at home. Samples worth \$5 in the address Stinson & Co. Portland, Majne. 29 3 31 2

REPAIRS FOR STOVES manufactured at Troy Albany, Rochester, Clev cland, Cincinnati, and else where, at W C, METZNER'S, '27 West Rendelph Street, Chicago, Ill. 222 39 21 cow





FREE CIFT! Ac. 0) of my Med-Sense Book will be sent to any person affected with Consumption, Bronchitis, Asthma, Sore Throat, or Nassilano, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post age for malling. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address Dr. N. B. WOLFE, Cincinnati, Onto.

15 State the paper in which you saw this advertisement.

29 1516 & 1819

ANNOUNCEMENT.

#### THE VOICE OF ANGELS A Semi-Monthly Paper,

Devoted to Searching out the Principler Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

Now in its 3rd Vol., Enlarged from 8 to 12 Pages WILL BE ISSUED AS ABOVE AT North Weymouth, Massachusetts,

EDITED and MANAGED by SPIRFTS

PRICE PER YEAR IN ADVANCE, \$1.65. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen D. C. DENSMORE PUBLISHER

THE LYCEUM STAGE: COLLECTION OF CONTEIBUTED, COMPILED AND OBIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Notes), adapted for Lyceum and School Exhibitions, by G. WHYFFIELD KATES.

Price, paper covers, 25 cents.

.\* For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

#### MRS. J. E. POTTER, TRANCE MEDIUM,

136 Castle Street, Boston, Mass.

27 17 10 3 MRS. FANNIEM. BROWN, Medical, Business and Test Medium, can be consulted duty. except Sunday, from 9 s. m to 12 m., and from 1 to 5 p. m., Main Survet, Williamstic, Conn. Bisgnesse of United States of Descape by lock of patients mus, another by patientionly, \$1.40 and two 3 cont stamps. Five questions answered, 55 ts. and two 5 cont stamps. Five questions up by ineasy with advice, \$1.00 and two 3 cont stamps. Patients received at a distance successfully by tack of heir 9722 tf

MRS. CLARA A. ROBINSON.

the well known and eminently successful MagNETICHEAL
ER" is located at 2556 Michigan Avenue (5rd house north of
29th St.), where she will be pleased to see all her old patrons
and as many new one as may require her services. Will
treat at her residence, or at residences of patrons Mrs. Robinson's specialty is, in imparting new vitality to those siflicted with nervous compaints Will also disgnose disease
through lock of barr. Send for Girgular. 23 14 29 26

## Clairvoyant Healer.

DR. D. P. KAYNER, '

The Well-Known and Reliable Clairvoyant, Eclectic. Magnetic and Electric Physician.

Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years cures of difficult cases have been made in nearly all narts of the United States, has his office at Room 52, on the same floor with the Religio-Pullosophical Journal office, and those desiring clarvoyant examinations and advice for the recovery of health, that can be relied upon, should not fall to consult tim at once.

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

FERS:—For Examination and Written Instructions, \$3.00. If medicines are furnished an additional fee will be charged.

Besides treating successfully all other forms of disease he makes a specialty of Cancer, Catarra, Piles and Diseases of Females.

Elastic Trasses, for the one of Hernia, applied, or furnished by mall. Address Drawer 134, Chicago, Ili.

#### **Would You Know Yourself**

CONSULT WITH A. B. SEVERANJW. THE WELL-ENOWS Psychometrist and Chairvoyant.

Come in person, or send by letter a nock of your nair, or naid-writing, or a photograph; he will give you a correct dwincation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to rostrain, giving your/present physical, mental and sepiritual condition, giving past and ature events telling what kind of a medium you can develop nto, if any. What business or profession you are best calculated for, to nexuccessful in life. Advice and counsel in busine semantics, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; bints and sadvice to those that are in unbappy married relations, how to make their path of life smoother. Further, will give an examination of diseasee, and correct diagnosis, with a written prescription and instructions for home freatment, which, if the patients follow, will improve their health and condition every time, if those not effect a cure.

DELINEATIONS.

ER ALEO TREATS DISEASES NAONSTIUNLLY AND OTHERWISE TREMS:—Brief Delineation, \$1.00. Full and Complete Dedineation, \$2.00. Diagnosis of Disease, \$1.00. Fulgnosis and Prescription, \$2.00. Diagnosis and Complete Delineation with Diagnosis and Prescription, \$2.00. Address A. B. SEVERANCE, 219 Grand Ave. Milwankes 25:

#### SOTT-REAL BING. Or Psychometric Delimention of Char-

acter.

Mrs. A. B. Severance would respectfully onnounce to those who wish and will send their autograph or look of hair, that she will give an accurate written description of their leading traits of character, intellectual and spiritual faculties with directions for self-improvement; marked changes of past present and future like; adaptation of these intending marriage and hints to the inharmoniously married; adaptation to business and business advice; also important instructions for the mental, moral and physical management of children

done for the mental, moral and physical management of children.

13 Special attention given to medical examinations and prescriptions. Magnetized paper used in certain cases with great success.

Over sixteen years of constant employment by the public have established Mrs. Severance as one of the world's most successful mediums.

Full and complete Delineation, \$200 and four 3-centstamps. Brief Delineation including Agolical Examination, Magnetized Paper and Directions for use, \$100 and four 3-centstamps. Address, Mrs. A. B. (Mary) Severance, White Water Walworth Co. Wis.

NATURE'S LAWS IN HUMAN LIFE:

An Exposition of Shiritualism. Embracing the various opinions of Extrements, pro and congether with the Author & Experience, by the Author of Vital Magnetic Cure."

Serice 21.50; postage 10 cents. \*\* For sale, wholesale and read, by the icultoto-Philo-society, Publishing Horse, Chicago.

# THE PLANCHETTE

WHAT IS SAID OF IT.

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

FROM THE BOSTON TRAVELER.

FROM THE BOSION THAT ELEM.

That Planchette is full of vagaries there is no question of doubt; with some it is as stubborn as Mr. Maloney's pig, with others it is docile and quick to answer questions, interpret the thoughts of lookers on, and not only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a layed nunscitient.

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

The Planchette is made of fine, polished wood, with metallic pentegraph wheels, and is furnished complete, in a handsome box with pencil, and directions by which any one can easily understand how to use it.

Price \$1.00. Postage free. Far sole wholesa'e and retail by the Religio Philosophical Publishing House, Chi-ago.

# THE **W**ATSEKA WONDER

A STARTLING AND INSTRUCTIVE PSYCHO-LOGICAL STUDY AND WELL AUTHEN-TICATED INSTANCE OF

Angelic Visitation. A NABBATIVE OF THE LEADING PHENOMENA OCCURBING IN THE CASE OF

# Mary Lurancy Vennum, by E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D., Professor of Physiology, Anthropology, and Physiologial Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hadson Tuttle.

To members of the various learned professions we especially commend this marrative. We believe the history of the case as herein told to be strictly true. The account is given in a mader, massuming way with no attempt to exaggerate or cularre; 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 been four sity metatice and to 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 been four sity metatice and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the lact or the author and witnesses have willfully prevaricated. The evidence which we publish herewith as to the credibility of the Rolf family, could not be stronger; and the reputation of E. W. Stevensis equally good; the publisher has known him for years and has implicit considence in his versetty.

The case of Lurancy Vennum is not by any means an isolated one, and there are others which in some respects are even more reparabable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, missaed consideration, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers therein. P. Koyner, M. D.; S B. Brittan, M. D., and Hudson Tuttie.

This narrative will prove a most excellen MISSIONARY MISSIVE., It will attract the attention of thousands who as yet, have had no experimental knowledge of the truth of SPIRIT PHENOMENA,

and from its well attested character will force conviction of its entire truthfulness, thereby bringing to many a despond-ing doubting soul,

Joy Inexpressible.
The pamphiet is in octavo form, printed on good book paper and illustrated with a Portrait of Lurancy Vennum

Price, 10cts. Per Copy, 12 Copies for \$1.00. Postage Free. ". "For sale, wholesale and retall, by the Heligio-Philosical Publishing House, Chicago.

# Keligio-Philosophical Journal

JOHN O. BUNDY, -J. E. FRANCIS, - - - Associate Editor

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

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

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

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

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

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

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

CHICAGO, ILL., January '8, 1851.

Epes Sorgent.

The noble spirit now is free. Seel he is fair and great;

Divine life bath crowned bim.

The Angel of Death has been in our midst since the Journal's last issue. While the sound of the merry Christmas bells yet echoed through the land and the holiday festivities were at their height, one of the grandest souls that ever espoused the cause of modern spiritualism, severed the mortal cord and took its flight. As the Christmas chimes were fading away, there suddenly broke upon the ear of Epes Sargent a joyous pealf of celestial music welcoming him as he crossed the mysterious river and clasped the hands of loving friends waiting

to receive him. All that is mortal of Epes Sargent now rests in the Iquiet grave. His active pen lies useless on his library table, the bright sun lights up his study and shows the rich store of books and manuscripts in a dozen languages, the accumulation of a long and studious life; but the chair is empty, the presiding genius has gone, his work in mortal form is ended. The profound scholar, the brilliant writer, the true gentleman, the earnest Spiritualist, is dead. Nolnôt dead; for,

here is 'no Death! What seems so is a transition; This life of mortal breath

Is but a suburb of the life elysian.

Whose portal we call Death. Mr. Sargent was born at Gloucester, Massachusetts, September 27th, 1812. He studied at Harvard College and was for sometime connected with the daily press of Boston fremoving to New York, he edited the Weekly Mirror, and later The World. His life was one of great and continuous activity. Possessing a brilliant, versatile mind, he strengthened it by careful study and accurate observation, thus giving to all his work a permanent value seldom seen over so wide a range of subjects. Retiring from journalism, he then prepared popular "Speakers,""Readers,"and other school books and works for the young. He wrote several successful plays and novels.and for the past two years has been engaged upon a Biographical Dictionary of Poetry for Harper Brothers, which was only completed a short time before the close of his mortal life. But the labor which he most enjoyed and which filled him with enthusiasm, was the investigation of the phenomena of Spiritualism and the elucidation of its scientific and philosophical phases. His book, "Planchette or the Despair of Science," bas had a continuous, steady sale for years, recessitating a number of editions. "Proof Palrable of Immortality" was a later work and though some of the evidence on which the title is posited, will not in the light of present developments be considered wholly trustworthy, yet there is enough in it of an incontrovertible character to fully warrant the title, "proof palpable." The author's remarks in this volume on the relation of the facts of modern Spiritualism to theology, 'morals and religion are, perhaps, the most instructive portions of the book. Within the past few weeks, Mr. Sargent's last and in many respects most valuable work. "The Scientific Basis of Spiritvalism," was published, and has already had a good sale, which will increase as its worth becomes known. In addition to his books and tracts on the subject of Spiritualism Mr. Sargent was an indefatigable and steady contributor, both over his own signature and anonymously, to the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light, and to different spiritual papers in Europe ard Australia; he also frequently wrote upon the subject for various leading secular and religious papers. Only a few weeks since while suffering the most excruciating bodily pain, he prepared an answer to Rev. Dr. Washburn's attack on Spiritualism in the New York Independent, which the proprietors of that paper published without comment, and which we republished in our Christmas issue, it being probably about the last work Mr. Pargent did. Our subscribers who were readers of the paper two years ago, will

published under the head of "Day tional Spiritualism;" those articles published anonymously were by Mr. Sargent, as many of our readers surmised. "Devotional Spiritnatism" revised and added to by the author will, no doubt, now appear in book form, as Mr. Sargent informed us within the past month, that it was his desire this should be done after his death.

Mr. Sargent had been in rather feeble health for the past year, but this had not in the least weakened his zest for literary work, nor lessened the strength of his vigorous intellect. We have in our possession, letters upon the subject of Spiritualism. written not more than two weeks before his death, (which occurred on Thursday night, the 30th ult.) and after he had been suffering great physical agony for weeks, which manifest the virility and perspiculty so characteristic of his writings. With all his masterly attainments and an intellectual courage we never saw surpassed, he was one of the most modest, unselfish, unpresuming men we ever knew. He loved truth for its own sake and delighted to disseminate it, and so this was accomplished, he eared little about the honor of being identifled as its author. He fully realized the words of the poet:

Not myself, but the truth that in life I have spoken; Not myseif, but the seed that in life I have sown, Shall pass on to ages-all about me forgotten. Save the truths I have spoken, the things I have done

Dr. Lorimer and some other opponents of Spiritualism, assert that a belief in Spiritualism unfits a man for the duties of life on earth: that Spiritualists dwell so much upon the future life that they are of little use here. There are some such Spiritualists. but Spiritualism did not make them idle dreamers, quite likely the cause can be traced directly back to orthodoxy. Be that as it may, Spiritualism teaches that the more grand, noble, active and useful a man is here, the happier, more advanced and grander spirit will he be when, laying off mortality, he takes on a new life in the next stage of progress. One who has a knowledge of Spiritualism can engage in the every day duties of life with a zest and interest born of deeper knowledge of life's meaning and sustained through all trials by the certain knowledge that "it is not all of life to live nor all of death todie."

Mr. Sargent well knew that when through with earth he would enter a higher plane of life and a grander field for the display of his intellectual and spiritual culture. And he was inspired by this knowledge with the keenest relish for his earthly work and all the duties relating to his personal affairs. We especially commend to the attention of Dr. Lorimer, Dr. Adler, and others as a fair example of the effects of Spiritualism upon the minds of the great body of Spiritualis's, certain passages in the following private letter from Mr. Sargent, which we think he in spirit life, and his family here,

BOSTON, Dec. 2d, 1880. MY DEAR BUNDY:

Thanks for your kind and most generous offer to come on. But I see no immediate need. My attack is chiefly neuralgic; an almost constant pain, day and night. While I write I have to hold a flannel dipped in laudanum to my left temple. The hardest thing to bear is to have to curb my thinking, as much as practicable. It seems as if two contending forces were at work-one party trying to pull me over, the other, to keep me at my post. God knows how it will end; and I look upon it all with the utmost reverence: death being to my eyes a gracious, loving angel, ready to let down the bars at the fitting time, and to welcome me to the great realities of the unseen world. It is no spectral, ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if veiled to me now, will all be very clear

O the great satisfaction of an absolute knowledge that these things are so; that our life, our individuality, all the treasures of memory, however slight, inhere in a supra-ethereal organism of which Death is the grand releaser! There are many things I would gladly forget-but Spiritualism shows that the only way of thrusting back into insignificance the bad or the unwelcome, is to have a constant, refreshing press of good thoughts, brave efforts for the truth, and loving sensibilities coming in as from some celestial fountain. Nothing in the memory perishes—a fearful thought, and in itself a religion! Yet what absolute justice there is in the provision!

I am making a good fight for life, for there are many things I want to attend to before the welcome transition. And yet, according to the Adlerian philosophy, our belief unfits us for the vigorous life-work of the present. Was there ever an assertion falser, or more at variance with the actual facts? As if the greatest thinkers and workers were not these who had the profoundest belief in their in mortality !... ..... Affectionately and truly,

EPES SARGENT.

Reader, preserve these precious sentiments of a representative Spiritualist, and when you hear the stereotyped story about Spiritualism unfitting men for usefulness, conrecollect the series of very able articles we found the teller with Mr. Sargent's words;

words spoken when he was already in sight | gelic human life, of the dear immortals seeof the "other shore" and in communication with the loved ones gone before.

We desire here to acknowledge the many services Mr. Sargent has rendered the RE-LIGIO PHIL' SOPHICAL JOURNAL during the past four years. We have counseled with him often in important and complicated questions bearing upon the phenomena and philosophy of Spiritualism. We have had his words of approval for the policy of the paper and his strong encouragement in hours of severe trial. He was in full sympathy, with the general policy of the Jour-NAL, and had our entire confidence. We have visited Mr. and Mrs. Sargent a number of times during the past four years at their beautiful home in Boston, and always came away feeling stronger and better able to cope with the difficulties and perplexities of our profession. Though thirty years our senior, in spirit and mental activity Mr. Sargent was in his prime, and there sprung up between him and the writer a friendship too sacred to be discussed, yet we cannot refrain from alluding to it. One of the sweetest compensations for the arduous life we lead, is the close friendship of noble men and women scattered throughout the world, very many of whom we have never seen and never shall see on earth. We come into a knowledge of their interior life, and often know them better than those who have been their immediate associates

through a score of years. Mr. Sargent's earthly accounts are closed. That he made mistakes, that he sometimes erred in judgment, is probable; all men are fallible, but whatever may have been these errors and mistakes, he is responsible for them and will have to work them out; they need not now concern the world which is immeasurably indebted to him. Let his faults lie hidden in the grave with his bidy. Let his good works be enshrined in the memory. We cannot say good by! farewell! for we feel assured that he will continue in his new life the work so near to his heart in the old; and that in good time when our work here is done, he will be among the first to welcome us to our spirit home.

