

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, DEVOTED TO PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth Seeks no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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mony, save where there is a special and definite purpose. I share Brother Stebbins' opinion as to Spiritualists and Liberalists uniting in societies. Spiritualism is more antagonistic to materialism than it is to Christianity, and only in specified fields for humanitarian work can we work in harmony. To unite with them in a society for general purposes and discussion, is for Spiritualism, the furthest advanced, either to stand still, retreat, or be ignored, and I for one am first, last and all the time, one who knows and proclaims future life and communion with the so-called dead, and I have yet to experience that courtesy from materialists which springs from a love of religious freedom. In special reforms, as for instance, temperance, woman suffrage, as members of scientific bodies, where the particular questions of difference do not arise, we can meet, but then we are not Spiritualists, are not materialists, but liberals, and such bodies should be; but Spiritualists should organize, would they hold that place in society that belongs to them; would they have that influence upon legislation, education, the press and public opinion, it is their duty to have; would they mould the rising generation into correct habits of thought and action; say, I am more convinced every day of the necessity of "The New Departure" being made practical, and every failure only determines me more in that opinion, and it is this: that Spiritualists must not only organize, but organize not to present phenomena to the world, but to learn and practice the lessons phenomena teaches, and to do this they must give up the custom prevalent to-day of transient speakers, and do as the liberal churches do, locate some man or woman of social and intellectual ability around whom they can rally as a centre, and who can be their public representative. As children tire of and cry for a new toy, our societies cry for a new speaker, and while there is an intellectual pleasure and development in this, there is no coherent power developed, and little position or power won in the community. There is among all our societies little practical work done. I venture to say Mr. A. J. Davis' society in N. Y. City in the two years it has been organized, has done as much practical work as all the Spiritualist societies in the country who have transient speakers have done.

A society whose only object is to supply a course of spiritualistic or liberal lectures, cannot do practical work in the line of race education. Religion which is the cohesive power in all organizations, must be developed in our ranks. Religion is only the expression in some form of the spiritual life, by the channel of emotion, and as we outgrow the ancient forms, the emotional power must find new channels, and as we divert it from God whether it has, hitherto been sent, it must find expression towards man in the social. The two commandments of Spiritualism are, "Love the good with all thy heart, soul and mind," and "Like little children love each other."

When this shall not be the idea intellectually accepted, but the soul demand of a sufficient number in any community, by the law of attraction they will organize, and it will make little difference how imperfectly the intellect may interpret this desire in the outward form it gives to the organization, for any channel will suffice for them, in the love of good and of the race, to work for the race.

While, therefore, I would cheer and aid you in your efforts, and while you are to be aided and encouraged by both spirits and mortals and are to be comforted by the reports of efforts which you have stimulated, still I would ever have you remember that the form is little worth without the spirit. "The letter killeth, but the spirit maketh alive." You shall see progress towards the end you desire, and I will aid you by preaching "Love," "The Fatherhood of God," the brotherhood of man." Still will I endeavor in a practical way to echo the Master of 33 A. D., and say to each and all, "Little children love each other." Every step towards fraternity is a step towards everlasting organization, and every step towards organization should be a step towards fraternity. Truly did the Apostle Paul preach to the Corinthians the true gospel of liberation when he said: "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass and tinkling cymbal. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth all things, believeth all things, endureth all things, and never faileth. And now abideth faith, hope and love, these three, but the greatest of these is love."

Williamistic, Ct.

THE LIFE THE TRUE TEST.—Think no man the better, no man the worse, for the church he belongs to. Fry him by his fruits. Expel from your breast the demon of sectarianism, narrowness, bigotry, intolerance. This is not as we are apt to think a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of a heart and life.—Channing.

Don't be in too much of a hurry. Haste is of the devil, says the Koran. How quietly flows the river toward the sea, and yet it always reaches its destination. This is a point to remember when you are trying to rush things.

Greetings—Events in Philadelphia—The Spirit Artist—Death, Etc.

COMMUNICATION FROM MRS. EMMA F. J. BULLENE.

Having returned from the City of Brotherly Love, I would send a new year greeting to the many dear friends of the olden time, the memory of whose kindly words and genial smiles has crowned my life with joy, through all the years since I was first honored with inspirational light from the angels. Nor would I forget the newly made friends of my recent visit to Philadelphia, for change has been busy with her magical wand and many new faces welcomed me with hearty cheer. Even the redoubtable editor of Mind and Matter, honored me by misrepresenting entirely the sentiment of my lecture of which he made mention; a fact that I am informed, is generally conceded to imply that a speaker in that trade, deserved commendation in that particular effort at least, as Mr. Roberts is not quite responsible, his mania taking the form of inverted mental vision.

The special subject of attack upon me was the expressed opinion, that to promote a healthy growth of Spiritualism, all media were required to illustrate the angelic teachings which we receive by a pure life; and under no circumstances would those who desire the success of our beautiful faith, foster or encourage fraudulent mediums. Purity of life for all who advocate spiritual communion was strictly enjoined.

I was most agreeably entertained by Mrs. De Maxwell, whose genial spirit makes perpetual sunshine in her home, which is pervaded by an air of delightful harmony. There I met for the first time Prof. Anderson, the faithful artist for spirit portraits. His guides kindly sketched two charming pictures of my angel daughters, and though they objected to outline drawings being taken away on account of their imperfections, I was permitted to retain them. On reaching home, I found at one, a wondrous little fairy of about five years, bears a striking resemblance to the picture of her elder sister taken during earth-life, and which Prof. Anderson had never seen. The fleshy clouds which envelop her lovely shoulders were added after the first sketch, in compliance with my mental request, and all the delicate lines, and softly blended shading are beautifully suggestive of spirit identity. The second picture is that of a fair young girl, now sixteen years of age, who remained with us here but four months. Still, the marked resemblance to a picture of my eldest son is very apparent, while the spirit portraits could not fail to be identified as sisters by the most casual observer. With thanks to Prof. Anderson and his guides, I am more than grateful for these treasures.

I also added to the list of pleasant acquaintances Miss Jones, an earnest medium, who is doing excellent service in our cause through the many tests of spirit presence that she gives, including names and events which cannot fail to convince many sincere inquirers. The service on Sunday morning after Christmas, concluded with a few thoughts suggested by the season, and which were so harmonizing in their tendency that I cannot refrain from giving them in substance to the readers of the JOURNAL. Christmas time was represented as a grand revival of the affectional nature, which should be encouraged to hold its sway as long as possible, because of its divine and spiritualizing effects upon the inhabitants of two worlds. With this new activity of the affections, which is expressed through gifts and social reunions, families long separated are reunited by the golden cords of love that bind alike spirits and mortals, making fairly radiant the magnetic atmosphere through which their loving messages flow as spontaneously as sound reverberates through ambient air. Thus every manifestation of pure affection in our social sphere, where discord seems to prevail, awakens heavenly responses of tenderness between those who are still veiled with the flesh and those of celestial growth. Yes, the holiday joys of earth may unbind with magic art, many hearts that have been fettered by envy, malice and gloomy dependence of spirit, and a knowledge of this fact should be an incentive to cherish the sacred emotions of our Christmas love-feast.