Hope, and so Endure.

The Stoic philosophy teaches endurance, but ignores hope and emotion. It has had noble advocates, and has its uses as a stimulus to unselfish heroism, and courage in hours of darkness; yet it is not inclusive; it fails to recognize important elements in the soul, and therefore cannot see or appreciate important facts in human life and experience-especially facts of psycho physical science.

Where Stoicism is fragmentary, of course, it is but imperfectly fitted or adequate to human wants. Even its lessons of endurance lack uplifting power. Is there not at nidnight, hope of the coming dawn? I there not in fierce pain, hope of its surcease and of release from its pangs? Is there not in old age, a looking forward to the youth of the spirit beyond the grave? Is there not at death the hope, yes, to a Spiritualist the certainty, of a life beyond? Truly said the poet:

"Hope springs eternal in the human breast." And this eternal hope helps to a better endurance of daily toil and trial. It is indeed the outlook of the spirit in man beyond and above "the ills that flesh is heir to." It is the intuition that good must conquer evil, and the right survive the wrong, and so better days and brighter hours come to the soul that endures and hopes. Not merely the courage, but the joy of the martyr, comes in this way. It is the supremacy of the spirit which sees the crown through the fire and beyond the cross. Here is the beauty of Spiritualism. It appreciates the nobler elements of stoical materialism, but completes the ideal of life and strengthens the power to endure by paying tender heed to human hopes, emotions and intuitions, and by verifying that enduring hope for immortality by the facts of spiritpresence and manifestation.

Samuel Watson, in his last book, "Religion of Spiritualism," says:

"What the world now needs is a living, palpable, heading faith, which will lead to active works for humanity, going about doing good to the souls and bodies of men; a faith that is not dependent on mere external formulas, but which will inspire universal, holy and heavenly hopes....We want, the churches need, and the world demands a faith that gives incubitable testimony that behind the veil there is Lipe, and that Dearn is a name for a change... to enter the real life. The lifelong siruggles of the soul for demonstrated immortal being, have not been fully met by any of the religious of past ages. Such testimony Spiritualism does supply... from those who have passed through the change called death, and return to inform us of the glorious beyond,"

Epes Sargent, in his late work, speaks of "the sentiment of immortality, as it relates to the pure affections, the love of kindred and friends," a sentiment which the facts of Spiritualism confirms and demonstrates as nothing else can, as follows: "Buckle says, "It is to that sense of immortality with which the affections inspire us, that I would appeal for the best proof of a future life." "It must be true, because it is a ne cessity of the affections," said Hortense Bonaparte. The normal and natural feeling is well expressed by Richard Baxter (1615-1691) one of the most estimable of English theologians. He says:

"I must confess, as the experience of my own soul, that the expectation of loving my irrends in heaven principally, kindles my love of them on earth. If I principally, kindles my love of them on earth. If I thought I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things and love them as such. But I now delight to converse with them, in a firm persuasion that I shall do so forever; and I take confort in thou that are dead and absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love, that shall there be perfected."

In his last book G. B. Stebhins states the effect of Spiritualism on life and thought in these words: "The thought of supernal realms full of the wealth and glory of ap-

ing us, and of whom we may get glimpees in hours of open vision, filis the soul with reverence and joy. Spirit visitations may be rare, 'angels visits, few and far between,' but these rich experiences lift and light up the whole being, and their memory lives and glows through long years. They are like sweet strains of music, brief because no one could hear them long and live in the body; yet no earthly melody can so thrill the heart as these voices from the spiritland. Heaven pity those who say such visitations cannot be .... Even now we are in the eternal life, not only surrounded by spirits clad in flesh, but walking daily in the invisible presence of the blessed immortals....In the light of this knowledge our daily path is more clear, our daily duty more imperative yet more beautiful-full of new and larger significance and dignity, of new grace and hope. The air grows pure and magnetic, the sky bright, the horizon broadens as we go on; and with the ripening of the interior being that should come with old age, we draw nearer to its borders to hear the voices from the Life Beyond." Standing beside the open grave of his be-

loved brother, Robert Ingersoll said: "Life is a narrow vale between the cold and barren peaks of two eternities.....from the voiceless lips of the unreplying dead there comes no word; "weery aloud, and the only answer is the echo of our wailing cry." So far his words were the statement of his material philosophy, external and hopeless; but at such an hour the deeps are stifred and the inmost asserts itself. So his next words welled up from the spiritual fountains of his being, full of tenderness, gleaming with a pure light, sweet with an immortal hope: "But in the night of death, hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now. Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead."

There was no mistake in those last words. Just on the verge of the spirit-land, he caught a glimpse of its health and beauty, and knew that he was "better."

Well for the gifted brother still on earth, if that hope could brighten to assurance and so every faculty of mind and soul act in new light and with new joy, sweetness and strength. Well for us all, and for the world, that Spiritualism had a great revival in this day. In the light of its philosophy and by the light of its facts, we can accept the high lessons of endurance from the old Stoics and add to them the faith, knowledge and undying hope of this spiritual dispensation.

#### "Premature Hostility."

The Banner of Light for Dec. 25, contains an editorial under the above title, referring to a communication from a spirit which it fully endorses and thus makes the sentiment its own. The writer singularly misunderstands and erroneously states the position of those who desire to free Spiritualism from fraud and rascality. In the beginning he says:

"The materializing phase, she [the spirit of Achsa Sprague] tells us, is more opposed and denounced by Spiritualists themselves than any one that has come to earth."

If the Banner of Light or any one else can bring forward a single instance where a Spiritualist has ever denounced a true "materialization," knowing it to be genuine, or ever spoken disrespectfully of materialization, we will grant this to be a true statement; but they cannot do so. All Spiritualists gladly receive every form of manifestation, and if spirits could walk out of cabinets in broad daylight, they would be all the better pleased. What they do "oppose" and "denounce" are "materializations" which bear on their face the evidences of fraud, and which cannot be successfully presented without the condition of fraud. Now, it is a singular presentation of this question to arraign these honest believers, because they refuse to open their mouths and swallow every camel the self-styled mediums present, and charge them with being "enemies to the cause." If the "cause" demands blind belief, and mediumship be a screen behind which fraud may stand unquestioned, as in a holy of holies, the sooner we understand the fact the better. In the same strain the editorial continues:

"Are we unwilling to believe that our oved ones can manifest so tangibly through matter, that there can be no mistake? It seems to the spirit as if it were so, for many believer in Spiritualism, puts forth unceasing efforts to throw obstacles in the way of spirits wishing to manifest in the materializing phase, which it is almost dangerous for a spirit to strive to overcome."

Again Lask, "Where is the Spiritualist who is unwilling to believe "our loved ones can manifest so tangibly through matter that'there can be no mistake?" That is the vital point at issue. That is just what every Spiritualist and everybody else desires above all things to believe, and which the folly of those who would make mediumship the citadel of fraud, render it impossible for them to secure. If they seek to become satisfied about the "manifestations," they are at once met with the cry of "persecution," "poor tortured mediums," and that their course will be the death of Spiritualism. As the editorial states, using the words of the 'spirit," "There is no surer way of shutting out the supshine of spiritual truth, than by denouncing and traducing the mediums, when they should be encouraged and given proper support."

Again we call for the name of a single

Spiritualist who ever "denounced" or "traduced" a "medium" as such? True, they have denounced palpable fraud and false, pretending mediums, but a Spiritualist denouncing a true, upright, honest medium, whom he knew to be such, or even a dishonest one, except for dishonesty, would be a strange inconsistency.

What is the drift of the current beneath these charges laid at the door of a large and rapidly increasing body of Spiritualists? Because they do not receive all manifestations; because they insist on being convinced so thoroughly "that there can be no mistake," they are called enemies, and nothing severe enough can be said in their condemnation. They are "Jesuits," "enemies," etc.

From the very beginning the grand claim of Spiritualism has been, that it demonstrates the communion of departed spirits. If it fail in this, it is utterly baseless and valueless. To make this demonstration, all conditions of fraud and uncertainty must be removed, and those who advocate the reception of whatever the "spirits" choose to give, without imposing any guarantee that collusion and fraud are not practiced, should not be so quick to sneer at 'scientists' for not receiving the crude re-

Lonce attended a scance of Bastian and Taylor, and I give it as a fair sample of what Spiritualists must endorse, or be call-

ed "enemies to the cause." Mr. Bastian's clothing was imperfectly examined, and he entered the cabinet. About thirty eager persons were in attendance, and were seated in rows in front. Mr. Taylor sat at one side by a shaded lamp. This lamp at first was turned up and burned brightly. A. screen was after a time set over it, and then the "spirit" ordered it turned lower and lower until by insensible degrees objects became dim and unrecognizable-what. little light there was being thrown on the audience, and away from the cabinet, inducing the impression that there was much more light than there was. But the hands on a watch could not be seen when held twelve inches from the eyes. To attract attention and drown other noises seemingly, a musical instrument was wound up, and when the audience was not singing or that clanging, Mr. Taylor's tongue was busy describing spirits in a vague, indefinite manner. After this the spirits began to ap. pear. Several came, and at last a form purporting to be a lady, beckoned an old gentleman forward, saying she was his wife. He seated himself near the cabinet door, and his "wife" came out and sat in his lap, throwing out from ber hand a"bridal veil over their heads. The old gentleman came to his seat sobbing with joy, that he had met his spirit wife, and many in the circle, when the "veil" was thrown out. cried "beautiful, splendid!" Yet when the cheap tarlatan caught and pulled away as There was not light enough for the old man to distinguish a feature of the spirit's face, and upon inquiry it was found he based his belief of her identity wholly on the bare assertion of the spirit. And so this dreary Punch and Judy show went on for an hour, not a single manifestation occurring that could not have been the work of Bastian: we sitting like dummies receiving what was given, and going away utterly disgust. ed with transparent humbug. And this is what is called investigation-attending such a séance, and after allowing yourself to be bound hand and foot by the conditions of the circle, accepting whatever appears at the door of the cabinet. Would Mr. Bastian be tied with the smallest thread? Would he allow a spider's line to secure him? By no means. He was above being tested! The spirits made their own conditions; yet they said they came to convince-and what "condition" would be interfered with, should a thread tie Mr. Bastian fast, or by imposing some safeguard? Spiritualists at length did insist on such safeguard, and these seances were abruptly abandoned, except to a few of the "faithful," and ever since those Spiritualists who made the request for experiments under conditions precluding the assistance of the medium, have been declared enemies of the cause for which they have made great sacrifices, and hold dear as life. The "spirits" are claimed, in this Banner

editorial, to know better what is for the best than we, and perhaps they do; but mundanely speaking, if "materializations" cannot occur without the conditions of fraud; if they cannot be given without everpresent ground for suspicions, and the "spirits" refuse all safeguards, when such conflicts with no spiritual condition, they are everyway damaging to the cause.

Does the editorial writer of the Banner make no distinction between true and false mediums? Would he not have us discriminate between these? This distinction is of vital importance to genuine mediums, and they should regard those who thus discriminate as their best friends.

The true Spiritualist is not only anxious to become convinced so that there can be "no mistake," but the more startling a genuine manifestation, the better is he pleased. A man in a great measure stakes his reputation for good judgment and discretion, when he adopts a new belief, and is always ready to accept substantiating evidence in its support, and is only too prone to receive such evidence on insufficent grounds.

Lastly, in this illogical summary it is said:

"It really seems like the pettishness of childhood to contest the facts which are entitled to as fair a chance as all other facts, in so hota spirit."

Wno has contested the "facts?" That is the point again at issue; are they facts? We want to determine that first, and if they are facts of spirit manifestation, they admit of no further, controversy; and, really, after having freely used the terms "Jesuit," "enemies of Spiritualism," "persecutors of mediums," etc., against those who simply desire to set this question of seems quite irrelevant.

We have no right to state 'our opinion as to what the purpose of the editorial writer in the Banner may be, but we can state what the position of those Spiritualists is whom he calls "prematurely hostile." Hostile!-to what? Not to Spiritualism or mediums as he would have us believe, but to all that spuriously passes in its name. They want facts, and want them in such a manner that there can be "no mistake." They are deeply pained when a medium proves false and untruthful, yet no fear of the slanderous tongue deters them from giving such a just name. They do not believe the "cause" is benedted by deception, or that because they are Spiritualists they must accept every manifestation simply on its claim of being spiritual. They are the best friends mediums have. Many are themselves mediums, and so far from persecuting, they accept mediumship as the source of all spiritual knowledge.

HUDSON TUTTLE. Berlin Heights, Ohio.

The Fallacies of a Christian Divine.

Rev. George Washburn, D. D., in replying to Mr. Sargent in the Independent, says: The obvious fallacy in the reasoning of the Spiritualists is one which uneducated people do not see, and this explains the marvelous success of mediums. If we allow, for the sake of argument that there was no frand in the experiment seen by Mr. Cook, it does not follow that it was the work of spirits. This is a pure assumption, without a particle of evidence to sustain it. It is neither scientific nor philosophical. Science knows nothing but phenomena and their observed relations. Spirits are not phenomena. Philosophy deals withfrances. It recognizes mesen causes that at the lations. Spirits are not phenomena. Panosophy deals with/causes. It recognizes maseen causes; but at the present day it is not considered phile sophical any more then scientific, to imagine a spirit behind every unexplained phenomenom. Such an assumption would put any end to all investigation. We know absolutely notifing of the spirits of the departed except what we have not a present exception.

. The obvious fallacy in the reasoning, of Christians is in supposing that the common people 1,800 years ago were competent to infer the existence of spirits from phenomena which, to their minds, admitted of no other explanation, and that the Christian church can find in the record of these antiquated and miserably unverified experiences a "revelation" which can impart knowledge: but that the repetition of similar experiences to day in the presence of new and fresh eye-witnesses, only results in "imagining a spirit behind every unexplained phenomenon."

For instance, the writing of the law on tables of stone, supposing. Meses to have written the record of the alleged event, which he did not, is no more remarkable though it might require more physical force than the writing a single sentence between two slates, both of which are held firmly inthe hands of an honest and unimpeachable witness. Yet the latter will be done at any moment for the Rev. Geo. Wash burn, D. D., he himself holding the two slates, and no other person touching them, in presence of either Watkins, Phillips. Slade or Mrs. Simpson. He may clean the slates previously himself, or provide his own new slates, drop in the pencil himself, clasp them together himself and hold them himself, while the writing is being done. This being so, in what way is Mr. Washburn more certain that the alleged writing on the tables of stone, which Moses did not hold while it was being done, and the story of which there are good reasons for believing was concocted 700 years after Moses's death, if any Moses ever lived, were a revelation. while the writing between slates held in Washburn's own hands, without the possibility of any human being touching the pencil, is only "an unexplained phenomenon which it is unphilosophical and unscientific to attribute to a spirit."

The fact is that the Christians have so long been talking Spiritualism without witnessing any scientific evidence of its truth, that they have become more densely materialistic and benighted than many of the Darwinian evolutionists: for the latter would freely admit that intelligent writing done between two slates, within a space to which no physical human being could get access, would prove the existence of aspirit without a form. They only wait, therefore, for the phenomenon and when they see it they become Spiritualists, as have Wallace and others.

But the Christian minister, with his reasoning powers utterly dethroned by a long course of building superstructures without evidence, has come to look upon spirit existence as a hypothesis which in its nature cannot be proved by evidence of any kind. To him the evidence that an independent intelligence, can communicate to him ideas, which neither he nor the medium ever thought of, and that the communication can be made within a space so small that no creature having bodily form can act within it, only results in an unexplained phenomenon. According to this new canon of interpretation, Lazarus when restored to life by Jesus, ought to have turned upon his Lord and said, "Thanks for my new life; but you are no Lord at all. This is simply an unexplained phenomenon." Thomas. after he had seen Jesus enter a room through its solid walls, should have said, "This is not Jesus. It is only an unexplained phenomenon, which it is both unphilosophical and unscientific to pronounce to be Jesur."

Washburn should know that the only ground he has for believing there ever was a revelation, is these very unexplained phenomena.

In a better spirit, Bishop Clark (Episcopal), of Rhode Island, who is well known among his friends as acknowledging and welcoming the verity of all well attested modern spirit communications, says: "But fact at rest, the accusation of "hot spirit" we do want to be at rest so far as the fact that there is such a world is concerned, and it is most desirable that we should know enough about it for the proper regulation of the present life. With this knowledge we may be content. And let us be thankful for any help, let it come from whatever quarter it may, which may be of service in determining the great fact that there is a spiritual, as well as a natural life, and that the former abides after the latter is over. Theologians ought to be careful, lest they encumber the truth of our immortality with notions and theories which the man of science finds it impossible to receive; and the philosopher should be on his guard against every such prejudgment of the point at issue as will prevent him from giving due consideration to the proof by which that point is established."