Even death comes to illuminate our joys by the contrast of funereal shadows; but, could we translate aright the language of nature, emblems of mourning would be unknown, while a holy gratitude for the emancipation of our risen loved ones, would ascend like the incense of flowers to the blessed giver of life.

On December 30th, I attended the funeral service of Dr. E. H. Chapin, that prince of eloquent men, and never, I think, have the ages permitted such evidence of the growth of harmonious religion; such triumph of the principles of our faith in the universal brotherhood of man, or so marked a recognition of the intrinsic value of nobility of character, as on that wonderful occasion. It was a grand confirmation of the oft-repeated prophecy of angels since the inception of modern Spiritualism, viz. that this era of free thought shall illuminate Christendom, and unite mankind on the measureless basis of divine love. The glorious company of spirits that was navigated to my sight, and the indescribable rejoicing of

ministring angels over that fraternal gathering of denominational ministers only the clairvoyant eye could witness, or the clairaudient ear attest. All was harmony for the hour, sorrow softening the heart through dewy tears; flowers God's own ministers, chastening the senses by a psalm of beauty in form and color, while their rare fragrance ascended as sweet and fitting incense to embalm the memory of a noble pioneer, who standing like a beacon light of the century on the rocky cliffs of sectarian Christianity, had boldly proclaimed religious freedom and universal happiness, the divine birthright of humanity.

The tender words of our revered, Robert Collyer rose like a grand anthem all tremulous with emotions of love, as he alone from a rich brother who had wrought for mankind in the vineyard of life. And Henry Ward Beecher! how shall I describe the simple grandeur of his utterance! His words ascended like a Hallelujah Chorus, glorious beyond description, because he brought to the hier of his immortalized brother neither sorrow nor mourning, but a radiant joy that might crown him with a divine halo. He believed he had performed his great work on earth with eminent fidelity to his convictions of truth, and had already been welcomed to supernal pleasures by the great throng of his beloved friends and parishioners, who had preceded him to the inner sanctuary above. Many eminent eulogiums of various sects also mingled in the service, offering tribute to the worth and useful ministry of Dr. Chapin, and for the hour, a sweet voiced prophecy was uttered, telling of the speedy coming and universality of the true religion of humanity. And yet another departure is recorded of a noble man whose name was written in characters of light, and bequeathed to us as a rich inheritance of the dying year. How radiantly the glory of that waning cycle of time unfolded our brother, Epes Sargent, as he awoke to immortality in the early dawn of the new year, who can tell? To him, truth must have given a royal diadem, for he fearlessly engraved her beautiful precepts on mortal tablets that we might dwell in light.

Thus, the loving memories that enshrine in thousands of hearts three glorious representatives of man's divine right to be God-like, Lucretia Mott, Epes Sargent and E. H. Chapin have crowned the dying brow of 1880, with celestial beauty.

New York.

ORGANIZATION.

Communication from Rev. Samuel Watson.

To the Editor of the Religious-Philosophical Journal:

Your paper of the 8th is just to hand. I see Mr. A. J. King offers "an amendment to your proposition upon the subject of organization." I propose to second his motion, and give a few reasons in support of the same. One extreme very naturally drives to another, and we usually find truth between them. Whilst I have grown clear of the creeds and dogmas of theology long since, yet in regard to organization, we may learn a lesson from the churches. There are several hundred different sects of professed Christians, with much wider divergence than can be found among Spiritualists, yet their organizations show, to a great extent, the harmonious working of machinery for the promotion of their interests. I fully agree with your correspondent that "all liberals" unite for scientific and general educational purposes, but when you speak of cultivating the religious and spiritual faculties, the Spiritualists and materialists, 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 opposite directions more or less, and the house thus divided must fall.

My experience has long since confirmed me in this conviction. I will give some of it. Some four or five years since, Dr. J. M. Peoples aided us in forming an organization of a State Association of Spiritualists and Liberalists. We rented a hall, and fitted it up with everything to make it attractive; papered the walls, carpeted the floor, had a nice rostrum and a fine organ and choir, and the walls were decorated with paintings. It was on Main street, only one flight of easy steps, and fitted with fine chairs. We had conferences on Sundays preceding the lectures, and for a while we moved on harmoniously with large audiences. The liberal, or rather the materialistic element, proposed subjects for discussion at our conferences which drove the religious Spiritualists away from our meetings. Those who came to learn, heard such iconoclastic views advocated, that they retired in disgust, and the result was that after about two years of such discussions, our lease expired, and so did our inharmonious organization so far as the public meetings at the hall were concerned.

Less than a year since, I lectured for a society of liberals in Monmouth, Ill. They were, I think, mostly, if not altogether, materialists. They treated me very courteously, boarded me at a fine hotel, where there was a lady Spiritualist, and we met and had some fine spirit manifestations. The weather was cold, and even meetings at the hall seemed to be in sympathy with it.

A few weeks since I lectured for a society of liberals in Dallas, Texas. If I were to

of their views by the questions propounded after the lecture, I should conclude there was very little spiritual element among them. The conclusion to which I have come is, that the liberals, so-called, are usually materialists, and as such have but little in common with, or sympathy for, Spiritualism, and that any organization of Materialists and Spiritualists would be but a rope of sand. They are diametrically opposed, and I believe the time is rapidly approaching, when the masses will be identified with the one or the other of these opposing beliefs.

Whilst I respect the honest skepticism much more than blind credulity, I do not believe that we can walk together, because we are not agreed upon vital fundamental principles, which are at variance with each other; we do not expect all Spiritualists to agree, they cannot because their mental make up is so various; but we do agree upon all the main points of our religion, which is to do good to our fellow men, as to a common universal family. We recognize spirit intercourse between the natural and spirit world, the great law of recompense and eternal progression, with no creedal faith as conditions of harmonious membership. Hence I fully agree with Mr. King when he says, "We should organize as a religious body, enunciating our distinctive faith, and then we can work together to effectually propagate the same, that all men may rejoice together with us in a knowledge of the truth, and the great satisfaction it always brings to him who accepts it."

One more endorsement and I am done: "That A. E. Newton, Hudson Tuttle and Dr. S. B. Brittan, be a committee to draft such a platform of principles and plan of organization, and be requested to report the same to the Spiritualists of the world, through the spiritual press of the United States, at as early a day as possible." I have no personal acquaintance with Mr. Newton, but know him well by his writings. I published in the *Spiritual Magazine* several years since some articles of his on the subject of organization, with which I was very much pleased.

Mr. Hudson Tuttle came into the spiritual ranks from the opposite extreme, from himself, and yet we do not disagree upon the fundamental principles of our harmonious philosophy. He has one of the clearest heads and most honest hearts of any man I know. "Sitting together year before last in the first church the Spiritualists ever built in the U. S., during the conference Sunday morning he remarked to me, "This beats a Methodist lovefeast." It was indeed a feast of love. A number of old men gave their experience, among them a brother of ex-President Fillmore; and we felt, as Jacob said, "I had many such churches as this one at Sargis, Mich.; and we would have them if we were organized as we should be on a religious basis."

Prof. S. B. Brittan, who does not know him by his work? He aided a spiritual paper, which he showed "Dr. Crowell" and ourself in his library before the "Rocheater knockings." He and Mr. Partridge published *The Spiritual Telegraph* long years before the noble *Banner* was born. "It was the first spiritual paper I ever saw." He is the right man in the right place. I go in for the committee, and hope they will confer together, and soon give us the result of their deliberations, and that we will fall in to the ranks as valiant soldiers, and work harmoniously, and for the most glorious cause that ever enlisted the heads, hearts and hands of any one in any age of the world.

This is the most important era that has ever dawned upon the world. It is emphatically the iconoclastic age; but let us not only tear down error, but build up truth. Let us have a shelter and home for the thousands who are seeking for them, before we turn them out without either in the cold. I have hoped to live to see Spiritualists organize, so as to show to the world that we appreciate the glorious truth of demonstrated immortality as no other system can, and save the world from the overflowing waves of materialism which have well-nigh deluged our land. Our phenomena alone can save the people from blank materialism, but we never can wield the influence we ought, only by organizing our scattered millions into a grand army of workers for the promotion of that truth which will make us free indeed.

SAMUEL WATSON.
Memphis, Tenn., Jan. 10th, 1881.

Mankind has been learning for six thousand years, and yet how few have learned that their fellow-beings are as themselves.

Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.—T. Edwards.

Paine and Voltaire both believed in God—both hoped for immortality—both believed in special providence; but both denied the divinity of Jesus Christ. While theologians most cheerfully admit that murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible dying except in an agony of terror. These stories are used in revivals and in Sunday Schools, and have long been considered of great value.—*Impress*.

Letter from H. H. Brown on Organization.

I am very glad to see you so effectively agitating the question of organization. Through this agitation we may at last discover some means by which the liberal element may be aroused to work. Very unwisely in the history of liberalism in our country, have the liberals of whatever name to a great extent ignored the very methods by which their opponents reach success, and which those who have been successful in reformatory movements have been compelled to use, viz.: "Organization and unity of effort."

It is only by organization that the religious, political, educational, scientific, eleemosynary and reformatory elements have been able to do any practical work. Until organization comes, the workers in any reform are only "disturbers of the peace" of the conservatives, among whom they preach their heresies. They are the leaven sent out for the purpose of agitation that through this may come education, and ultimately through education, practical work for the race; for there comes a time when preaching must be added practice. Only through organization can practical work be done.

With the millions of liberals in America, nay, with the Spiritualists of America alone, there is working force enough, if properly developed and directed in the lines of practical effort for human development, to redeem American society in 25 years from many of its present evils, and this question presses home to day upon them. Will they still continue only to be the cavalry picket, or will they form the grand army of occupation? Will they sit mere gazers where the spirit went up to heaven, or will they be a living body through which the spirit can work to bring about a heaven here below? Nay, while they fold their hands and prate about the noblest philosophy and grandest ethics and most consoling of all religions, will they see the present church organizations take from them their crown of practical work and not only preach their philosophy but do their work? Prof. Adler's society, disbeliever as he is in the future life, is more of a practical worker in the line of our teachings than there has come out of our own ranks, and but for an organization to sustain him and through which his ideas can take practical shape, he would be of little practical good to the world. As Spiritualists to whom the veil of death has been rent and the knowledge of the unity of all life given, we should do such practical work as to shame even the ethical society into better than the noble good they to-day are doing.

But before the outer form is, the spirit must be. The spirit builds its body, and when the spirit of organization is born in our ranks, this spiritual desire will by the law of attraction build its body on the outer form. Demand will always draw supply. By the movement amongst the liberals to-day, and notably the efforts of the JOURNAL, and the formation of a national association for State secularization, I see that the desire is developing, and as surely as the swelling ground above the wheat and the first green spear above it propheeth the waving fields of ripened grain, so do these movements propheeth the ultimate of the liberal elements when the spirit is developed in individuals to a sufficient extent.

The plan offered in the JOURNAL editorial, "The Field that is White with the Harvest" is, it seems to me, perfect in theory, for the end desired. I also am in harmony with Mr. King, when he limits our organizations to Spiritualists, and so let his committee consult. Efforts lead to good results, for every failure propheeth ultimate success. But I have long ceased to care very much about the form. The desire to work is of most importance and where that desire is, a working form will be found, and the shorter and simpler the better. I have satisfied myself that liberals of different shades of opinion cannot work in har-

Woman and the Household.

By MRS. M. W. FOSTER. (Metuchen, New Jersey.)

The highest culture is to speak no ill; The best reformer is the man who does not...

When thy gaze Turns on thine own soul; be most severe; But when it falls upon a fellow-man...

The Englishwoman, Isabella L. Bird, whose "Travels among the Rocky Mountains..."

able food; the staple diet was rice, eggs and tea. Here is the typical inn of that strange country...

Marriages are usually negotiated by the friends of the two parties, the bride receiving a trousseau but no dowry. Miss Bird attended a wedding between two young people...

Miss Bird pronounces Japanese women to be almost without exception, virtuous and faithful under the most trying circumstances.

should be, if not his ablest, yet the most complete in the fulness of its truth, and the presentation of the most advanced knowledge...

Of some who leave us for the other world, too much is said in eulogy. Of our departed brother, too much in praise cannot be said.

There are others present to-night who are better able than I to pay deserved tribute to the memory of our ascended brother...

I shall make no extended address to-night. I am here gladly to unite with you in your appreciation of the life and labors of Bro. Epos Sargent...

We are taught by psychometry, how subtle are these influences and forces, and to test this power by one skilled in this mystic influence...

The children never seem troublesome or disobedient; still virtue is a leading trait in Japan, and unquestioning obedience is the habit of centuries.