The Address on "Church and State."

The address to the American people by the Provisional Association for the Secuarization of the State, meets with the cordial endorsement of the daily press, so far as heard from, except the Boston Advertiser and Cincinnati Gazette, both of which commend the tone and style of the address as regards its dignity and moderation, but disapprove in part of the measures it seeks to promote. The Inter Ocean, generously declining to take any umbrage at the fact that the address was first published in the Chicago Times, comes forward in an editorial article of two columns, entitled "A Notable Address." It describes the paper as "conceived in excellent spirit," "pervaded by force and finish, courteous, calm and dignified, exhaustive, written throughout in a style werthy of the most distinguished scholars and essayists, and one which cannot fail to command public attention." The Inter Ocean, as a strongly Christian paper, thinks the churches more in danger of being overwhelmed by Liberalism, than the State of being unduly influenced by the Church. Some of the measures urged by the address it deems to be not pressing and, perhaps, premature. To others, including that of the impartial taxation of church property, it concedes the weight of the argument. Out of the whole discussion conducted in the spirit manifested by this address, it predicts good results, and some reforms.

The Cleveland Leader clips from the address the entire argument against the exemption of church property from taxation, about two columns, and publishes it under a display head, as follows: "Equal Taxation-A Strong Argument in Favor of Taxing Church Property-Its exemption the Only lingering Relic of 'Church and State'and there is no Excuse for it among American Institutions-Prominent Divines and others who Favor Church Taxation."

The Cincinnati Commercial in its leader contrasts the purpose of the organization with that of the one which is seeking to "have the name of God expressly recognized in the organic law, and in its triune form." It characterizes the address as of great length and ability, and devotes its space to a summary of its points and facts, especially those bearing upon the tendency of separation of religion from government to insure political peace, of abstinence from State support. to insure the highest religious activity, and of forbearance from religious taxation in any form to secure abundant support for religion.

It describes the various evils analyzed by the address as "vestiges of the theocratic principle, which must be abolished in order to complete the secularization of the State, and put all people upon a footing of absolute equality." These reviews appeared in the papers of 27th and 29th, the address having first been published on the 25th. Enough has already appeared to indicate that the daily pless of the country generally will give the movement their intelligent and powerful support, now that it is no longer identified with any peculiar shade of religious or irreligious opinion.

Even the Cincinnati Gazette, while it objects to the number of heretics connected with the organization (a difficulty which will be remedied in part if the editor of the Gazette will unite in the work), admits that Bible reading in schools has ceased to be expedient, and that the taxation of church property will meet with some sympathy from religious people. The Boston Advertiser in a vague way thinks that some alliance of Church and State is essential to maintain morals. It has always been the belief of many excellent people that some violation of human rights is necessary to the maintenance of divine rights.

Competent persons desirous to aid the movement, in all the States, are particularly requested to send in the facts and instances, extent and nature of the religious discrimination as it now exists in their respective States, especially those bearing on exemption from taxation and religious bias in schools, verifying the truth of their assertions with great care, and presenting where possible the names of official informants through whom they can be still farthe materialized spirit of the crucified ther verified. This will aid the committee in preparing their future publications.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Remember! that you should renew your subscription at least ten days before it is due.

Benjamin Teardale, Alton, Ill., an old Spiritualist, has passed to the higher life. J. E. South requests his JOURNAL stopped, but fails to give his address.

We still have a small supply of Dr. Watson's last book. "Religion of Spiritualism," price \$1.25, postage 12 cents. The 1st edi. tion is about exhausted.

Our esteemed friend, Mrs. D. A. Eddy, of Cleveland, has our thanks for a fine cabinet photograph of ber husband who passed to spirit-life some time since and whose memory is cherished by thousands.

Remember! if you are in arrears, that the patience of Job is nothing to that we have exhibited, and now is the time for you to show your appreciation by settling up and renewing.

Remember! that we are sending the Jour-NAL to new trial subscribers 12 weeks for 30 cents or 15 months for \$2.80. Remember that this offer will positively be withdrawn at the end of this month.

Mrs. Maud E. Lord has urgent invitations to visit Chatsworth and other cities in Central Illinois, and also St. Louis. She expects to leave home this week for a brief visit in compliance with these invitations. She is doing a good work.

B. F. Underwood is announced to lecture at Troy, N. Y., Jan. 9th; Port Jervis, N. Y., the 11th; Chagrin Falls, O. the 13th and 14th; Alliance, O., the 16th; Beloit, O, the 17th. Afterwards he will give courses of lectures at Quincy and Galesburg, Ill., and Iowa City and Ames, Iowa.

It would seem as though Mrs. Maud E. Lord had been before the public long enough to insure her against being confounded with another, but it appears that many suppose she is Mrs. Jennie Lord Webb. Such is not the fact, neither are the two ladies related by blood or marriage.

"Scientific Basis of Spiritualism" by Epes Sargent, price \$1.50, pestage 12 cents. "Our Homes and Our Employments Hereafter' by Dr. Peebles, price \$150, postage 16 cents. and Giles B. Stebbins's admirable little book, "After Dogmatic Theology, What?" price in cloth, 75 cents, in paper 50 cents. postage free. These are books which are having a rapid sale, and they merit it.

MR. A. J. KING ON OFGANIZATION. - On the second page will be found the views of an experienced Spiritualist, and they are worthy of careful consideration. Our own views are well known to our readers if they have carefully digested what we have published lately on the subject. However, we invite the fullest and frankest discussion of the subject; whether the opinions expressed accord with our own is of no moment so far as their appearance in the JOURNAL is concerned. Our object is not to advance any pet scheme, but to produce that agitation which shall eventually lead to wise and effective action. All well written, carefully prepared articles on organization will be published, if not too lengthy, in the order of their reception.

Rev. Mr. Mercer, (Swedenborgian), in a recent lecture before the Philosophical Society of Chicago, on the origin of religion, quoted Mr. Page Renouf for the assertion that so far from monotheism having developed out of polytheism, the oldest Egyptian monuments present, side by side, the symbols of polytheism and of monotheism. thus showing that the same people conceived the two faiths at the same time and entertained both of them continuously, without any other perception of their incongruity than a Christian conceives to arise in his belief in both the Trinity and Unity of God. That many Egyptian monuments may sustain this view, we neither admit nor deny: but the oldest monument in Egypt is the Great Pyramid of Cheors, and this contradicts Mr. Renouf's assertion absolutely. It contains not a symbol or mark, recognizing any religion whatever, or any God. It is strictly mathematical, meteorological and astronomical, without being astrological. It tends to show, so far as it goes, that there might have been a scientific epoch prior to our present historic period, in which theologies and mythologies of any kind cut no figure. But the oldest monument in the world utterly fails to recognize the existence of a God in any manner.

## Business Actices.

THE biscuits and articles made with Dr. Price's Cream Baking Powder are really elegant; and it is absolutely pure and wholesome, contains no

The Chicago Scale Company sell 2-ten wagon scale for \$40, 3 ton, \$50, 4-ton, \$60. These are the best and cheapest scales made. Price-list free.

Canvassers make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay street, New York. Send for Catalogue and terms. 29 19 30 5 SEALED LETTERS answered by R. W. Flint, No 327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an

wered. Send for explanatory circular. Dr. PRICE's Special Flavoring Extracts are

made from the fruit, and do not have the tur-pentine odor observable in those usually fold, What is it that men call for when they have a

lame horse? Kendall's Spavin Cure. D. P. Kayner, M. D., Clairvoyant and Magnetic Hesler, has returned to his office, Room 52, 91 La Salle Street, Chicago; and is again ready for business See his advertisement.

Usn Dr. Price's Unique Perfumes, which are richer, more delicate and durable than any odors that come from abroad.

THE WONDERFUL HEAL! R AND CLAIRVOYANT. Disgnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Mobrison, M. D., P. O. Box 2519 Boston, Mass.

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

CURES EVERY CASE OF RILES

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y - Conférence. Meetings every Friday evening, in Fraternity hall, corner of Fuiton St. and Gathatin Mrs. 12. Shapard-Lillie lectures every Sunday as ,6 SFA. M. and 7 39 P. 19 Finternity Social Meetings every Thursday evening at 171 Livingston street.

Evingston street.

Friday, January 7th, ennual election of officers, and discussing plus a for from e work.

Friday evening, January 14th, a grand vocal and instrumental concert. These is 25 cents. Proceeds to aid in establishing meetings.

PROOKLYN EASTERN DISTRICT FRATERNITY me-ts every Sunday evening, at 7 % P. M. in Lathan Hall, 9.h st., ear Grand.

D. M. COLE, President. NEW YORK CITY.—The Second Society of Spiritualists hold ervices every Sunday, at Cartier's Hall, 23 East 14th Street

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

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Sovitualism, in the country, holds its sessions in the Havard Rooms on Sixth Avenus, operator Reservoir Square, exery Sunday from 2:35 to 5 P. M. The public levited.

P. E. FARNSWORTH, Secretary.

Address Bex 440 P. O.

#### New Advertisements.

VIRGINIA FARMS AND MILLS R. B. CHAFFIN & CO., Richmond.

S. W. OSGOOD. M. F RIGGLE.

0SGOOD & RIGGLE LAWYERS.

13 and 13 Times Building, 179 Washington St. Elevator on 5th Avenue. CHICAGO.

20 Gold and Silver Chromo Cards with name, 10 cents postpaid. G. I. Reed & Co., Nassau, N. Y.

PHOSOLINE Cures and prevents Sick Headache for Circular, andress, Philher JEFFERS and CO., Chicago 29 17 29

ORGANS Planos #1 680; B to 32 Stops Planos #125 up. Paper Free. Address Bantel F. Beatry, Washington, N.J.

FREE Samples and Catalogue of Leet Sell-ing articles on cards. World Mfg Co. 122 NASSAU SV. N. V.

FREE S Samples and Caralogue of the hist selling articles or earth, WORLD MFG CO., 122 Naissau Str.N. X.

# RUPTURES

Cured in Se days by my Medical Compound and Rubber Flustic Appliance. Send stamp for Circular. Address CAPT.W.A. COLLINGS, Smithville, Jefferson Co., N. York, 29 18 21

How To Rear and



H. H. STODDARD, Hartford, Ct.



The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. READ PROOF BELOW.

From a Prominent Physician. Washing ovville, Ohio, June 17th, 1830.

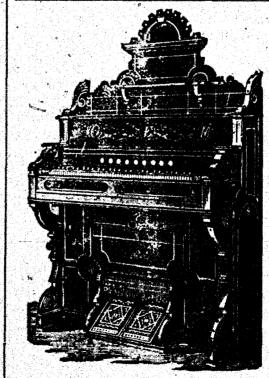
Dr. B. J. Kennall & Co., Center: Re ding your advertisement in Turf. Field and Farm. of Kendan's Spavin Cure, and having a va unble and speedy Hore which had been lame from spavin eighteen months. I sent to you for a bottle by express, which is an weeks removed all lameness and enlargement and a arge opint from another harse, and both houses are to day as sound as ode. The one bottle was worth to me one hundred dollars. R. specificly yours.

Send for illustrated circular giving P. sitv.; Proof. Price \$1.00 Ah Druggists have at or ung at it is you.

Dr. B. J. Kendall & Co., Proprietors.

2016302

Encoburga Fais, Vermont.



#### PARLOR ORGANS. SOLID WALNUT CASES, FINELY FINISHED.

Warranted Durable. Price with 6 Stops \$50. " 12 "

WORTH DOUBLE THE MONEY. CATALOGUE-SENT FREE.

REED'S TEMPLE OF MUSIC.

136 State St., Chicago.

# PRESCRIPTION FREE

Tor the speedy Cure of Nervous Weskingle, Lost Vitality. Premature Debility. Nervousieses, Bespondency, Confusion of Ideas, Defective Memory and disorders brought on by over-work and Excesses. Any drangist has the ingredients. Sent in plan Sealed Envelope. Address, Br. Whittier, 204 Washington St., Chicago, Ill. 28 10 23

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is sgent for, and will receive subscriptions of Morest, is seen for, and will receive subscriptions for the paper of 15 saillings per year. These desiring to subscribe can address Mr. Morse at his residence, 27 Palating Road, Stose Newingt B. N. London, England, Mr. Morse has for sale all the Spiritual and Reformately Works published by the Estadio Philosophical, which wigh Holburn, Also James Burns, 15 Sentiamphon, I. which Holburn, London, W. C. W., H. Harrison, 23 Great Russell St., London, Am Thos. Bijton, 53, Signon head, Hackney Downs; London E.

AGENCY FOR AUSTRALIA AND NEW SOUTH

WALES. WALES.

GRO ROBELTSON, 33 Lattle Collins St., W. Melbourne Australia, and 361 George St., Sydney, New Fn. Wales, ha constantly on hand copies of the maper and will take orders for same at 15 stillings per year, a so any and all broks on the Spiritual Philosophy and of a Reformatory order. Also W. H. Terry 54 Russell St., Melbourne, Australia.

HERMAN SNOW'S PACIFIC AGENCY. All Spiritualists and lictormers on the Pacific Spore can be promptly supplied with the publications of the lightesto-Philosophical Publish for House as well as suscendenced Works at lowest wifee by schilding to Herman Snow, Ean Prancisco, Cal. M. S. Snow has a nable at the Spiritualist meetings, being held at exercise and subscriptions taken for same.

SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE.

And agercy for the paper will be found at Athert Mor-ton's, \$30 Market St. He will take subscriptions for Journal and orders for books.

ST. LOUIS, MO., AGENCY. The Liberal News Co. 6 0 N. 5th St., has the paper for sale and will supply Spiritan and Reformatory Works published by the Religio Philosophical Publishing Hodes

PHILADELPHIA BOOK DEPOT AND AGENCY. DR. J. H RHODES, 430 N 5th Sf., keeps constantly on hand copies of the paper and Works on the Spiritual Philosophy. Subscriptions rec. ived as dorders for books. Also Daniel Reese, P. O. News Stand. And The Central News Stand, 205 Chestnut St.

AGENCY AT DETROIT, MICH. AUGUSTUS DAY, 73 Bagg St., receives subscriptions for the paper and can fill orders for Works on Spiritualism if desired.

CLEVELAND, OHIO, AGENCY. THOS. LEES, 105 Cross St., receives orders for subscriptions to the paper and cas impost the Spiritual at d Liberal Works published by the Religio Particopalitae. Publishing House. Also F. A. Rol-Ers. 16 Wordland Ave., his cooles of the paper constantly on hand. Also Evans, Van Epps & Co., Cieveland, Ohio.

GALVESTON AGENCY. Parties desiring to purchase single-copies or to subscribe for the paper or obtain Works on the Spiritual Philosophy, may, if they wish, address or call upon J. D. Sawyer and Co., Galveston, Texas.

CINCINNATI, OHIO, NEWS CO.. Have copies of the paper weekly and will accept outcorip-tions and book orders.

AMERICAN NEWS CO., NEW YORK. Can supply copies of the paper either at wholesale or re-

SACRAMENTO AGENCY.

W. A and C. S. HOUGHTON, 75 J. St., supply copies of the paper and are prepared to take subscriptions.

WASHINGTON, D. C. AGENCY. L ASHBY, 1705 Pennsylvans; Ave. Has copies of the Crycekly and will accept subscriptions and hook orders.

VICTORIA. B. C. AGENCY. VAITT & CO, have copies of the paper weekly and temberspitons and book orders.

SALT LAKE CITY AGENCY. Parties wanting to subscribe for the paper will ca'l on Win. Thomas Harris, Sait Lake City, Utah, as he has copies for sale. Can also till orders for Spiritual and Missellaneous Works.

NEW YORK CITY AGENCIES. S. M. HOWAED, "I East in St., and W. S. BARNAFD,"
55 W. Sord St., are supplied with the paper, also take subscriptions and fill orders for Spiritual and Liberal Works.

PEORIA, ILL., AGENCY.

sale and receive subscriptions LEAVENWORTH, KAN., AGENCY.

MINNEAPOLIS, MINN., AGENCY.

Miss SUSIE M. JOHNSON, 31, 4th St., S., can farnish cople of the paper and take subscriptions, also can fill orders for Spiritual and Reformatory Works. DAKOTA BOOK DEPOT AND AGENCY. Parties in the extreme north and west will find copies of the paper at B. L. Winston and Co.'s. Mandan, Dakota, also subscriptions taken and orders filled for Works on Spiritualism and Reform.