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PSYCHOMETRIC READING. "This impresses me as a penetrating, inquiring mind, full of sympathy and some- what critical, but very tolerant."

I think he has fine literary taste. I perceive authorship. He has fine abilities and is given to reflection. He has a very independent mind, and is rather bold in expression.

There was great mental activity, but a spiritual light passes over me as if from a spirit. I don't comprehend this, unless he has passed away since this letter was written.

What a towering mind this is; he seems to take hold of life very foundations of spiritual philosophy; he takes hold of and weaves together every shred and particle of evidence.

He has left the mortal form, but not long, and has much more to learn before he will feel himself prepared to come back to earth as a teacher.

I feel that he is not yet ready to give his teachings as a spirit, but the delay will be brief. He will soon be heard from through many channels.

Dr. Buchanan explained briefly this power and that psychometry was to unfold a grand future in the cause of Spiritualism.

Mrs. Sargent-Lillie sang a beautiful song, "Waiting at the Golden Gate." Mrs. Lillie gave the closing address and took for her text, "In Memoriam."

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reputation was a deserved one... In regard to religion he was a strong Spiritualist. Boston Daily Journal.

During his life in New York he investigated the subject of mesmerism, and became a convert to the truth of mesmeric phenomena. His personal experiences in connection with his investigations are described in his recently published book...

It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral.

The correspondence which was carried on by Mr. Sargent with foreign savants and scientists, in connection with their common investigations into the spiritualistic phenomena, was extremely voluminous, and made large drafts on his time and thought.

The Magazine of American History. (A. S. Barnes & Co., New York.) Historical; Notes, Queries and Replies; Editor's Chronicle; Bibliography and Literary Reviews; Literary Notices; Memorial of Erastus C. Benedict, by Geo. F. Betts.

The Illustrated Annual of Phrenology and Health Almanac. (Fowler & Wells, New York.) This publication, which has been issued regularly for a number of years, has become a necessity in many well regulated families...

The Southern Medical Record. (R.C. Word, M. D., Atlanta, Ga.) A monthly journal of practical medicine. This journal stands deservedly high among the medical men of the South.

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FREE GIFT! Acopy of my Medical Book will be sent to any person who will send me a recent photograph of their face.

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THE WATSEKA WONDER. A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHENTICATED INSTANCE OF Angelic Visitation.

Mary Lurancy Vennum, BY E. W. STEVENS. With comments by Joseph Rodet Buchanan, M. D., Professor of Physiology, Anthropology, and Psychological Institutions of Medicine in the Eclectic Medical College of New York.

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JOHN C. BUNDY, Editor.
E. B. FRANKS, Associate Editor

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CHICAGO, ILL., January 22, 1881.

How to Promote Spiritualism.

Never before was there so much disposition among non-spiritualists to concede that there are phenomena in Spiritualism which deserve investigation and compel respect as to-day. The experiments that are going on among certain materialists like Beard, in the phenomena of trance and mesmerism, and the eagerness with which these details are published by the daily press; the collection and wide dissemination of Review articles giving circumstantial narratives of dreams in which the dream seems rather to be the preternatural action of a released spirit than the abnormal results of indigestion; the continued publication by the daily press of every item, however trivial that bears on the question of intercourse with spirits; the discussion among orthodox (and therefore materialistic) Christian divines, of the question whether preternatural phenomena do now occur; the recognition by Dr. Tyng, Jr., of the alleged spirit phenomena at Lourdes, and by many others of those at Knock; the almost daily visits to which persons having any acquaintance with Spiritualism are subjected on the part of those who are trying to find out just a little, but who are equally careful to protect themselves against finding out much—all these facts are straws indicative of a change in the direction of the popular breeze—or what may be called the mental habit of the age-toward investigation. Let us welcome it; however wavering or inconstant its breath may sometimes seem. It may prove a trade wind which will soon bring us more progress in a day than we have been wont to make in years. In view of these facts Spiritualism has now reached a pivotal point at which its further progress can be promoted or hindered—according to the wisdom and discretion with which its work is aided by four classes of persons, viz., mediums, holders of private circles, investigators and critics.

Mediums vary in the degree of service they render to the cause of Spiritualism, for reasons which are wholly aside from the intrinsic value, genuineness or even marvellousness of their mediumship, just as lawyers, doctors and preachers vary in their acceptableness and influence according to the degree of tact and skill with which they adapt themselves to their several environments. A professional spirit medium should always remember that his or her best clientele is the inquiring and unconvinced public. The reaper cannot afford to stop and dull his sickle in hacking at the sheaves that are already bound and in the stack. Leave them to be gathered in and threshed as they may. What the medium needs is a new swath of untouched standing grain at every sitting, or as nearly that as can be got. How is this to be obtained? Evidently by a kind of work which advertises itself by the inherent attraction it possesses for skeptical minds. Why are the phenomena which were performed in presence of Slade as medium, and Zoellner and others as investigators, or formerly in presence of Mrs. Hollis-Billing as medium and Dr. Wolfe and others as investigators, or those in presence of Robert Dale Owen, trumpeted to the world and read in various forms by millions; while phenomena in the presence of the same mediums, at other times, have died with the transient sensation of curiosity they gratified? It was because the former responded to ingenious crucial tests proposed in the investigating spirit, and were therefore permanent contributions to the world's stock of positive knowledge, and worthy of world-wide fame as such. In hundreds of dark circles, spirit hands and fingers of all sorts and sizes are brought into contact with the sitters. They believe for the moment they were spirits; but they go away and in a day or two they are not quite certain it was not the medium's own head. Why? Because no crucial test is applied. Such witnesses are good for nothing to Spiritualism. But when, in Slade's circles with Zoellner, these spirit hands came, and Zoellner, felt that they were not those of Slade, his scientific spirit enabled

him to suggest the means of proof for this hypothesis, so palpable and tangible that he could not contradict it the next day, nor ever from that time forth. He procured basins and dishes, filled several inches deep with flour, and afterwards with equally plastic but hardening substances, in which the impression when once made would be preservable like a plaster mould for years. The spirits were invited to leave the impressions of their hands, bare feet, etc., in these substances. They did so. In full light these impressions were afterwards measured and found to be those of persons of every age, size and temperament not corresponding to, or producible by, those of either of the three or four persons present in the securely locked rooms. Like impressions of hands and feet were obtained between securely locked slates, in substance which enable them to be subsequently photographed for the instruction of the world. The experiment, so far as the spirits were concerned, differed in no degree from thousands which take place daily in presence not only of Slade but of hundreds of mediums whose services to Spiritualism are performed under such an absence of provable tests that even the genuineness of their mediumship is doubted. And yet there is no evidence in Zoellner's book that the spirits suggested the form of the experiments which should give them worldwide value. They were studied out and suggested by Zoellner and his associated physicists and not by the spirits. Spirit suggestions are well for what they cover. But suggestions that change the value of a phenomenon from one that convinces nobody into one that convinces millions, are an honor and a service to Spiritualism, whether they come from spirits or from scientific investigators.