ROLLING PRAIRIE, WISCOSSIN, AGENCY. Copies of the paper on file and subscriptions taken by L. L.

JACKSON, MICH., AGENCY. Z. S. MOORE, has the paper for sale and will take subscriptions.

HOUSTON, TEXAS, AGENCY.

The paper is for sale at G. W. Baldwin's, and subscriptons eccived.

BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT. I. ROSENSTOCK, Fulton St., oppusite car stables, has fo sale and will receive subscription for the paper. Will also larnish Spiritual and Liberal Works published by the RE-LIGIO PHILOSOPHICAL PUBLISHING H USE.

WHITE PIGEON, MICH., AGENCY. T. E. CLAPP. P. M., will receive subscriptions for the

WILSON MEMORIAL PICTURES.

S. B. NICHOLS, Sery . Wilson Memobial Association. 467 Waverly Ave., Brooklyn, N.Y.

THE

# SCIENTIFIC BASIS

BY EPES SARGENT. Author of Planchette, or the Despair of Sci-

ence," "The Proof Palpable of Immortality," etc.

This is a large 12mo of 572 pages, in long primer type with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural sci-The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming; and now is, when the man claiming to be a

Mr. Sargent remarks in his preface: "The hour is coming; and now is, when the man claiming to be a philosopher, physical er metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called it on the title-page of my arst book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., pp. 372. Price \$1.50; postage 10 Cents.

For sale wholesale and retail by the Religio-Philoso ublishing House, Chicago.

# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### Measuring the Baby.

(Published by request of a little girl)

We mesenred the riotous baby. A list the cottage wall-A lily grew at the threshold. And the boy was just as tall! A rotal tige: bly, With spots of purple and gold.
And a beaut like a j-weled chalice.

Without, the blackbirds whistled High up in the old roof trees, And to and fro at the window The red rose racked her berg And the wee pink fists of the caby Were never a moment still-Snatching at shine and shadow That denced on the lattice-sill:

The fragrent dew to hold.

His eyes were wide as bluehells-His mouth like a flower unblown Two little bare feet, like funny white mice, Peeped out from his rowy gown; And we thought, with a theil of rapture That yet had a touch of poin, When June rolls around with her reses, We'll mersure the boy again.

Ab we! In a darkened chamber, With the sunshine shut away Through tears that fell like bitter rele. We measured our boy to-day, And the little bare feet that were dimp'ed. And sweet as a budding rose. Lay side by side together, In the hu-h of a long repose.

Up, from the dainty pillow, White as the risen dawn, The fair little face lay smiling, With the light of heaven thereon; And the dear little hands, like rose leaves Dropped from a rose, lay still, Never to snatch at the sunshire That crept to the shrouded still.

We measured the sleering baby, With ribbons white as srow, For the shining resewood casket That waifed him below. And out of the darkered chamber We went, with a childless moan-To the height of the sinless ungels Our little one has grown.

#### A Ghost in Connecticut.

|Fr-m the New London (Conn.) Telegram, Dec. 14 | A gentleman of this city whose verseity is unquestioned, and who is thoroughly skeptical on the sulj et of visitants from the Spirt world, relates this strange experience which happened to him on the evening of Friday last. His home is on Ocean avenue, near the G eat Neck road, and he had been spending the evening at a friend's residence in town. Shortly after 10 o'clock he bade his bost good night, and mounted his horse, which stood tied in front of the house, for his homeword journey. As he neared the first oper lot beyond Mr. Daniel Lee's place, the horse be gan to act strangely, and evinced an unwillingness to proceed. The night was clear and cold, and objects could be seen at a distance, standing out in relief against the bright mooning the Looking around to discover, if possible, the cause of the animal's pressibles, the gentleman saw, standing in an angle of the W. T. a few rods ahead of him, what was, apparently, the figure of a man. He urged the horse forward, ashamed of his own growing anxiety, and resolved to pay ro attention to the singular actions of the man unless he he should make son e hostile demonstration. As he passed the corner where the figure stood, it moved rapidly forward from the will, and took up position beside the moving horse. was spoker, nor was any suspicious movement made on the part of the unknown. The rider said u thing, and for a moment or two kept his horse at a walking, gait, as though oblivious of the other's presence. The slegular silence of his stronge comparion at last proved too much for his patience, and he neged his horse into a sharp The figure still kent close beside him Thoroughly alarmed, he finally put spurs to his horse and ga'loped him for rearly a mile at the top of his speed. At one time he thought he had distanced his inysterious shadow, but turning to look in the other direction found him still at his side though he had changed his position from the left to the right hand curve. "Just as the light from my kitchen window began, to glimmer around the curve of the road," said the gentle-man, "the spook, or whatever it was shot rapidly shead of my galloping herse and disappeared down the road toward Elliot's beach, leaving me to stumble it to the house more dead than alive. So utterly bewildered was I with this strange ap. parition that it was over an hour before I remem-bered that I had left my horse outside without opening the stable door that he might find his way into his stall himself. I took a lantern and went out immediately to put the poor heast up, and found him shivering in front of the bern, but whether from cold or fright, of course I couldn't The gentleman who relates this story is above reproach in every way, and were we to tell his name the most keptical would be shaken in their incredulity.

## The Responsive Chord.

In the early spring of 1863, when the Confed erate and Federal armies were confronting each other on the opposite bills of Stafford and Spot. sylvaria, two bands chanced one evening, at the same hour, to begin to discourse sweet music upon either bank of the river. A large crowd of the soldiers of both armies gathered to listen to the music, the friendly pickets not interfering, and soon the bands began to answer each other. Fret the band on the northern back would play "Star Spang'ed Banner," "Hail Columbia," some other notional air, and at its conclusion the Boys in Blue" would cheer most justily. And the band on the southern bank would respond with "Dizi," or "Bonnie Blue Fag," or some other southern melody, and the "Bigs in Grey" would attest their approbation with an "old Con-federate yel." But presently one of the bands struck up! in swe t and plaintive notes, which were waited across the Rappahannock, and caught up at once by the other band, and swelled into a grand anthem which touched every heart, "Home, Sweet Home" At the corclusion of this piece there went up a simulta cons shout from both sides of the river. Cheer after cheer, and those hills, which had so to ently resourded with hostile guns, echoed and re-choed the glad ac-A chord had been struck, responsive to which the hearts of enemies could beat in unison: and, on both sides of the river,

"Something down the soldier's cheek Washed off the stains of powder."

## Fraud on a Won'd-be Corpse.

Ente Pa., Dec. 25 -Mr. William Carney, this city, under a hallucination that he would die at 2 a. m. yesterday, says he had a visi w fast Sunday in which he was told of his approaching de cease He took to his hed, though apparently healthy and continued sinking, growing feebler as he time drew nigh. Yesterday morning he made his will, and was prepared for death by Bishop Mullen, the Catholic Prelate of the D'ocese. house was filled with people watching the result. But alas! the death prophecy turned out Much disappointment was manifested at the failure of the miracle, which his friends attributed to the officiousness of Judge Galbrai'h and Dr. Brand. They felieved the will of God would have been carried out but for the cunning of the lawyer and physicians. The Judge per-suaded Carney's brother to turn back the hands of the clock two hours, and the Doctor admin-istered an oplate at midnight, which obscured mundane matters from the would be corpse for six hours. Carney denounces the fraud practiced upon him as infamous.

#### Brooklyn. (N. Y.) Spiritual Fraternity.

The evening before Christmas and a severe sni w storm at the same time, are not very favor able for a large attendance, but we were greatly surprised, not only at the number who met with us for ight, but also as to the character of our audience, and these who braved the srow storm were smply companied. Our exercises commenced w to the singing of "Christmas B. lis" by Mr. J. T. Lillie. Mr. Lillie is not only a fine plan ist, but is an exceptional good singer, and this feeture has been an added attraction to our meet-

Mrs. 8. B Nichola read with fine eff et a Christ mas pnem entitled, "The Christmas of the Old

Nose King."

Mc. Lillie song an original poem, inspired through the mediumship of his wife but a few hours before our meeting, and for which he com-posed the music. The tirle of the poem was 'A Merry Christmas to All.' This poem was well Merry Units mas to Ail." Inis poem was went received and heartily applyaded, and its singing was repeated at the close of our meeting. The president made a brief ad tress appropriate to the occasion, and after another song, Mrs. J. Shepard Lillie was toylted to the platform. The speaker's deck and its surroundings had been appropriately desk and its surroundings had been appropriately adorned with evergreen. She showed the spiritual significance of the birth of Jesus amid the eattle in the distant Judean land, and that the true significar co of his birth had not been understood

by the Christian world.
"The tirth of Jesus," she said, "was a marked epoch in the world's history, for it foreshadowed the good time coming, pro laiming 'Peace on ear'h and g hd will to men.' At Hydesville, N. Y., in 1848, the Fox girls were instruments selected by the Sprit-w rid to mark another epoch in the world's history, for the church had lost its spirituality and humanity was drifting into hepeless infidelity, and both events were white stones in the world's history, for both the birth of Jesus and the advent of modern Spiritualism brought ne into nearer relations to God, nearer to the an-g. I world, and both gave us clearer glimpses of the divine love, which pervades all conditions of existence in all worlds, planets and systems; and in the light of our laith we can see the world marching onward and up we'd to the rhythmic music of the ages. Jesus said, I go away, but I come again, and we see in this influx of light and love from the Sp'rit world his second coming, and in the universal celebration of Christmas, see ever fresh manifestations of the Christ spirit. "In the new dispensation we see the birth of a new era, and I look with joy upon every fultiful investigator if our phenomera who shall say not, 'By a blind faith I know,' but who shall have act uel knowledge of the life to come, as d this invariable result should be to us a new motive for more

Jesus is with us to day."

Mrs. Lillie closed with a beautiful improvised prem, and after singing another Christmas song, Descon D M Cole stoke and made one of his bepplest speech a saying that it was a significant that the a who first opposed the cerebration of Christmas, were the Paritans and the Lib rals; but 1 ow, all alike, the rich and poor, orthodox and heterodox, united in making homes joyous and harpy, and this unfolding of human love and human brotherhood brought us nearer to God and to Christ and the central thought of Caristmas was leve, love to God and love to man; all of our lives are moulded by this mysterious influence. All men and women love, but no man ever saw love, and the best thought that comes with the Christmas tide is, that I am to make some one else hap ry; this comes down to us from the p'ains of Bethlehem and consecrates this time to us. Hold ist to it, for it is a profest against selfishness, and

active earnest work, for we know that in spirit

w'sli have too wuch of that. Bro. J. B Duff made the closing address, fullowing out the same line of thought of previous speakers. Our meeting was very pleasant and harmonious, and every one present seemed to feel "the baptism of the spirit."

We have inaugurated such meetings, which are held every Thursday evening. The one held this wek was a pleasant gathering. The one for Thursday evening January 6 h, will be held at 174 Livingston street, and all Spiritualists and friends of progress are cordially invited to unite with us. Mrs. Lillie speaks every Sunday, 10:30 a. m. and 7 50 p. m. in Frsternity Hall. The morning meeting is a "Question Meeting." S. B NICHOLS.

467 Waverly Ave.

## Report from G. H. Geer.

To the Editor of the Religio-Philosophical Journal: The good cause is on the gain in Mirursota We are not without a fair number of medium . I have met with several of considerable promise, only awaiting time and proportionity to develop their power to a good degree. We also have a few speakers of worth I will mention a few of both: Mrs. Colburn, of Champlin, is a fine trance and test medium, and inspirational speaker. She is a lady of rare attainments intellectually. It is regretted that she is unable to lecture, owing to failure of voice.

Mrs. Lepper, of Anoka, is a good magnetic and clairvoyant doctor. She is very successful and has a large practice in spite of bigoted opposition. Mrs. Young and her eleven year old daughter. of Farmington, are rapidly developing as test me diums. The daughter is a good instrument in the hands of the spirits because she is young and can

hardly be regarded as a designer in the work. Dr. Mitchel, of Minneapolis, is a very successful clairvoyant and magnetic physician. He sustains a very enviable reputation as a man and medium.

Miss Susie Johnson is doing a good work in Minnespolis as a speaker. We owe much to her efforts for the success of our meetings in that

Mr. Herbert Archibald, of Long Lake, is a trance medium, and gives tests to the satisfaction of

A little ercouragement is only wanting to give us many good mediums in Minnesots. The Jour NAL is growing in favor. Go on, Brother; you have the brains on your side, and that in the serv ice of justice and truth is enough to cheer one on G. H. GEER.

Farmington, Minn.

## Development.

Men have a common origin. The products of the same vital form are subject to the same laws of growth, differing only in their social position and degrees of mental and spiritual development. In one thing they are alike: All have thoughts, inclinations and aspirations towards higher and more refined conditions. The immortal spirit whose continual identity has been determined by the flat of eternal law, is ever proclaiming that it abode with gross materiality is temperary, but necessary, to enable it to fulfil the use and accomplish the end for which it was designed.

The mode of development appears to be crude and harsh, but natural laws are perfect in themselves. So far as this planet is corcerned, perhaps they have not had suffi dent time in their corra tions to bring the constituent elements of hu man organization into those highly refined and harmonious conditions and advivement, to produce fully matured mar hord. However we may regard the progressive activities of our surroundings, those inscrutable exertions of nature are necessary, in fact, indispensible, for by them, she not only effects renovation from recay, but keeps up continuous tendencies towards a fixed state, when mutability will cease, and life will be an un interrupted, perfect happiness—the grand finale the destiny of all! Leander.

## Materialization.

We challenge any one in Worthington to show fiver lace curtains than those which adorn the front windows of the Advance office on these frosty mornings. There are twenty five large panes of glass composing the front, and every morning they are covered with lace work beyond the reach of any human skill, and giving us a vivid idea of the fineness of that invisible world of which we hear so much. For this lace-work is a daily materialization Out of Invisible elements, these beautiful fabrics take form, remain with us till the light of the sun comes sround, when they dematerialize, only to materialize again in new and beautiful forms the next night. This affords us a striking analogy from which we can see the reasonableness of the claim that our spirit friends: invisible to us, can weave about them, out of invisible elements, such forms and garments as render them visible to the natural eye and sensible to the natural touch.—Worthington Advance.

#### Tests of Spirit Prescuce and Power.

To the Editor of the Religio-Philosophical Journal:

Having been a constant reader of your paper for many mooths, and noticing a variety of exper-tences of respie with mediums, I thought it might not be out of place for me to give a short eccount of one of many of nine. Learning last Summer that Mrs. Lowe was a medium for the manifestation of independent spirit voices ball it test and ofter pher omens, and that she was making a tour of Puget Sund, capping at all the towns on its brider we invited how to make our house him. b rder, we invited her to make our house her home during her stay in our village. She was our guest on two occasions, about a week each. During her visits the gave several fectures, and one ballot-test seeme in Masonie Hall which were all well attended and quite satisfactory. The rallot-test was the topic of conversation for many days.

Mrs Lowe also held several dark circles, both private and public, at our house. On one occasion she was encased in a faritan sack, by a committee she was encased to a taritan sack, by a committee of skepties. After first examining the sack and plecing her in it, they tied it with a string, realed and stamped the knot, after which they placed her in a chair wi hin the circle. Notwitt standing all these preclutions, it was than five minutes after she took her seat, a guitar and bell were floating in space above out heads, the hell ringing and the guitar playing; distirct voices were also heard during the wonderful performance.

To me, the clear, strong voices of those purport-

To me, the clear, strong voices of those purporing to have passed the mystic river, were far th most interesting. Several gave name, sge, date of death, place and cause. There were several voices that sang most beau'ifully, both male and female. Taken altogether I think Mrs. Lowe's seances have done more to arouse thought upon Spiritualism and kindred subjects in this town than all previous demonstrations or lectures. Of course, we find those who neither saw or heard

Mrs Lowe-they cry humbug! I believe that honest intelligent mediums should be encouraged by all who feel an interest in the cause of liberal Spiritualism. From the acquaintance I have had with Mrs. Lowe, I believe her to be an hones', intelligent lady. C. T. FAY.

Stellacoom, W. T.

#### A League for Defense.

To the Editor of the Religio-Philosophical Journal:

Having read the able article of Alexander Wil der. in number 16 of the Journal, I deem it my duty to venture for enough before the public, t just offer a suggestion to the magnetic realers of the United States with reference to affecting a ref nee against the common enemy of our cause. It seems evident that it is only a quest in of time when we shall be suppressed unless there is some organized plan of defense gotten up. Now, I would suggest that we form a Lesgue Let some competent pers m get up a suitable form, and each one interested subscribe any sum, (from \$10 up), upon which he is willing to pay a tax levied pro rata after the sums so substitued shall aggregate \$100 000, or more if thought best. When this League is once accomplished, let the healers go right along with their regular business, and the first one that draws the fire of the enomy, let him carry the case to the Supreme court of the United States, and have a decision for the whole country Levy a tax upon those thus bound together, suf ficient to pay the expense. All who are magnetic healers or clairvoyant physicians, also all who have been benefited by them, should j in hands in the common defense. Prepare for war in time

W. H. AILIS.

#### A Spiritualist's Will.

Plimpton, O.

Some time since Geo. John Alfred Hezard, of Newport, Rhode I-land, died and \* \* \* left the bulk of his estate, empirating to about \$250,000, to the Newport Hospital. He made a few other bequests, but totally ignored his wife's relatives. His wife, who inherited a fortune from her family, immediately after the will was probated, to k steps to have it set aside, on the ground that her bushand was insane. He was a Spirit-nalist and sometimes acted strangely. The trial commenced last Monday and ended yesterday evening, the jury bringing in a verdict sustaining the will. The facts were brought out during the trial that the G n ral shot his son's pony, set fire to his dwelling, turned his family out of doors at night, chopsed up the silver forks into small rieres and put them into a safe, and mysteriously disappeared at times while in Europe with his family. A regro servant, who was shot in the leg by Mrs Hazard, under the impression that he in tend d to assault her, was remembered in the General's will to the tune of \$5,000 .- Pittsburgh Gazette.

Miss May Shaw.

The Worthington (Minn.) Advocate speaks as follows of Miss May Shaw, who lately passed to spirit-life in this cify:

Miss Shaw was by far the best test medium we ever met. In giving names she was simply wonderful, and we date our first decided step from the lowlands of orthodoxy to the high tablelands of Spiritualism to a single two hour's sifting with this remarkable medium in March, 1876 That is the wonderful evidence of actual spirit-presence and manifestation received through the mediumship of May Shaw, was the turning point in our invistigation. B fore that we had resorted to mind reading, jugglery, etc., as a possible explanation of splittualistic phenomena, but after the tests received through her mediumship, we felt compelled to admit that we had held, as Tennyson says, "an hour's communion with the dead."

#### Thanks from a Highly Gifted Medium and Lecturer.

Mrs. E L. Watson, whose name is synonymous with all that is good, true and beautiful in Spirit ualism, writes us from San Jose, Cal., under date of Dec. 19 h, as follows:.... I have long felt like thanking you for your care ful weighing of facts bearing upon the philosophy of Spiritualism...

## "A High and Noble Position."

The Journal has taken a high and noble position in exposing fraud, deception and charlatan-ism in the principles it advocates, and will always uthold and berriend the good and true-Rock County (Wis) Recorder, Nov. 19th, 1880.

G. H. Geer, writing from Minnespolis, Minn. says: The good csuse is on the gain. I hope you may receive a great addition to your subscription list, for I consider the JOURNAL is freighted with glorious thoughts. Words of commendation re-specting your paper and its present course, are not Miss S. M. Johnson is doing a good work in this city.

J. D. Mcl.in writes: I am taking quite a number of papers, but the JOURNAL surpasses hem all 6 regeneral information. It is unques tionably without a rival in its line. There is no mistake in the ring of its metal, and it should have the support of every lineral thinker, as wel as every Spiritualist in America.

A. Blanchard Clerk of District Court, New Ulm. Minn., in remitting \$22, says: The Journal has done more to make people respect Spiritualism, than all other papers and books that have ever been printed, and you need have no fears but that you will come out shead yet. H. C. Shull writes: The JOURNAL is truly a

source of confort and joy to us. I am glad you dare to defend what you believe to be truth, regardless of results. The world in the future will have no use for hypocrites and deceivers. James Methyen writes: The free and un trammeled sentiments of the Journal suits me ex-

actly. I would not exchange it for any other paper in existence. Jessee H. Butler writes as follows from Los Angeles, Cal.: I know of some beautiful places in our lovely climate; if any persons wish the

C. Elisworth writes: The Journal grows bright and better as I near the ever green shore. I healing power of faithful prayer.

same, let them write to me.

B. Fisher, of Bement, Ill., writes: During the literary ex-reises at the public school in this village one day last morth, the Principal of the school at the instigation of a Campbellite pilest, caused the reading of an article in the Christian Advocate, which purported to give an account of Watte's \* x o é of Spiritua ism; and in commenting thereon referred in sar a-ti- and derogatory terms to Spiritualists and Spirituali-m, indirectly singling out from among his reholars the children of Spiritualists, and subjecting them to the jeer of the other scholars, who are supposed to have been begetten by orthodox par ats. Is there ro remody for this species of big stry and intolerance which prevails in our common schools? Or must Spiritualists and liberal people patiently submit to the in-nits of any ill-bred fanate that a hoard of orth dox directors may employ? This matter should be agreated until legislation probibits, un-der severe renalities, these blackguard assaults by fanatical teachers upon the children of those who differ with them to religious belief.

Our correspondent should demand now that equal publicity he given to the Journal's late editorial upon Mr. Walte. We do not believe the good people of B ment, whatever may be their religious views, will uphold or sancti in the conduct of the school teacher when the subject is properly brought to their attention.

E. F. Johnston writes: We can in a small measure, underst no what you must have suffered for the love of truth and humanit; how you have in silence, borne the sins of another through the misre-presentations of the victous and ignorant. But these "spiri's in prison" can never know how planiously easy it is to suffer for those you love and for sweet conscience's sake, nor can they sense the exaltation of self-respect, till they are "horn again." Our dear friend and brother, allow us to express a little of the gratitude and appreciation we hold for you, for in the time of our direct need you rose up, and in clear, ringing forces voiced our smothered demands for justice, purity and truth, on mortal and immortal if. In taking control of the Religio Putlosophical Journal, you furnished us a truthful, fearless medium; and well we know that from all pure and just demands the Journal has never waver

O. W. Barnard writes: I wish to say through the Journal that I regard the discourse elivered by A. B. French at Paw Paw, Mich., the 13 h ult., as the most remarkable: I ever read. I have read it and re-read it, and every time find new power and heauty in it-the most comprehensive and far resching idess clothed in the most beautiful and poetical language—it is worthy f being printed in gilt le'ters, and bung in every Norary for souly and admiration. I desire to call the particular attention of every reader of the Joys NAT. to this able and splendid essay.

D. S. Stewart writes: We think the Jour-NAL a grand literary sheet. It cannot fail to meet the wants of a progres-ive people. It is the disseminator of a spirit of philosophy whose basis is as broad as nature, and as philosophical as truth. We like its hold recusant character. Spiritualism is self sustainable. It needs no pomp, priest or cross It is icogoclastic, yet a benefactor for hu-manity. Hold the olive branch to humanity. It is a mirror that reflects to us the homes of our loved ones on the ever green shore.

W. C. Piggott writes: I like the bold, fearless manner in which you advocate the truth, and nothing but the truth; heed not the snarling curs who, like barking hounds, have no bite. We want more of the unadulterated truth-that which will stand the sunlight of reason, and the best of common sense. You can count on the undersigned as one of the crew who will make the voyage in the good ship "Truth," with the RELIGIO-PHIL-OFOPHICAL JOURNAL flying as our ensign.

C. A. Simpson writes: The Journal hes my hearty sympathy in its free and fearless, treat, ment of all questions. It more especially pleases me because of your determination to advocate Spiritualism from a standpolot of demonstrable facts or a scientific basis, rather than favor theoretical speculation and "ipse dixits." I know of no journal in the field of free thought, with which am so much in sympathy as this.

W. J. Higgins writes: Every spare moment I have I put in my time in reading the JOURNAL. I consider it one of the best papers in the Union. Go on, Brother Bandy; I will do all I can for you. May you be blessed in your good and noble work. Mrs. M. C. Northrup writes: I respect the Journal and agree with it. It has been a

source of comfort and knowledge to me in lonely hours for the past few years. W. S. Wood writes: While in Chicago I had wo sittings with Mfs. Simpson, 24 Ozden avenue.

and can truly say she is one of the best test medi-N. J. Rice writes: I have been a subscriber to the JOURNAL e even years, and it sheds about all the spiritual light I get, and I cannot afford to

The Religio-Philosophical Journal is ably conducted by the publisher, Mr. Bundy. It has a large corps of learned contributors and stands in the front rank as an exponent of liberal and spir itualistic thought....-Journal, Kirksville, Mo.

go without it.

Nov. 18th.

## Notes and Extracts.

Every faculty of the human brain has a speci-fled bearing and influence upon every other fac-

It has been said that dead men tell no tales, but that is not a fact because there are no dead, in the sense in which the term is used.

**Spiritualism** differs from all other religions in not having any creed to subscribe to. It has no mythical representative at the throne of Infinite intelligence.

That we ought to do an action is of itself a sufficient and ultimate answer to the questions, Why we should do it? how are we obliged to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is succeptible.- Whewell.

In the ritual buried with the ancient Egyptian mummies occurs this sentence, put into the mouth of the dead as he appears before Osiris and the forty two assessors of the dead.—"I have given food to the hungry, drink to the thirsty and clothes to the naked."

The question is often asked, what good is Spir itualism doing. We answer, if it removes one error and replices it with a truth, it is a blessing, but it has done more than this-it has exposed whole system of errors, and awakened a world from slumber into active life.

The simble precept, seek the truth, respect the truth, speak the truth, and live the truth, is one without which no character can be perfect; and it is one which will make a character for a man, though he never read a line of theology, never listened to a single sermon, never entered the portals of a church. -G.J. Holyoke.

Chaplain Stoecker's crusade against the Hebrews seems to be losing ground in Germany. His petition against the Jew has given rise to strong protest from several German municipalies. The heads of the prople of these municipalities seem to be level and their hearts in the right

Many a man, if he had been sheltered from childhood from the bleak winds of adversity, and mild and enlivening gales hat played on his brow would have afforced an example of truth and generosity and honor, who now, from the stress f temptation, has sunk into meanness and lying and robbery and outrage: - W: Godwin's Essays.

The Faith Prayer Cure mis lon, of Springfield, Mass., anoints with oil as well as prayer. The anointing consists simply in dipping the finger in oil and placing it on the furthead of the patient, and the sisters find their authority for this is James v., 14 and 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, application him with oil in the name f the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Other passages also confirm their belief in the

The new must e'en supplent the old, As time's me casing corrent flows, Only new beauti a to unfold

And brighter glories to unroll. For every crambling altar stone That fold upon the way of time Evernal wisdom bath overthre wn To build a tempte more sut lime.

Man differs from a lif less body or a brute in thes: That it is not with the present moment alone that he has to deal; for the trute, the nast; when gene, is clean gone forever, and the fature, before it approaches, is as if it were never to be, Man, by his recollection, makes the past a part of the present, and his pre-knowledge adds the tuture the reto, thereby unting the three in one. Draper's Intellectual Development of Europe.

It is the man who has seen nothing of life who is intolerant of his fellow men. Misanthropical people have, in most cases, been made misanthropes by hoping to much. But go on thinking the best you can of manking; working the most you can for them in ver scolding them because they will not be wise your way; and even then be sure that, think as gently and lovingly as you can, you have dealt out a scant measure of tolerance to your fellowman.—Arthur Helps

"Two regged urchles stood one day B-side the great church door, And watch d the folks in rich array From out the temple pour.

"'My eyer! but ain't they tony though! And don't they sport the dress!
What be they, Jue? 'Oh, I dunno—
They're Christian folks, I guess.'

"They be! Then, if we had the cash, ... And nothing else to do, And washed, and dressed, and cut a dash-Should we be Christians too?"

The excitement in religious circles in Scot. land in regard to the coming trial of Prof Robertson Smith for beresy, is at boiling point. The Professor, who has over two hundred of his fellow. ministers with him, is bravely fighting his battle, and is rot in a mood to give up. He declares that his accusers have shown not only bitter enmity, but lack of scholarship, and ignorance of things with which every clergyman ought to be acquaint. ed. He sometimes loses his temper in debate, and calls his accusers hard names, which is not to, be wondered at considering the provocation he has had. He iosists that he is a heliever in divine revelation as given in the Bible, and that some of his accusers are condemned out of their own menths as being guilty of heterodoxy. Take it altogether, the controversy has become as tangled a thing us any which has ever agreed any of the Scotch churches. A recent presbyterian meeting discussing the subject sat for seven hours.

. Go where we w il-east, west, north or southcommunic n between the two worlds, through mediums, is the normal status of markind, not only among the abortgines of America, but of Africa, Avstralia and New Zealand; while the Hindoos and four and five in dred million Buddhists are all Spi-itualists. Our own Scriptures, that civili. zation professes to believe, are Spiritualism from the begiening to the end. The Old Testament commences with accounts of special communion between the two worlds, so does the New. Moses, one of the most powerful of medians, seems to have purdown median ship in oth ram order, by good procy, to keep it in his own strong hands. Bu Spiritualism was always a part of the Jewish religion. Saul only went to the Wirch of Endor, because on this occasion his orthodox mediums answered him "Neither by dreams, nor by Urim, nor by prophets," as they had hitherto been accustomed to answer him.

There is an institution called the "Faith Home" in Springfield, Mass. It is a hospital where Faith is the only medicine, and it is claimed that miracles of cure are wrought upon those who furnish their own physic. According to some accounts the Faith Home is quite as successful, if rot more so, than the pool of Bethesds of old, or the Hot Sprit ge and other healing waters of modern times. During the past year it is claimed that the Faith Home has cured eighteen patients, all who applied and believed in the treatment left before the presiding sisters of Faith pronounc. ed the cure complete, and she died. One other could not assist in making a perfect restoration to health because the had been bedrieden for many years and could not furnith faith enough to believe a cure in her case possible. She was only benefited according to her faith and reached the point of improvement. These sisters of Faith believe that the same power is given to their to heal the sick without medicine us, that nowe sed by the aprailes according to the records of their

The belief that there must be explation before sin can be forgiven, is not found in humanity. The mother forgives her child without any explation. The doctrine of vicarious atonement is not found in humanity. The statement that the sins of the father descend to the son, is not true. Nature is not as bad as its creeds. I am asked, is there no God in nature? Is there no power above ourselves? and I answer, yes there is a God in nature, a Divine Parent, but nowhere discoverable, except to the spirit of humanity. The ancient images are falling from many a hou cheld shrine. They could not do the work of himanity. other day, we heard of the image of he Holy Virgin on a church wall, in Ireland. Tota heavenly visitor did not bring one loaf to feed a suffering Iri h family—she left that for the Americans. For want of the sympathy and the gold lavi hed on the idols of relixions, millions are now finding this world a hell. The religion of humanity represents every bird that ever sang to its mate in the wild It is the holy mother—the great Madonra. It has not the disadvantage of being some new sect. I believe it to be the only religion that does exist. Christ represented the religion of hu. manity, no matter what he taught; Christianity has a book containing many cruelties. When the Christians speak of God becoming man, then, we say, let him be a real man .- Moncure D. Conway.

## Religion of Spiritualism.

Mr. J. Murray Case writes Dr. Samuel Watson the following letter: Please accept thanks for your book, "Religion of Spiritualism." I have read it with much interest. I treasure it more for the spirit of Christianity it teaches, than for the phenomenal tests, yet these tests and communications are necessary to those who have never witnessed them, in order to stimulate investigation.

Your book will go largely into the bands of those who have vever investigated Spiritualism, but have been educated in the various theological schools of thought. Embracing, as it does, a defense of Christianity in its pure primitive form, end presenting evidence of phenomena in .our wn day corresponding to those recorded in our Birle, it becomes at once, a most powerful instru-ment to lead these in darkness into the light of pure Spiritualism, and to exercise a modifying inficence upon those who have drifted into extremesand become in a measure anti-christian.

Your book will perform a good work in its tendency to bring together these extremes, and the formation of one universal church with no creed out to do good -The signs of the times all point in this direction. Our spiritual journals are less anti-christian than ever before. The character and tea hings of Christ, are held in higher esteem. The old Bible is not ridiculed so much. The Christian spirit among Spiritualists, especially the leading minds, is taking deep root. The iconoclustic work is nearly all done, and the hearts of our people are becoming warmed up so that they fiel the necessity of a pure religion, and many feel that the pat. tern which Christ has given us, can never be im-proved up in; all this while the church is gradully, but surely, moving upwards to the plain ocpled by you as taught in your book. In all this I seem to realize that the day is near at hand when all men may worship under the shadow of one roof. Your book is an it spired instrument, prepared under the wise guidance of angels, to assist in bringing about this glorious result.