Which of our mediums will take up Zoellner's book and use it as a guide, thoroughly imbibing its scientific spirit and varying their own experiments with the fertility of resource there exhibited? Whoever will do so will supply the secular as well as Spiritualist press with materials for thought and stimulus to inquiry which will make their work daily the harvesting of fresh grain instead of the threshing out of old straw. True, some nerve, and often greater forbearance than courage, is required to enable a medium, conscious of honor and sensitive of insult, to meet skeptical investigators in a generous spirit. Investigators are not always either cultured or polite. They sometimes sneer and shake their heads in odious self-conceit at the very moment when old convictions are passing away and new ones forming in their stead. All this the medium must bear with. But they may rest assured that the more generously and boldly they invite tests the higher will be, the culture, and therefore the more agreeable—the manners of those who investigate. A medium will almost never experience rudeness from a genuine scholar or scientific man. Thus even this inconvenience will diminish the more freely it is defied.

As to sitters in circles they can do much toward making the evidence of what they experience permanent. If they are seeking communications from a medium, it will cost but little more to take a friend along who can report the sitting word for word, and in some that we have enjoyed, we would afterwards have given more to have possessed an accurate verbatim report of the communication than for the communication itself.

Investigators also should come to learn that the accurate, definite, certain knowledge, of a very little, is enough, and is of far more value than an uncertain glamour of everything. When Hamlet pointed out the cloud to the friend who sought to restore him from that form of insanity which consists in knowing more than our neighbors, he deftly painted the mental uncertainty and instability of that class of investigators who never know whether they are looking at a camel, a weasel, or a whale.

Ham. Do you see yonder cloud, that's almost in shape of a camel?

Pol. By the mass, and 'tis like a camel indeed!

Ham. Methinks, it is like a weasel?

Pol. It is backed like a weasel.

Ham. Or like a whale?

Pol. Very like a whale.

One of the favorite expressions of the late Dr. Chapin was, "I would I could be as certain of anything, as most people are of everything." If investigators will banish from the spirit circle the "show" theory, which makes the circle a success in the ratio that it rivals a concert, or theatre, or performance by Hermann, and will reflect upon the exact tests which will make a single spirit act satisfactory, they will make rapid progress. As to the critics, the editor of the JOURNAL is himself a critic and will leave the task of saying how he ought to perform his duties, to his readers.

BAD PRESS WORK. Owing to one of those unavoidable contingencies incident to a press room, two hundred copies of last week's JOURNAL were badly printed on one side, and as the "forms" of the inside had been distributed it was impossible to remedy the matter; hence, a few of our subscribers, no doubt, got a copy that tried their patience. As this has not before happened in several years, we may reasonably hope it will not occur again very soon.

Mr. George Robertson, of Melbourne, Australia, has our warm thanks for his very liberal efforts to increase the circulation of the JOURNAL in that far-off land.

Agnostic.

VERMILION CITY, NEVADA.
To the Editor of the Religio-Philosophical Journal:
Please inform a subscriber the meaning of the word 'Agnostic.' I cannot find the word in Webster's Unabridged Dictionary. I have observed the word more than once in the Religio-Philosophical Journal, and felt a desire to know who and what the agnostics are.
Fraternally yours,
THOMAS WOODLIFF.

The word "agnostic" is defined in the supplement to the latest edition of Webster's unabridged, as meaning when used as an adjective, "Professing ignorance; involving no dogmatic assertion; leaving a question or problem still in doubt, pertaining to or involving agnosticism."

Agnosticism is therein defined as "that doctrine which, professing ignorance, neither asserts nor denies; specifically, in theology, the doctrine that the existence of a personal Deity can be neither asserted nor denied, neither proved nor disproved, because of the necessary limits of the human mind (as sometimes charged upon Hamilton and Mansel), or because of the insufficiency of the evidence furnished by psychical and physical data, to warrant a positive conclusion (as taught by the school of Herbert Spencer); opposed alike to dogmatic skepticism and to dogmatic theism."

If we further define dogma as a tenet that rests upon pretended supernatural authority, intuition, innate ideas, inspiration, or any source other than the scientific sources, viz., observation, experiment and comparison, the above definition becomes complete.

AN AGNOSTIC

is one who denies that any human mind is endowed with any faculties competent to detect the existence of a God, if there were one, or to establish his non-existence, if, in fact, there be no God. He objects to being called an infidel, because that name implies that he has been unfaithful to something which he really believed, whereas the agnostic claims that his agnosticism is the result and proof of his perfect fidelity to his convictions. He objects to being called an Atheist because in his view an atheist, i. e., one who denies that there is a God, is a religious dogmatist, who has undertaken to assert as matter of fact something of which he has not only no proof, but no faculties capable of taking cognition of any proofs, if they existed.

His adversaries are now known as the theologians or believers that the human mind can take cognition of final or first causes.

The theologians often crudely assert that the agnostic is one that believes only in what he sees, and triumphantly point to the imponderable agents, electricity, weight or gravity, heat, animal and vegetable life, etc., and say, "We, on the other hand, are willing to believe in what we can not see, provided we see a visible effect which irresistibly compels the conviction that some invisible cause was necessary to produce it. As we believe in electricity, gravity, heat, animal and vegetable life, though we cannot see them, so we are compelled to believe in God though we cannot see him. We see in the works of nature that which without a God could not be."

To this the agnostic replies that if it can anywhere be shown that any fact or phenomenon indicates the existence of God to the senses, as the existence of the imponderable forces, electricity, etc., is indicated, then he will become a theologian. He does not ask that God shall be visible in his substance, but only that he shall be perceptible in any manner. We perceive electricity by the fact that it is present in one piece of iron and absent in another, or positive in one place and negative in another; and through the electrometer we can measure the intensity of its action, or the fact of its absence as accurately as one would measure sugar in a pair of scales. But a universal force, such as Deity is alleged to be, present at all times, and equally present under all conditions, defies all observation and experiment by the very fact, if it be one, of his omnipresence, and spurns all measurement by the all conquering force of omnipotence. God is never any more present in one end of a bar of iron than in another. Therefore he cannot be perceived by the same tests by which electricity is perceived. Some things are warm and others cold. Thereby we can perceive the imponderable agent heat, notwithstanding its invisibility. But if all bodies were of the same temperature or weight, the human mind would find it as impossible to think the idea of heat or gravity as it is now to think the idea of God. So it is the fact that some bodies have life and others none, that renders the invisible agency known as life perceptible. But it being implied in the very idea of God that he shall be equally present in everything, it follows that his presence shall never be demonstrable in anything.

It does not follow that because any mind comes to the conclusion that the existence of Deity cannot be the subject of knowledge, that, therefore, it might not be the subject of faith. Sir Wm. Hamilton upon whom agnosticism is charged, is both a theist and a Christian. When a mind has come to the deliberate conclusion that the poetic argument in favor of the existence of God, viz., "the heavens declare the glory of God," etc., is no argument at all, and that the existence of a universal force can never be detected by human faculties, he may still exercise the quality of faith or imagination concerning God. But he will know that this is not knowledge and hence he will be an agnostic.

Herbert Spencer, John Stuart Mill, James Mill, Prof. Youmans, Auguste Comte, Ham-

boldt, Huxley, and probably in the strict sense B. G. Ingersoll, and certainly B. F. Underwood, are agnostics. Possibly, however, the rigor with which the two last deny the actuality of any such being as the Jehovah of the old and new Testament, may cause them to be held atheists; but this inference will be drawn by those who are quite sure that if that particular God does not exist, then none exists.

Nuts for State Secularizationists.

Trinity Church in New York City, is a very wealthy corporation. It owns between eighty and one hundred acres, divided into lots of twenty five by one hundred feet, on each of which is erected a valuable store or dwelling. All these pay full rents to the church, on ground leases of a modern date. The ancient 99 year leases have all expired. This property is located in the most busy portions of New York City, and exclusive of the Trinity Church building and burial ground, which cover a full city block, if we include that portion of the old burial ground upon which is now erected the large building, 111 Broadway, which of itself brings in an enormous rental for offices.

It is not exactly correct to say, as is frequently said, that this vast property is exempt from taxation. The city lots and buildings are taxed, and the taxes paid by the tenants. The rest is exempted from taxation by the laws of New York. It is an anomaly in this country that a church corporation should own so vast a property. The cause in this case is that its existence antedates the American revolution, and Trinity early began the absorption of adjacent farms. The people of the United States ever have regarded large possessions of real estate by church corporations with a decidedly suspicious eye. Well they may. It is quite natural. For such an institution chafes at any control by the civil government and is by no means disposed to turn one cheek when the other is smitten, or to tamely allow an encroachment on what it deems its sacred privileges in fee simple real estate. This could be well illustrated in the history of Trinity Church in New York.

In the chapel of this Trinity Church in New York, on the 2nd of January, a sermon was delivered, which, since it was at the request of the rector (Dr. Dix), and assistant minister of Trinity Parish, a repetition of a sermon delivered there two weeks previously, may be taken as embodying the opinions of the institution called "Trinity Church of New York." Commenting on "The Church" in England, the following are some of the points made by the speaker:

- 1st. That "the English Episcopal Church was founded by the apostles as a divine visible organization.
2nd. That "the idea prevalent in England and this country that the Church was created by the State, or Henry VIII, as if it were a branch or function of the State is

THE SPAWN OF CONTINENTAL PROTESTANTISM;

which has so minimized religion into a system of mere individualism as to leave no authority over religion and over its professors except the State.
3rd. That "in the year 1550

THE BELL OF SATAN STRUCK THE HOUR FOR CHANGE,

and religious malaria from Geneva, from Baden, from Zurich, from Wittenburg, crossed the English channel and spread its subtle influence from Dover to the Gramplian Hills.... Priestly and George Fox and John Bunyan arose; and then Martineau and Buckle, Tyndall and Huxley, and Stuart Mill and Bradlaugh. Thus, steadily, the Church grew less and less co-extensive with the English people. The English people remained, as a whole, bound up into a strong unit on its civil side, but on its religious side it was tumbling to pieces in a miserable conglomeration; so that, to-day, while on their civil side the whole people yet stand as one State, on their religious side, but a part of them now stand as the Church. The equipage of force between the two is lost.... A great change has taken place. There are sitting in Parliament, now, Jews, infidels and heretics; open foes of the Church, and those who are utterly indifferent to her interests.... Once State and Church could no more conceive of themselves as apart from each other than could the upper and under side of a piece of paper."

Here we stop our quotation of this walling of the ritualist at the progress of free thought and the triumph of intelligence over superstition and dogma. What a contrast this speaker's language to that of Jesus of Nazareth: "My kingdom is not of this world. The son of man hath not where to lay his head. Go your ways; carry neither purse nor scrip. Take no thought for the morrow. Take no thought for your life; nor yet for your body. Give to him that asketh thee and from him that would borrow of thee turn not thou away. If a man sue thee at law and take away thy coat let him have cloak also. Resist not evil."

Yet such corporations as Trinity Church and such "professors of religion" as the speaker quoted above, pretend to be, and would have people consider them, the exponents of Jesus and of his spirit; his ambassadors on earth, as they sometimes style themselves. Alas for their wall.

Let us hope it is the expiring cry of Papey-masquering and the herald of the advance brigade which is effectually to divorce Church from State, and to inaugurate the just taxation of all pious real estate on equal terms with secular property. Let us hope it is the harbinger of a day when unto Caesar "The Church" shall be compelled to render the things that are Caesar's.

The widespread interest in the address of the Committee of the National Provisional Association for the Complete Secularization

of the State, which was published on Christmas day, portends the early completion of the object for which it was formed. That address should be in the hands of every citizen. Copies can be had at the office of this paper or from Robert C. Spencer, Milwaukee, Wis.; B. F. Underwood, Thorn-dike, Mass.; V. B. Denslow, Chicago.; H. L. Green, Salamanca, New York. As there is considerable expense attending the preparation, publication and distribution of this address, and of other documents which will follow in due time, correspondents are respectfully asked to remit ten cents with their request for a copy of the address; or it will be supplied by the hundred copies for five dollars. Contributions in aid of the Association are solicited, in sums of one dollar and upwards which may be sent to the Treasurer of the Association, John C. Bundy, at Chicago, who will acknowledge their receipt.

Power of Prayer.