A humorous old gentleman meeting a young Calvanistic minister, was informed that he would never reach heaven unless he was born again. "I have experienced that change," added the Caivin-ist, "and now feel no anxiety." "And so you have been born again?" said his companion, musingly. "Yes, I trust I have." "We'l," said the old gentle. man, eyeing him rather attentively, "I don't think it would hurt you, young man, to be born once

#### THE PRESENT OUTLOOK OF SPIR-ITUALISM.

BY HENRY KIDDLE.

This is an able, thoughtful and comprehensive essay, deserving of wide circu atten and the earnest tousideration of every Spittualist. Pamphlet, 24 pages. Price 5 cents.

For sa's who esale and retail by the Religio Philosophic Publ shing House Chirazo. "THE GENESIS AND ETHICS

CONJUGAL LOVE." . By A idrew Jackson Davis.

Price, in paper, 50 cents; in cloth, 75 cents; postage free. \* For sale, wholesale and retail, by the RELIGIO-PRILO OPHICAL PUBLISHING HOUSE, Chicago.

# **MODERN THINKERS**

Being a Series of Biographical and Critical Expositions of the leading views, more especially upon question relating

Social Science of Emanuel Swedenborg, Adam Smith, Jeremy Bentham. Thomas . Paine, Charles Fourier, Herbert Spencer, Ernest Hackel and Auguste Comte.

VAN BUREN DENSLOW, LL. D. WITH AN INTRODUCTION BY COL. ROBERT G. INGERSOLL.

384 pages; 12 mo. Cloth extra, \$1.50, half calf marble, \$300 "The Portraits are excellent.....The introduction by Ingersoll is in his usual brilliant style."—San Francisco Poss, June 12th.

\*The papers are all of them well written and show on doubted familiarity with the subjects discussed."—N. Y. Heraid.

"Mr. Denslow states in a clear manner the views of vari-ous philosophers."—Louisville Courier-Journal, May 29th. "A volume which is a delight to read, and which is worthy the remark made by Mr. Invercoll in his pleasant introduc-tion: 'If others who read this book get as much information as I did rom the advance sheets, they will feel repaid a hun-dred times.' "—Cincinnais Daily Times, May 31st.

"The Book is a fascinating one, almost everybody will thoroughly enjoy it and learn from it. The style of the author is elegant and brilliant,"—Cincinnati Commercial,

May 22nd.
The pathor is well known in the city where he dwells as a strong and independent thinker. He is a journalist and law professor, distinguished in both professors, being regarded as one of the best read members of the American bar. He is decidedly radt all in sentiment and friely expresses his symmathy with the school of thought represented by the men whose teachings he di cusses. His analysis of their theories is incid and a more densive, and embles the reader to get at the kernel of their philosophy with the least possible difficulty "—Minneapolis Tribune.

 $\mathbf{A}$  a ew and corrected edition containing an improved likeness of Paine just out.

A PLEA for the Introduction of RESPONSIBLE GOVERNMENT and REPRESENTATION of CAPITAL. into the United States (Federal and State) Form of Government as ·Safeguards Against Charlatanism, Misgovernment, Communism and Disunion.

A well-known critic speaks of this Pamphle as follows. This is perhaps the first d termined and positive arrangment of the American Governmental system as the source of the political evil sunder which the country labors which has been per dured since the Federalist. It institutes a valuable comparison between certain of the European and the American systems and is full of hydoric, precedent and original thought. It applies to American politics the same insight and penetration which characterizes MODERN THINK EER.

Pamphlet 80 pages; 8 mo.; Price 25 cents. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago, Ill.

An Account of Experimental Investigations from the Scientific Treatise of

# JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University of Leipsic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies," Paris; and of the "Brit.sh National Association of Spirit

Translated from the German, with a Preface and Appendices, by

ualists" at London.

# CHARLES CARLETON MASSEY.

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

CONTENTS.

Translator's Proface. Author's Dedication to Mr. William Crookes, F. R. S.
Chap) 1.—Gauss's and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Heury 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. Chep. 3.—Permanent Impressions Obtained of Hands and Fest. Proposed Chemical Experinent. Stale's Abnormal Vision. Impressions in a Cosed Space. Enclosed Space of Tarce Dimensions open to Four Dimensional Brings. Chap. 4.—Conditions of investigation. Unscientific Men of clence. Slado's Answer to Professor Barrett

Chap 5—Production of Knows in an Endless String. Further Experiments. Materialization of Hauge, Disappearance and Re-appearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Celling in Full Light. Chap 6—Theoretical Corsiderations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendent Fate."

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

tion of the Author's.

Chap. 9.—Theoretical: "The Fourth Dimension." Professor Hare's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyangs.

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

Captions Objections.

Chap. 11 — Writing through a Table. A Test in Slate-Writing Conclusively Disproving Slate's Agency.

Chap. 12.—A "Fault" in the Cable. A Jetor Water. Smoke.

"Fire Everywhere." Abnormal Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Seance in Dim Light. Movement of Objects. A Luminous Body. Chap. 13.—Phenomena Desc thed by Others.

APPENDICES. Appendix A.—The Value of Testimony in Matters Extra ordinary.
Appendix B — Evidence of Samuel Bellachini, Court Conjurer at Berlin.
Appendix C.—Admissions of John Nevil Maskelyne, and other Professional Conjurers.
Appendix B.—Plate X.
Appendix D.—Plate X.

LIST OF ILLUSTRATIONS.

LIST OF ILLUSTRATIONS.

Frontispiece.—The R om et Lelpsie in which most of the Experimens were Conducted.

PLATE I.—Experiment with an Endless String.

"II.—Leather Bands Interinked and Enotted under Professor Zoliner's Hands.

"III.—Experiment with an Endless Bladder-Band and Wooden Hings.

"IV.—Result of the Experiment.

"V.—Ditto on an Ensarged Scale.

"VI.—The Representation of Conditions under which State writing was Obtained.

"VII.—State writing was Obtained.

"VIII.—State writing in Five Ditterent Lubruages.

"X.—D-tails of the Experiment with an Endless Band and Wooden Rings.

Lar 12mo. Illustrated. Cloth. tinted.

12mo. Illustrated Cloth, tinted Price \$150, postage free. IN ENGLAND THIS WORK SELLS FOR \$3,00. For sale wholes e and retail by the Religio Phi.osophic.il Publishing House, Chicago.

#### THE VOICES.

By WARREN SUMNER BARLOW. with fine portrait of the author, engraved by steel

The Voice of Nature,
The Voice of Prayer,
The Voice of Superstition,
The Voice of a Pebble,
The Volume.

Printed on fine tinted paper, beautifully bound in cloth. A standard work of great merit.

PRIOR, \$1.00. GILT, \$1.25. POSTAGE ON EACH, 8 CENTS.

\*For calc, wholesale and retail, by the RELIGIO-PHILO-BOPHICAL PUBLISHING HOUSE, Chicago,

#### WORLDS WITHIN WORLDS.

WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited.

BY WM. BAKER FAHNESTOCK, M. D.

The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their inception been met with heree opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before. In this masterly work the attention is so enchained, the imagination so much enlarged, that one could not read and be not enchanted. Sober after thought on this great subject holds the mind as well, and food for meditating on the wonders unfolded is more handsomely illustrated with a great number of beautiful/engraving vilstically drawn and printed in many colors, finely blended,

Price, 50 cents. Postage free.

\*. For sale, wholesale and retail, by the Relitore-Philo-CPHICAL PUBLISHING HOUSE, Chicago.

Just Issued. "

WITCHCRAFT OF NEW ENGLAND

BY ALLEN-PUTNAM. ESO.

Author of "Bible Marvel Workers." "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracle," "Agassiz and Spiritualism," etc.

While producing this work of 452 pages, its author obvious ly read the darker pages of New England's Garlier history in the light of Moders Spiritualism and found that in origin Witcheraft thee, and to day's supermuddine pheromena are the same; and four dia so that intervents. Witcheraft historians, lacking or shutting off to-day's light. It menotice do or inogically used a vast arount of important histories, and sit before their renders erroneous concludious as to who were the real authors of the barbaric doings they were describing.

who were the real authors of the harbaric doings they were describing.

Mr. Patham, well known by our readers, and, as stated in the book, as any of the parishin which Silem Wilca ratt had its origin, and descended from a tors treat and there) in this interesting and instructive wors has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhib is egreg ous shorter mings and misleadings by the hist rane, fluichinson, Upham and others wito follow their lead.

The norther recards Salom as the last battle-field on which the Wilcheaut Drail was suppressed by his opponents to be in command. There he was mer in direct, strendoms and victorious enceunter by brave men who dared to an out their rath. That Devil was but a exitionate child of a face creed; the creed's barranty become then revealed, and never since has such a Levil invaded any part of Christendom.

The work is worthy of general perusal.

The work is worthy of general perusal.

CONTENTS.

Preface. References. Explanatory Note - Defini

Mather and Calef. Account of Margaret Rule. Definitions of Witcheraft. Commission of the Devil. Margaret assaulted by Specters Offered a Book, and pinched. Fasted, and preceived a man liable to drown. Lifted, and saw a White Spirit. Rubbed by Mather. Visited by Spies. Prayed with, and Brimstone was smelt. Fowler charges Delirlum Tremens. Affidavit of Avis. Calef basiled. Levitation of R. H. Squires. COTTON MATHER. Haven's Account of Mercy Short.

ROBERT CALER. THOMAS HUTCHINSON.

C. W. UPHAM. Margaret Jones. Winthrop's Account of her. Hutchinson's and Upham's. Our own. J. W. Crosby's Experience: Spirit of Prophecy. Spirit Child. Materialization Newburyport Spirit Boy. Why Margaret was executed. Erreneous Faith. Margaret's Case Iso-

Iated. Epitaph.

Ann Hibbins. Beach's Letter. Hutchinson's Account of Ann. Upham's. Her Will., Her Wit. Densmore's Inner Hearing. Guessing. Her Social Position, Slandered. Her Intuitive Powers, Her Illumination. lated. Epitaph. 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-

Moree Family. Physical Manifestations. The Sailor Boy. Caleb Powell. Hazzard's Account of Read. Mather's Account of John Stiles. Mrs. Morse accused. Hale's Report Morse's Testimony. 2d do. His Character Faults of Historians. Marvels in Essex County.

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. Mather's Person shield d. Upham's Conclusion incredible Hutchinson nonplused. Justice to the Devil. Summary.

mary,
Salem Witchcraft Occurred at Danvers. Circle of
Girls. Their Lack of Education. Obstacles to their
Meeting, Mediumistic Capabilities. Patsonage Kitcheft.
Fits stopped by Whipping. Upham's Lack of Knowledge 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 occurred. Lawson's Account. The Bewitching Cake.
John Indian and Tituba. Tituba Participator and Witness.

Tituba. Examination of her. Summary of her Statements. Discrepancies between Cheever and Corwin. Dates fixed by Corwin. Tituba's Authority as Expounder. Calef sNotice of her Her Confession. Her Unhappy Fate.

Sarah Good Why visible apparitionally. Her Examination. Mesmeric Force. Persons absent in Form afflict. Oply Clairwayance sees Spirits its Fitfulness. A Witch because not bewitchable. Her Invisibility. H. B. Storer's Account of Mrs. Compton. Ann Patnam's Deposition. S. Good's Prophetic Gimpse. Dorens Good Bites with spirit-Teeth. State of Opinion admissing her Arrest. Upham's Presentation of Public Excitement. Lovely Witches now.

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

Rebecca Nurse. Was seen as an Aspparation. 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 Hone. Susanna Martin. Her Examination. The Devil took Samuel's Shape. R. P.'s Position. Her Apparition gaye Annoyance.

Martia Carrier. Examination of, Her Children Witches, how they afflicted, and their Confessions. George Burroughs. Indictment of. Opinions con-cerning hum. Apparitions of his W.ves. His Liftings. The Devil an Indian. Thought-reading. His Suscepti-bilities and Character.

Summary, Number, executed, Spirits proved to have been Enactors of Witchers THE CONFESSORS
THE ACCUSING GURLS. And Prinam's Confession,
THE PROSECUTORS.
WITHERAPT'S AUTHOR.
THE MOTIVE,
LOCAL AND PERSONAL.
METHODS OF PROVIDENCE.

APIENDIX.

CHRISTENDOM'S WITCHCRAFT DEVIL.
LINITATIONS OF HIS POWERS.
COVENA IT WITH HIM.
HIS OFFENCE
BEMONOLOG: AND NECROMAN Y.
BIBLE AL WITH AND WITCHCRAFT.
CHRISTENDOM'S WITCH AND WITCHCRAFT.
SPIBIT. SOUL AND MENTAL POWERS.
TWO SEISOF MENTA: POWERS—AGASSIZ.
MARVEL AND S IRMUALISM.
INDIAN WORSHIP.

Cloth, 12me, pp. 482. Price \$1.50 postage 10 For sale wholesale and retail by the Reilgie-Peliesophica Publishing House, Chicago, Iil. RAIL ROADS.—TIME TABLE.

ARRIVAL AND DEPARTURE OF TRAINS.

Explanation of Reference Marks - † Saturday scepted. \*Sunday excepted. ‡ Monday excepted. § Del-

Chicago & Northwestern Railway. For Mars, Guide-Books, Time Tables, Sleeping Car accommodations, apply as 4 and 62 Clark et., Grand Facific Hotel, Brink's Expressoffi-cion northeast corner Handolph and State sts.); Palmer Home, 75 Canaist, and at the de-

되었다. 불편하는 경험으로 하다.	1 Leave.   Arrive
oPacific Fast Line. oSloux City and Yankton oOmaha Night Express	1612:SD p.m 4.2:15 p.m
aSloux Ciry and Yankton	1 :20 om * 2:15 nm
Gimaha Night Expo 83	it 9: 5 o'm + 7:15 a n
alles Moines Night Express	17 9:15 pm f 7:15 am
allts woints Day Exp es	1 12:30 a m . 2:15 a ii
ash ux thy and lankton	+ 9: 5 p.m + 7:15 a m
aCedar Raidds Express	8:30 a m 6:44 a m
alles soints Day Exp est- ash ux tity and lankton acedar Rapids Express acedar Rapids Express	10. 1* 9:15 a m 1 2:40 h m
aFreeport Rockford and Dubung	10.1 10:15 pm 6:15 pm
afreeport Rockford and Dabugt afreeport, R' find and Lake Gene but was ee Exp ess. butwankee Stee al-Sandays.	NO. # 4:15 nm 10:30 a m
bui wau ee Exp ess	8:0d am   45 am
Milwanker Sicc al-Sundays	hed a m 4:00 n m
bhi wantee Pasinger. buil. Green Bay and Marquette. bGreen Bay, via Janesville	1 5.th n in *il):20 a ii
buil. Green Pay and Margaette.	(5 948) n m 8 6:45 n m
bGreen Bay. Ma Janesville	9:30 B m 1 6:15 B m
bet. Paul and Minneapolis Expres b5t. Paul and Minneapolis Expres bPierre and Deadwood Ex. ress. bla Crosse and Minneapola. bla Crosse and Minneapola.	88. 1 11 90 a m & 4 for n m
ost. Paul and Minneapo is Expres	8 15 Balki in mait 7 (16) a m
oPierre and Deadwood Ex ress	1 34 n m 6 4 40 n m
bla Crosse and Minnesota	1410:00 a mis 4:00 mm
bla Crosse and Monnesota	15 9:115 n m + 7 (0) a m
bWigona and Central Dac in	Hillithe a mi 5 4 det n er
bWigona and Central Lagota	5 9:00 n m + 7 8 a m
aLake Geneva Express	4:15 D m 110 50 8 m
blake Geneva	* 4:15 n to 1 not 0 m
bWinona and Gentral Da (4abWinona and Central LasotaaLake Geneva Express.bLake GenevabFond du Lae, via JanesvinebFond du Lae, via Janesvine	1. 4. 4. m * 10. Ch a n
For onlyphan trans o met lorn to	the second of the transfer of
For suburban traits, get lota ta	ne aru at oz Clark at.
Tutting more oats are the fall	ugu detw en Chicago and

Com on Bluffs, and fully an Siesper to Moux City on the train having than our 12:29 p.m.
Pully an Siesperson 9 15 than to Des Moines.
No other real runs Pullyman or any other form of hotel cars west of this acco.

—Depot corner of Wells and Kinzie-ste.

—Depot corner of Canan and Kinzie-ste.