One "Rev." William Muller, Baptist "Evangelical pastor," of Bristol, England, went to England from Germany 60 years ago; and now claims that by the power of prayer alone, he has succeeded in building up a church of 1,100 members, together with an orphanage of 1,000 inmates, besides other extensive "religious" work, such as tract distribution, etc., through various countries, at great expense. It is said that up to 1872 there had been so expended over \$2,500,000 raised in this way. In the same time Vanderbilt raised \$100,000,000 without formal prayer. We are believers in the power of prayer. It was by the power of prayer that the poor widow is said to have extorted justice from the unjust judge. He was troubled by her constant importunities. Many men and women are of the same nature with that judge. We believe in that regard in the power of prayer. It is incident to the weakness of human nature to be influenced by importunity. Besides, not being omniscient, men and women often do not know the wants of their fellows until told of them by word of mouth. Then, again, we are believers in the presence, continual presence, of "ministering spirits sent forth to minister for them who shall be heirs of salvation," and for other people, too, if so be there are any others—which we doubt; and we believe that these ministering spirits who themselves having once been mortals "of like passions with us" and being en rapport with some or all who earnestly, whether, orally, or mentally, pray for relief, are prompt to succor where they find it beneficial. But to say that the divine force, power or being, which caused and preserves the universe, is at once omniscient and omnipresent, and being besieged by the "Rev." William Muller, of Bristol, England, changes his mind or plan; and sends \$2,500,000 to meet his wants or supplications, is not quite so easy of acceptance. We don't say it is not so, but we don't see how it squares with the asserted attributes of Deity. We would like more proof before giving in adhesion to the suggestion.

We would like to know the facts in the case. Did Mr. Muller never go out among people? Did he keep it a secret from them that he was striving to do a good charitable work and needed help financial? Did he never go to church meetings and there in presence of other men, pray to the divine power, God, letting him know something about the matter; and so, also, letting humane people know at the same time? Did he not one else, for him, or in his behalf, ever do that? Is it a fact that in his own closet or in his own heart only, he poured out his prayer unheard by any mortal and thus got \$2,500,000 in return. If this is all true we would like to know what is the evidence that the Deity, itself, which, under those circumstances influenced men to send Mr. Muller \$2,500,000, was anything more or higher than one or more spirits born of human life; spirits with whom we are in communication daily by raps, and tips, and direct writing, by audible voice and by other physical phenomena. Let us hear from brother Muller what he knows about it in this last aspect particularly.

Presbytery and Pastor.

A very interesting fight is going on at Highland Falls, close to West Point, on the Hudson River, in which the Reverend O. H. Hazard with Judge Taylor of Newburg, as his backer, is pitted against the rest of the North River Presbytery. Rev. Hazard's sin consists in preaching the gospel of Jesus of Nazareth, without the sanction of the North River Presbytery.

It seems that there is at Highland Falls another preacher, one Williams, established and preaching under authority of the Presbytery. Some of his congregation prefer Hazard, who had preached there in days gone by. Hazard is well off pecuniarily, and needs no salary. He likes Highland Falls and the people there. He preaches in a public hall, and claims that he is "doing true Evangelical work." But the Presbytery don't like it. They say he is "drawing away certain portion of the members of the congregation" of Mr. Williams. Judge Taylor tells the Presbytery that Mr. Hazard is only charged with the crime of preaching the gospel, and that the Presbytery has seriously slandered the dominion by saying that he preached to the detriment of the cause of Christ, and that Mr. Hazard was right in denying the power of the Presbytery over him.

A clergyman then said Mr. Hazard had plenty of money, and had hired Judge Taylor to speak for him. Taylor said this was

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

The Indian's Prayer Test.

BY HUMPHREY TUTTLE.

In beautiful Iowa, Off in the great Northwest, A meeting was appointed, To pray away the pest.

Deity.

To the Editor of the Religio-Philosophical Journal: In reading the JOURNAL I find that many of its most able contributors are believers in an Infinite All-Father, God, and that invocations are a prominent feature of the opening exercises of most of the lectures.

An article from the pen of Mr. Casey contains the phrase, "Philosophy need more religion," and goes on to state that the work of the rationalists has been almost wholly one of destruction of systems of doctrine, and that construction is now desired.

Organization.

To the Editor of the Religio-Philosophical Journal: I thank you for sending slip containing the amendment proposed by A. J. King, of Hammon, N. J. All seem to agree upon the wisdom and necessity of organization, and many good writers have expressed full approval of the general plan proposed in your editorial and circulars.

"Little Snow Flake."

To the Editor of the Religio-Philosophical Journal: Seeing in the JOURNAL of the 19th inst. quite a number of rhymed chronicles, I thought that the following, which was published in the Petaluma (California) Argus in May, 1878, would not be without interest to the readers of your paper.

Reminiscence of Dr. Egman Beecher.

Some two weeks before his death, I was informed by a member of his family that he had had a very remarkable vision. As I had stood by the bedside of his friend, Dr. Taylor, when he was just sinking in death, I felt a strong desire to see Dr. Beecher once more.

Home Circles.

To the Editor of the Religio-Philosophical Journal.

By taking the advice of the JOURNAL some two years ago, and forming hope, I have been some considerable time in the study of Spiritualism, by being developed as a writing medium.

To American Astronomers.

Learning that the Imperial Academy of Sciences of Vienna has withdrawn its offer of a gold medal valued at \$20 for the discovery of comets, and being desirous that the search for them should not be abandoned, I hereby offer for every such discovery, subject to the conditions which follow, the sum of \$300 in gold as a prize, to be known as the Warner State Remedy Prize.

A Prominent Detroit Business Man Supports Mr. Arnold's Statements.

To the Editor of the Religio-Philosophical Journal: A sense of duty to the cause prompts me to say that I have with little interest read the article from the pen of E. Arnold, of Toronto, Ont., under the head of "Materialism in the Light."

Prophecy Dreams.

On one occasion when Mrs. Rosella Root, of this city, was leaving a street car, one of her knees was brought in violent collision with a projecting bolt by the sudden starting up of the horse, resulting in a complete paralysis of the limb.

Christian Spiritualism.

To the Editor of the Religio-Philosophical Journal: The fundamental fallacy of Christian Spiritualism seems to be a Christianized without a personal Father, and all Christians have had a responsibility to salvation, an abiding faith not only in the moral principles taught by Jesus, but also in him as a personal savior from sin, in whose great atonement the sinner must implicitly rely in order to a free and full redemption from sin and its consequences.

Walls from the Spirit Shore.

To the Editor of the Religio-Philosophical Journal.

"Youth, health and joy are ever in this lone world: Youth consists in faculties unimpaired by use, and so it remains perpetual; health is a perfectly balanced action of the whole being; and joy is a complete adaptation to our most grand and beautiful surroundings."

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A Call for the Original Manuscript Copy of David's "Nature's Divine Revelations."

To DR. WILLIAM FIBBOUGH:—I have read with much interest your reply to J. M. Peck's inquiries concerning A. J. Davis's account, as given in his Nature's Divine Revelations...

You will probably remember informing me, some months ago, that you still had in your possession the original manuscript of Nature's Divine Revelations...

Nature's Divine Revelations is either a stupendous psychological phenomenon, or it is nothing. Regarded simply as the unverified, and in many cases unverified statements of a clairvoyant whose own perceptions of historical facts and philosophical principles are to him sufficient authority...

Her health, never robust, failed her so completely in Dec. '78, that from that date until her resignation in July, '79, she was frequently unable to attend her circles, and even when present was obliged to have a companion to assist her to and from the Circle-Room.

For about eight weeks previous to the final change she was confined to her bed, and for most of that time was a great sufferer. The final departure of the spirit, however, was peaceful in the extreme.

She was a lady of singular purity of life, a devoted and affectionate wife and mother, a faithful friend, and indefatigable worker in the glorious cause so dear to us all.

The poem read by Dr. Greenleaf at the funeral was so eminently appropriate in her case that it almost seemed written for the occasion, echoing, as it does, the sentiments so often expressed by her in life:

Up and away like the dew in the morning, That soars from the earth to its home in the sun, So let me steal away, gently and lovingly, Only remembered by what I have done.

WM. H. RUDD. South Scituate, Mass., Jan. 12th, 1881.

William Denton's Answer to William Emmette Coleman.

Mr. Coleman has, I think, mistaken Mrs. Kimball's meaning with regard to her statements about marriage on Sideros, as I think she at first mistook what she saw.

Psychometry does not confer the ability to understand the meaning of what is seen by the psychometer. What is seen may be perfectly right, but the psychometer's explanation of it may be all wrong.

My opinion is that the saw spirits who could readily materialize and found in some cases materialized spirits with unmaterialized companions, for she subsequently says the people could become visible and invisible at pleasure, and thus she obtained the idea which she advanced, but which I never regarded as correct.

Mr. Coleman thinks Mrs. Kimball is quite unreliable as a psychometer, because she was mistaken in her reading of a so-called picture of the Virgin Mary.

Another Fine Medium has Passed to Spirit-Life—Mrs. Jennie S. Rudd Throws off Mortality.

To the Editor of the Religio-Philosophical Journal.

This widely known medium passed to her spirit-home on the 6th inst. from her residence, in South Scituate, Mass., after a distressing illness of more than two years.

Mr. Denton was the daughter of Col. Barnabas and Rosina Conklin, and was born at Fort Independence, Boston harbor, March 11th, 1833. Her mother having died at child-birth, her afflicted father, whose regiment was about being ordered to Florida...

Mr. Denton was the daughter of Col. Barnabas and Rosina Conklin, and was born at Fort Independence, Boston harbor, March 11th, 1833.

Mrs. Maud E. Lord—Her Friends Give Her an Enthusiastic Reception on Her Return from St. Louis.

During her absence in St. Louis, the friends of Mrs. Maud E. Lord arranged to give her a reception on her return to Chicago, which took place last Saturday evening at Martin's Hall, corner of Wood and Walnut streets.

At eighteen years of age, when pursuing her studies at Taunton, Mass., she first met her future husband, whom she immediately recognized as such from a vision given her some years before.

In 1878 she accepted the State agency of the Connecticut Spiritualist Association, which position she occupied with marked success until her connection with the Banner of Light.

The preliminary interviews with the editor were very remarkable, and showed unmistakably the ruling hand of the invisible. Her control, Dr. Mann, informed Mr. Colby that the medium would remain with him three years, at the expiration of which time he should withdraw her and a new one would be provided, which prophecy was fulfilled to the letter.

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WM. H. RUDD. South Scituate, Mass., Jan. 12th, 1881.

William Denton's Answer to William Emmette Coleman.

Mr. Coleman has, I think, mistaken Mrs. Kimball's meaning with regard to her statements about marriage on Sideros, as I think she at first mistook what she saw.

Psychometry does not confer the ability to understand the meaning of what is seen by the psychometer. What is seen may be perfectly right, but the psychometer's explanation of it may be all wrong.

My opinion is that the saw spirits who could readily materialize and found in some cases materialized spirits with unmaterialized companions, for she subsequently says the people could become visible and invisible at pleasure, and thus she obtained the idea which she advanced, but which I never regarded as correct.

Mr. Coleman thinks Mrs. Kimball is quite unreliable as a psychometer, because she was mistaken in her reading of a so-called picture of the Virgin Mary.

Another Fine Medium has Passed to Spirit-Life—Mrs. Jennie S. Rudd Throws off Mortality.

To the Editor of the Religio-Philosophical Journal.

This widely known medium passed to her spirit-home on the 6th inst. from her residence, in South Scituate, Mass., after a distressing illness of more than two years.

Mr. Denton was the daughter of Col. Barnabas and Rosina Conklin, and was born at Fort Independence, Boston harbor, March 11th, 1833. Her mother having died at child-birth, her afflicted father, whose regiment was about being ordered to Florida...

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Mrs. Maud E. Lord—Her Friends Give Her an Enthusiastic Reception on Her Return from St. Louis.

During her absence in St. Louis, the friends of Mrs. Maud E. Lord arranged to give her a reception on her return to Chicago, which took place last Saturday evening at Martin's Hall, corner of Wood and Walnut streets.

At eighteen years of age, when pursuing her studies at Taunton, Mass., she first met her future husband, whom she immediately recognized as such from a vision given her some years before.

In 1878 she accepted the State agency of the Connecticut Spiritualist Association, which position she occupied with marked success until her connection with the Banner of Light.

The preliminary interviews with the editor were very remarkable, and showed unmistakably the ruling hand of the invisible. Her control, Dr. Mann, informed Mr. Colby that the medium would remain with him three years, at the expiration of which time he should withdraw her and a new one would be provided, which prophecy was fulfilled to the letter.

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of us who have not the "mystic" the "mystic" of doubt, approaching the value of absolute knowledge. The fact of a future life has been the starting point of all other religions.

I have witnessed many kinds of mediumship; those which some are pleased to call the higher phases, principally, perhaps, because they occupied those alleged higher grades; but I have suspected that this illusion (for it certainly is such), was the outgrowth of personal vanity, which has the effect to produce a sort of aberration of the mental vision whereby everything not of self appears to be on a lower plane.

At the hall the order was somewhat inverted, for the impatience and enthusiasm of her friends could not wait her formal presentation, but greeted her immediately on her arrival, assuring her even more forcibly by their manner, of the heartiness of her welcome, than could be attested by the floral offering which was prepared for her.

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DIRECTORY.

This will be published one or more times during each month and one of the space, given free, to every person sending the name, name, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully furnished on application, personally or by letter. The name of any person found negligent in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

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