CHICAGO: ROCK ISLAND AND PACIFIC

Leave.	Arrive.
0:Wa mt Davenport and Peorla Express	46 dill m m
2:90 p m; Council Bluffs Fast Express Kansas City, Leavenworth and Atchiso	. 12:30 n m
2:90 o mil Fast Express	43.CD mm
Did B int Peru Accommonation	410 00 am
0:00pm † Council Bluffs Night Express	:16:20 a m
1:00 pmtt Night Express	. 16:20 a m
BLUE ISLAND ACCOMMODATION	7.
6:55 a m† Accommodation	t 6:40 a m
8:40 a m Accommodation	t 7:45 a m
id: o p intraccommodation	† 9:10 a m
4.0i-o m Accommodation	t 1:30 n m
6.00 p mt Accommodation	+ 4:40 p m
6.00 p mt Accommodation 6.50 p mt Accommodation	+ 6:10 p m
1:15 p. mblAccormodation	10:05 a m

days. I Da ly Except Mondays, a Thursdays and Saturdays only. CHICAGO, ALTON & ST. LOUIS. AND CHICAGO KANSAS CITY & DENVER SHORT LINE:

Union Depot. West Side, near Van Buren etreet bridge, and Twenty third street. Ticaet offices at 82-Clark St., Grand Pacific Hotel, and Paimer Honse.

Leave.	나는 이 말했다면 나타가 이 하는 이 없는 아니다 그렇다.	Arrive.
12:30 p m*	Kansas (hty and Denver Fast Engress, via Jacksonville, Ill., and Louisinga,	
	Mo	*2:85 pm
am am.	Springfield, St. Louis and Southern Ex-	Page 11 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
F	press, via Main Line.	"7.30 pm
STUD D TELT	Kansas City Night Express	17:25 a m
3:00 B III.	Modife and New Orleans Express	7.37 D m.
diffice m.	Peorla, Burlington and Reokuk Fast Express.	*2:59 p m
9:00 p m2	Springfield, St. Louis and Texas Fast Express, via Main Line	
Dates in sea 4		7:25 n m
8:00 p m	Peorla, Keekuk and Burlington	7:25 B ib
9:00 tr ttr	Pekin and Peoria Express.	*5:10 p m
12:30 p m*	Streater, Wencoo, Lecon and Washing- ton Express	2:80 p in
5:00 p m*	Joliet and Dwight Acrom medation.	*3:10 a m

JAMES CHARLTON, General Passenger Agent. EXPLANATIONS OF REFERENCES.—Daily except Sundays texcept Saurdays. IExcept Mondays. IExcept Saurdays and Sundays. Texcept Sundays and Mondays as Sundays only. STaurdays and Saurdays only. cSaturdays

#### HENRY SLADE

CABINET PHOTOGRAPHS of the distinguished medium, finished in the highest style of

Price, 50 Cents. Sent bymail, securely guarded against soiling or cracking Address Religio Philosophical Publishing House Chicago.

# INTIMATIONS OF IMMORTALITY.

A LECTURE

BY GEO. A. FULLER.

SHADOWS FROM OVER THE SEA, POEMS

BY ELLA W. STAPLES.

Pamphlet Price 15 cents For sale wholesale and retail by the Religio-Philosophical Publis ing House, thicago, Ili.

## THE RISE AND PROGRESS

# Spiritualism in England.

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

Paper, 25 cents, postpaid. \*For sale, wholesale and revall, by the Religio-Philo sophical Publishing House, Chicago

STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS, PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, INCHOR, NARRATIVE, AND PROPHECY.

BY THE SPIRITS OF IRVING, WILLIS STATES OF THE S

AND OTHERS Now Dwelling in the Spirit-World These wonderful articles were dictated through a clairvoy-ant, while in a trance state, and are of the most intensely interesting nature.
The sale of this extraordinary work is constant and steady.

Price, \$1.50; postage 10c. For sale, wholesale and retail, by the Religio-Philo-sophical Preliging House Chicago

Newspapers and Magazines For Sale at the Office of this Paper. Boston. Banner of Light, 8 CENTS Utica, N. Y. 10 Olive Branch, The Spiritualistend Journal of London. Psychological Science, The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Eng. Bombay, India.

The Theosophist

Western Light.

# RATES OF ADVERTISING.

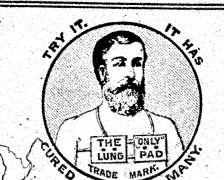
St. Lou.s. Mo.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, ander the head of "Business," forty cents per line for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance.

Advertisements must be handed in as early as Monday noon, for insertion in next issue, cardia-



Cures by ABSORPTION (Nature's way).

#### LUNG DISEASES. THROAT DISEASES BREATHING TROUBLES.

It DRIVES INTO the system curative agents and healit DRAWS FROM the diseased parts the poisone that

You Can Be Relieved and Cured. Don't descait until you have tried this Sensible, Easily  $\Delta$ pplied and  $RADICALL_X$  EFFECTUAL Remedy. Sold by Druggists or sent by mail on receipt of Price.

Thousands Testify to its Virtues.

Send for Testi-monials and our book, "Three Millions a Year" sent tree 299818

THE 'ONLY" LUNG PAD CO.



And all diseases of the Kidneys, Bladder and Urinary Organ by wearing the

Improved Excelsion Kidney Pad. It is a MARVEL of HEALING and RELIEF.

Simple, Sensible, Direct, Painless, Powerful.

It CURES where all else fails. A REVELATION and REVO-LUTION in Medicine. Ansorption or direct application, as opposed to unsatisfactory internal medicin s. Send for our trea ise on Kidney troubles sont free. Sold by Druggist, or sent by mail, on receipt of price, \$2. Address

THE "ONLY" LUNG PAD CO. · Perroit, Mich.

LLINOIS MISSOURI

CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST!

IS THE GREAT CONNECTING LINK

Its main line runs from Chicago to Coancil
Blaffs, passing through Johet, Ottawa, La Salie,
Genesae, Moline, Rock Island, Davenport, West
Liberty, Iowa City, Marcago, Brooklya, Grinnell,
Das Meines, the capital of Iowa, Start, Adantic,
and Avoca; with branches from Dureau
Junction to Peoria; Witten Junction to Mascatine, Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Tentron Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Gentrol Galfieldin, College,
Washington, Furfield, Eldon, Bellemap,
Centrovile, Franceton, Forthology, Galfieldin, and Massour riversat all points of Stock of Hills, and Hills,
Manufacet theo Bridges spand Authors, Cappelland, and Massour riversat all points of Stock of Hills, and Massour riversat all points of Stock of Hills, and Hills,
Manufacet Leave, Washington, Manufaceton, Cappelland, and Massour riversat all points of Stock of Hills, and Massour riversat all points of Stock of Hills, and Hills,
Manufacet Leave, Cappelland, Anderson, Cappelland, Cappelland, Cappelland, Cappelland, Cappelland, Cappelland, Cappelland, Cappelland, Cappelland, Cappelland,

E. ST. JOHN, Gen'l Tkt. and Pass'ar Agt., Chicago, III, A. KIMBALL, Gen'l Superintendent.

NO CURE: Dr. KEAN, 173 South Clark St., Chicago, may be consulted, per of charge on a lichronic or nervins diseases. Dr. J. Kran of charge, on a chronic or nerv dis thee ses. Dr. J. Kran is the only physican in the city who warrants cures or no pay. Finest illustrated ho k extant; 535 pages, beautifully bound; prescriptions for all classes. Price \$1, postpaid. 29 S 3: 7

# Original Poems and Lectures Furnished.

To Spiritualists and Free Religious Societies, and to the Members of the Same.

I will send as the result of my best thought and inspiraflow, written Lectures on the following subjects: True
Freedom: The Needs of the Present: The Home Kingdom:
Kaucation of the Heart: True and Faise Spiritualism: with
goesns and addresses for nubit or private o testions, all at a
very moderate price. For one dollar I will send a poem of
not less than twenty four lines; the subject may be chosen by
the applicant, or left to me.

Those who remember my rame will not doubt of my abili
ty to render satisfaction. I havite the Spiritualist and Liberal public, through the columns of a journal nobly battling
for the truth, to favor me with their orders. Please direct
to

MISSCORA WILBURN, Cliff Street, Corner Greenwood Aye, Lynn, Mass.

· SEVEN HOUR

System of Grammar. BY PROF D P HOWE. The author has demonstrated repeatedly that a person of sverage ability can learn to read and write correctly after one week's careful study of this fittle book. Thousands have been sold and they always give satisfaction.

Price, in paper covers, 50 cents.

For sale, wholesale and retail, by the Religio-Pullo-sorbical Publishing Horse. Chicago. 3 . 3 THREE

PLANS OF SALVATION Proved by Selections from the New Testament without Comment; also, Selections from the some work on Several Important Subjects.

A better knowledge of the real teachings of the New Test-ament can be obtained from this little work in one hour than in years by the ordinary method of reading the Scriptures. Price, 10 cents; postage free. \* \*For sale wholesale and retail by the Publishers: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE RELIGION

# SPIRITUALISM

PHENOMENA AND PHILOSOPHY.

BY SAMUEL WATSON. Author of 'Clock Struck One. Two, and

Three " THIRTY SIX YEARS A METHODIST MINISTER. CONTENTS. ..

Chapter I. "Harmony of Resign as." Brubs Histories, and Dearls of M. Ssam; Ex vact trom Rev. Charles Receiver; The Courches of the Word need Proof of Reinfordity, Chrishing, II. "Harmony of Resignos Court need," Confinence, Chrishing, II. "Harmony of Resignos Court need," Confinence, Chrishing, II. "Harmony of Resignos Court need," Confinence, Chrishing, II. "Harmony of Resignos Court need," Contract the Brother Profile of Man. Canner, IV. Writing M. stans, Dr. I. V. Mainsfield, Indepense, I.S. at writing M. stans, Dr. I. V. Mainsfield, Indepense, I.S. at writing M. stans, Dr. I. V. Mainsfield, Indepense, I.S. at writing M. stans, Dr. I. V. Mainsfield, Indepense, I.S. at writing M. stans, Dr. I. V. Mainsfield, Indepense, I.S. at writing M. stans, Dr. I. V. Mainsfield, Indepense, I.S. at writing M. stans, Dr. I. V. Mainsfield, I. M. Scholler, P. M. Marchall, Experience at Home, Marchall Chapter VI. Estimated V. Personal Experience at Home, Marchall Experience, Chapter IX. Phil subrey of Spill Control, Spirit Philosophy. Chapter V. I. Christianity.—Spilling M. Pebbes, Rev. Thomas Colleys, Experience of Industry, P. Scholegy, Bology; Extract leas, Mrs. Rechinolists Leature; Material Zatton. Chapter X. Blutical Proof. Spirit Matificiations, Chapter X. Blutical Proof. Spirit Matificiations, Chapter M. Blutical Proof. Spirit Matificiations, Chapter M. Busines, Chapter XI. Blutical Proof. Spirit Matificiations of Jens. "Industry, Fall of Admin not referred to the the Pentateuch of the Teachings of Jens. "Industry, Fall of Admin not referred to the the Pentateuch of the Teachings of Jens. "Industry, Fall of Admin not referred to the the Pentateuch of the Teachings of Jens. "Industry, Rev. Business, Chapter XV. Dees Probation T in mark with Earth Life?" "Spirits in Prison," Spirit Laws, Rec angence, (nater XVI. Spirit, Spir

Cloth 399 pp. 12mo. Price \$125 Postage

10 Cents. \*, For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

DAVIS'S "NATURE'S DIVINE REVEL rions" in question.

Fishbough the "Scribe" to Peebles the Pilgrim, Returns the Greetings of "Peace and Good Will."

To the Editor of the Religio-Philosophical Journal:

I have read and pondered your kind letter contained in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec., 18th, 1880, and with permission of the editor I will endeavor to return a suitable response. The special matter which you bring to my attention, is the statement of Mr. Davis, which you truly pronounce erroneous and unhistorical; concerning the proceedings of the Conneil of Nice, and its alleged rabble of "ferocious bishops," in fixing upon the books which should thereafter be received by the Christian church as con posing the Boble. You inform me that for this and other historical and archadogical errors in "Nature's Divine R-velations," with their injurious

consequences, I am held "largely responsible" by many persons "in this and other fands." As reasons why I am thus held, As reasons why I am thus held, you cite the "youth of Mr. Davis at the time the seclair voyant communications were given." his non acquaintance with ecclesiastical history at that time, and the fact that he never claimed to be infallible; and you then proceed to ask me this question: "Inaminch as you often mod fled, transposed and other ise corrected and revised thee-som with disconnected and sjointen revelations, making them readable for the public, by did you not crase or correct these paragraphs relating the Council of Ni e, and the alleged Bible manufacturing through these allegances?"

Perhaps I ought, in justice to Mr. Davis's book, to say that this question may seem to imply a little more than is quite true. I modified," "corrected" and "revised" the dictations of Mr. D. only in respect to his grammar, and to his often obscure, involved and verbally incorrect sentences; being always exceedingly scrupulous to preserve the idea of the clairvoyant, and that, too, as nearly as possible, in the aspect in which it fell from his tips, whether I believed it or not; and therein, too, consisted an amount of labor, sometimes exceedingly brain-racking, for which I flever expected to receive due credit. Had I gone farther than this, I would have taken a responsibility for which could not have felt warranted, and in that case the book could not have been considered exclusively Mr. Davis's, but partly my own. The questions concerning the "youth" of Mr. Davis, his ignorance of ecclesiastical history, and his personal fallibility or infallibility, were questions which I felt I had no right to entertain as guides in the performance of the duty assigned meleaving the responsibility for the truth or error of the matter dictated, to that invisile source of intelligence by which I felt

that Mr. D. was prompted. And yet I do not know that I ought to acquit myse'f entirely from blame respectin this statement about the Council of Nice. If it he said that I ought to have known that the statement was entirely untrue, and that, thus knowing. I should at least have submitted the case to Mr. Davis for conrection, I waive all direct defence, and simply content myself with the following

At that time I was yet a young m m, and had read ecclesiastical history only by a skimming process—merely to ascertain the general drift of the story of the Curistian church, seeking particular information only on those points which most interested me. Had I been asked about the Arlan Creed, I could have told something perhaps, about the acts of the Council of Nice; but then, again, if I had been asked if these were the only matters considered by that body, I would probable have answered, "I think not." I know, from conversations which I had had, years before, with a certain religious skeptic, that there was an impression in some minds that the said council had something to do in fixing the canon of the scrip ures. I knew not whence this impression originated, but now see that it most probably came from the story, quoted in Taylor's "Diagesis," from Pappus, to the effect that the Council of Nice, desiring to know which of the books extant that purported to be sacred, were divinely sanc-tioned, placed them all under the commun ion table, and prayed that those which were to form the sacred canon should rise, without the contact of visible hands, and place themselves upon the table, while the others should remain beneath—which thing, it is said, accordingly happened. But this stary is in its year pattern transparently a

story is, in its very nature, transparently a falsehood, believed by nobody, and it can not consistently be cited in corroboration of Davis's statement, which is so totally different in every particular. Another thing: Much less was known at that time, concerning clairvoyance and Spiritualism than at present. And my Universalian theological education then disinclined me to believe that falsehoods, or any other species of evil, or even mistakes concerning the truth, would be likely to come from the spiritual world in case of an appening of communion with this world. opening of communion with this world. And as Davis had already shown the astounding ability to quote accurately from the Bible, in some instances giving even chapter and verse, I think my case is worthy of commiseration rather than condemnation in falling under the "strong delusion" of relieving that this story of the Council of Nice, so positively and circumstantially affirmed, and several times repeated, was literally true as it fell from the lips of the plairwayent.

clairvoyant. And so in the simplicity of an unsuspecting mind and heart, and the greenness of innocent ignorance, I published the account just as I received it; and now I ask a candid and charitable re-judg ment of the case as to where the chief it not the only responsibility rests, if, indeed, any one can guess where it does rest.

I will now proceed to note a few items in the history of the ontcome of this matter; Some two or three months after Mr. Davis's book was published, I met my amiable and learned friend, Prof. Geo. Bush, who said to me: "Mr. Fishbough, there surely must be some mistake in the statement of your friend Dayis concerning the proceedings of the Council of Nice. It struck me as a strange story when I first read it, and I have since searched all the records of the council that I can find, in different languages, and I find nothing but proofs of the impossibility that any such proceedings as Davis related could have taken place." This statement put me, too, on the line of investigation; and on opening Mosheim's - Eccl. Hist., with Murdock's learned and apparently exhaustive notes, at Century iv., part ii., chap. v. and onward, I soon found evidence clear as history could make it (confirmed by all other records subsequently examined), that the solv purpose of the convocation of the Council of Nice, was to try Arius, a presbyter of Alexandria, for alleged heretical opinions concerning Jesus Christ, and that its whole proceedings cen-tered on that object, and drawing up the Ni-cone Creed to define the faith of the church

on that question. There were, however, about twenty, or as some define them, twenty-two, other carons subsequently passed, relating to minor and purely incidental subjects, all of which could here be specified if space permitted, but more of them relating to the books that should con-

The cavit as to the "obscurity" of the history of the Council of Nice avails nothing in weakening this statement, as the theré is, relates to the month and day of the month when it first met, "whether it was the 18th of the kalends of June or July; that is the 20th of May or the 19 h of June," while says Murdock, all agree that it closed on the Emper Vicenalia, in July of that year (325). Indeed, so far from its history being ou-scure or doubtful, it is of a'l the early ecclesiastical councils the most conspicuous and its acts the most certain, made so by the Arian controversy of which it was practically the initiament, and which continued to disturb the church for centuries

Thus was I brought to confront the de monstrative proof, that Davis's positive and repeated statements concerning the acts of this conneil, were absolutely erroneous. What could I do? The poor sleeping boy bad doubtless then nevereven so much as heard of a Council of Nice while in his normal state, and I could not accuse him personally of a gross and wicked fabrication. Whence, then, proceeded the story? My Ballou-ite no hell-ism forbade me to sup pose that it it came from the Spirit-world where I imagined that all was holiness and happiness, and where there could not be any falsifying or otherwise wicked spirits. I felt that there was a deep mystery hanging over this affair, which I could not then pretend to solve; but I could not suppress in my mind a secret and imperceptibly growing suspicion that all other statements of my beloved clairvoyant that were not in way verifiable, might possibly yet have to be placed in the same category with this aggravating statement which my unfortunate pen had been made the instrument of inflicting upon the reading public to which I had so sincerely desired to show nothing but the truth.

All this, together with other things which I will not now mention, proved a sufficient cause for the initiament of that train of "soher second thought" and investigation which finally led to an almost entire change in my original estimate of Mr. Davis's interior qualifications, and the value of his works. I will not here stop to sketch the steps of my gradual divergence from Davis.

· I will only say, for the present, that the process of tearing myself away from him. was like tearing out the fibres that were most closely worn around my heart. I feel that I shall give hereafter a sketch of this journey of divergence, with its causes, which were not, as Mr Davis unjustly supposes, a recurrence of my overpowering hereditary or educational prejudices. But we are now engaged with this Council of Nice business, and will pursue it a little

After the phenomena of Spiritualism had been more formally introduced to the world, and the early Spiritualist conferences and other meetings became established, it was my fate to hear, now and then, references by speakers to the Council of Nice. its 'ferocious bishops," and the action they took in forming the Bible—the speakers always referring to Davis when asked for authority. But while I found little d fliculseverations of these orators, by statements reputting both them and Davis, a strong prejudice against me soon developed itself, in the minds of many persons who errone ously imagined that I was becoming unjust to the friend whom I had so faithfully served, and was taking the "back track" towards the old theological "flesh pots;" and my words and arguments were seemingly my words and arguments were seemingly without permanent influence. And so, in the hope of securing that candid investiga-tion and correction of the Council of Nice story which my overt challenge had falled to bring about, I addressed an anonymous note to Messrs. Partridge and Brittan, publishers of the Spiritual Telegraph, which was inserted in that journal of Sept. 22nd, 1855. In that note, after recapitulating the main points in the story as related by Spiritualists without mentioning Davis, I

"If you will kindly indulge me in the occupancy of a nook in your valuable columns. I wish to respectfully inquire of yourselves, or any of your numerous and idtelligent correspondents," Where may use find the abstorical records of any such action concerning the books of the Bibleas is hire asteriled to have been taken by the Council of Nice? Of course, servil as so important in their bearings as those here geterred to lappear to be, should not be without some substantial foundation, and if they are true, they should be distantly forces to the world." An early answer, therefore, to the above inquiry will much gratify.

Yours, etc., A Truth Seeker."

To this Mr. Brittan answered by the following appended note: "We have heard the affirmation or infilmation to which "A. Truth Seeker" refers, from various quarters, but we have never yet been able to verify its trush by reference to any authentic history.—ED."

This note brought out another, signed "A. W. Benton," of Fulton III., published in the Telegraph of Nov. 3rd, 1855, in which

the writer says: 

Instead of personally answering this note, as one might have thought Mr. Davis would have felt it his duty to do, he delegates that duty to his wife "Mary," who, in Telegraph Nov. 10th, 1855, acquits herself as well as could have been expected, in a letter too long for full insertion here, but, of which I

copy the following as the only passages which seem to be directly relevant—omitting the writer's vaguely general allusion to the pious lies and frauds of the church at those times as having no necessary bear-

ing upon the point:

ing upon the point:

"A. Berton-Respected Friend: In the Telegraph of Noy, Std, you call on Mr. Davis to substantiate that part of Nature's Divine Revelation' wrich, refers to the Nicene Council, etc. 'As his spirit is absorbed just now in the investigation of another subject. I will take the liberty to respond to your inquiries. In the first place, allow me to premise, that those acquainted with the spiritual experience of Mr. Davis are well aw no that his own perceptions of historical facts and phisosophical principles are to him sufficient authority. [The italicizing is my own.]. In the second place, the proceedings of the Council of Nice, are, like all evens in the ancient history of the church, veiled in obsentity. Indeed a strong desire seemed to po sess Eusebius and o hers who were present, to conceal its details from the word, or at least to clothe the whole affair in the garb of mystery. [The proofsof this assertion are unfortunately omited] ....... But while so much doubt attends our investigations in the misty labyrints or ecclesiasticism, many things seemito point out the Nicene Council as the one whose decisions were most authoritative respecting the inspired books." The casalogue of Eussbius, who was the most learned and influential among the attendant blance, was exectly the same with the modern one, as was that also of Athenasius who was fits cotemporary. [And so were the estalogues of several of the Ante-Nicene Inthers.]. ...... Tus you see, Friend Benton, how filmsy is the foundation on which is based the faith of ortholoxy in the plenary inspiration of the Bible; and siso that while there is much in the ancient records tending to corrob rate the recust to which you refer. In Nature's Divine Revelations 'there is at least no testimony in all these ecclesiastical writings by which that statement can be disproved.

Yours for the truth,

To those who have carefully read up the history of the Council of Nice, and who know the purpose, and the only purpose, for which it was convoked, it will be sufficient for us to pass the plea contained in these extracts without one word of reply.

The matter, then, stands thus: 1st. I wrote and published from the lips of Mr. Davis, this account of the origin of the collection of books which he calls "excellent soft bark" for these reasons: because my office was simply that of an amanuensis and editor, and not that of a critic; and because I believed at that time, that there must be some truth in the account, knowing that D's clairvoyant perceptions has proved correct in other instances. 24. As soon as I found that the story was untrue, and came to a little better understanding of D's clairvoyant powers. I endeavered to correct it through such channels as were then open to me 3rd. As the early Spiritualist jour nals were reluctant to give me such full freedom of their columns as I needed to correct, over my own name, the errors of Mr. Davis on this and other subjects; and as unkind epithets were already being pretty freely showered upon me from certain quarters, for no other reason than that of my obedience to a light which I found to be nigher than Mr. Davis—I endeavored and succeeded, by the little stratagem of my anonymous note of inquiry, in turning ap this story, for the time being, to the sun light, and developing the only definite ground on which Mr. Davis even then rested it, as consisting in "his own [clairvoy ant] perceptions of historical facts and phiosophical principles," which, as expressed through his wife, "are to him sufficient I am not aware that Mr. D. has, from that time to this either retracted this story or proved it on any other ground than that of his clairvoyance. If the infallibility of this on the one hand, and the implied mendacity of history on the other should be brought under serious discussion I shall probably have some other facts to state concérning[Mr. Davis's clairvoyance as sometimes displayed; but I have no thought that either he or any of his disciples will be anxious to embark in such a discussion.

Thus, Bro. Peebles, do I again wash my hands of this whole business, perhaps, for the twentieth time. I know not what more I can do to free myself from the apparent responsibility of this story, and the injury it has inflicted upon many minds and hearts unless it be by giving a little farther insigh into Mr. Davis's "superior states," and the sources of his impressions as deduced principally from his own sayings and experi-In the spirit of kindness to my old friend, as well as of justice to the public, I will endeavor to accomplish this task in another article, provided my good friend Bundy will fayor me with a channel of utterance. I still believe that Mr. Davis's work holds a legitimate place in a programme of divine uses, but that it never can accomplish its object and leave no traces of mischief behind, without being pressed through a pretty line serve.

Wisliam Fishbough. 829 DeKalb Ave., Broodlyn, Dec. 1880.

#### The Strange Proceedings which Annoy Battle Creek, Mich., Citizens.

BATTLE CREEK, Mich., Dec. 23-Many rears ago the cemetery of this city was located where is now the heart [of the city. As the city grew, so as to surround the last resting-place of the dead, the cemetery was removed to a considerable distance outside the city limits. All'the graves that were marked by tombstone or otherwise were dug . pen and the ashes of the departed aucestors inclosed in a new pine box, and again interred at the new burying ground. Of course, there were many graves of poor peowere unmarked by stone or mound, and whose bone's were allowed to remain there. as the spot where they were buried could not be identified. Soon after, the old cemetery lot was divided up and sold for building sites, and now many elegant structures grace the spot where formerly only whitened stones were seen. In excavating for the cellars, of these residences, many human bones were tound, evidently the unmarked graves of some nameless paupers. Whenever they were thrown out they were allowed to lie upon the surface of the ground and bleach out, no more attention being paid to them than to so much gravel. Nothing more was thought of them, and the fact of the former existence of a graveyard there had nearly passed out of the minds of the present dwellers in the houses erected there. Within the past year or two, however, the residents have been annoyed by uncanny noises and sounds, which came at midnight, in the morn, and at all hours of the day and night. No one paid any attention to them, but still the knocks, rappings and unexplainable sounds continued. They are most conspicuous at the residence of Frank W. Clapp, a prominent lawyer and ex-prosecuting attorney of Calhoun County. Frequently he has been awakened in the night by a noise as of some person splitting wood in the cellar, or the muffled sound as though a grave was being dug. Investiga-tion disclosed nothing. At night he has many times been awakened by rappings and pounding upon the head of his bed. A light would be procured, and still the strange sounds would continue, sometimes so violently as to jar the bed, yet nothing could be seen by the closest scrutiny. Nor are these disturbances confined to the darkness. In bright midday the same sounds are heard, and frequently they are accompanied by a noise as of a fluttering bird; yet nothing on be seen. His is not the only house situated upon the former site of the graveyard. The Episcopal church rectory, the residence of Henry Funnell, Superin-tendent of the C. & G. T. Railroad, and several other buildings are also erected on this consecrated ground, and in them these

strange strikings and sound have also been observed. Spiritualists say that the noises are the clamorings of spirits whose bones have been thrown out and left to decay in the air, and who take such means to show their anger at the disrespectful way in which their last rest has been disturbed. But none of these occupants are Spiritualists, and do not accept this explanation of these frequent disturbances. The mysterious noises still continue at frequent intervals. with slight variations, and annoy the resi dents a great deal. Sometimes the sounds are heard in the bright daylight, as of some one digging a grave; the creaking sound of the coffin being let down is heard, then dull heavy noises, as of clumps of earth being thrown into the grave, and then all will relapse into silence. What makes it more wonderful is that these sounds seem to occur in the very room in which you may be sitting, and in broad daylight, and lack sight to convince the listener that the sounds which he hears are not reat. Whether they proceed from ghosts, disembodied spirits, or some other source, the result is the same to the listener—he is awe-struck, and mentally, if not audibly, asks himself the question which all who have heard propound—"what is it—is it ghosts?"—Chicago Inter Ocean.

Rev. Charles Caverno, with whom the Journal, has had friendly discussions in years past, sends us the following notice:

"Will you be kind enough to state in your next week's paper, that I have prepared a course of lectures on "Morals," to be given in Hershey Hall, on Mondays, at one o'clock The first lecture is to be given Mon-P. M. The first lecture is to be given Mon pay, Jap. 10th. The lectures are free. As sure your readers of an opportunity to hear straight orthodox thought.

Mr. Caverno is a man of culture and ability, and will give an interesting course of lectures, though many of his positions will be open to the criticism of those who have got farther into the light. If Mr. Caverno will adopt the plan of allowing five minute speeches germane to the subject of his lecture, at its close, allowing 30 minutes to such discussion, and taking ten minutes at the close to reply, he would develop a far greater public interest in his lectures, and would accomplish much more good.

Rev. H. W. and Mrs. Thomas held a re ception in the parlors of the Sherman House, last week, which was largely attended. Nothing could better indicate the cosmopolitan character of Dr. Thomas's work, than the wide range from which the callers came. In addition to large numbers who may be considered as in his pastorate, and who are of all shades of belief from liberal Methodism up to Spiritualism and all phases of Liberalism, we noticed Rev. L. P. Mercer, Swedenborgian, Dr. Sumner Ellis, Universalist, and other representative men. We counted a score or more of avowed Spiritualists, including several mediums, and saw many more who are known to their intimate friends as Spiritualists, but who, either from lack of courage to say so, or for other reasons, are waiting. A pleasant evening was of course the result and a desire that there should be inaugurated a series of sociables under the auspices of Dr. Thomas's society, found general expression.

THE INTEREST IN ORGANIZATION is shown by the fact that of the 8 000 pam phlets containing the substance of the Jour-NAL's late editoria!, "The Field is White with the Harvest," which we printed, not more than 500 now remain on hand. About 4,000 of them have been sent off in packages of five or less, in compliance with requests from all parts of the country. Whatever may be the outcome, it is apparent that progressive people realize the need of co-operative action.

Dr. S. J. Dickson, of Blue Island, Ill., a suburb of Chicago, has just returned from a successful professional trip in Ohio. The Doctor's power as a magnetic healer is daily becoming more widely known. He already has calls to return again to Ohio.

#### Thirty Days More Time to Send in New Trial Subscriptions.

Withinsthe past week we have received numerous and urgent requests from lecturers, mediums and other friends of the Jours-NAL, to extend the time in which new trial subscriptions would be received at the reduced rate. Our correspondents say that the work has only just fairly got under way, and that they with others will, no doubt, be able to send in thousands of trial subscriptions during January, if afforded the opportunity. We yield to this appeal and will during January, continue to receive new trial subscribers, to whom the Journal will be sent twelve weeks for thirty cents, or fifteen months for \$280. Let every friend of the paper actively aid in extending its circulation. We feel sure that a large majority of those who read it twelve weeks, will renew at our regular subscription rate of \$2.50 per year, which is as low as a first-class paper can be published. Those of our new readers whose time is about expiring, will please bear in mind and remit at least ten days or two weeks before the expiration of present subscription. The paper will not be sent to trial subscribers after their time is out unless renewed.

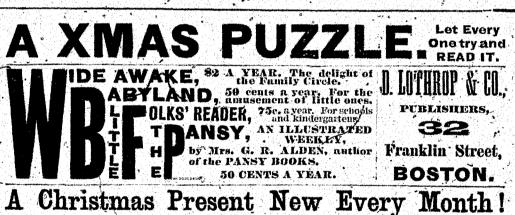
We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings.

"Practical Instructions in Animal Magnetism," by J. F. F. Delenze, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price \$2.00; for sale at this office.

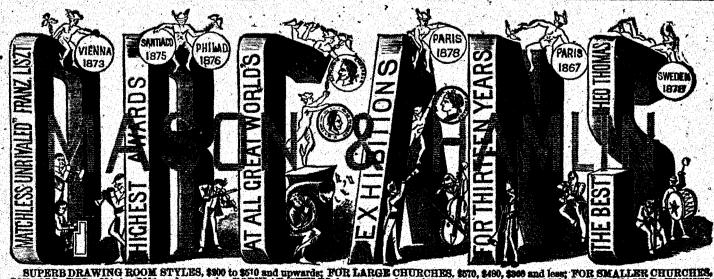
"The Watseka Wonder," only ten cents, At this price every one should have a copy. For sale at this office.

Honerond's ACID PROSPRATE should be used when your brain is tired from over exertion.

Don't drive a lame horse when you can get 'Kendall's Spavin Cure' for \$1.00, it is worth \$5. Read their Advertisement.







SUPERB DRAWING ROOM STYLES, \$200 to \$510 and upwards; FOR LARGE CHURCHES, \$570, \$490, \$300 and less; FOR SMALLER CHURCHES, SCHOOLS, ETC., \$64 to \$200 and upwards; POPULAR STYLES in great variety, \$22 to \$300 and upwards, ORGANS FOR EASY RAYMENTS, \$6438 per quarter, or \$5 per month and upwards. ILLUSTRATED CATALOGUES and PRICE LISTS free.