

Description of a Spirit Home.

Editor of the Religio-Philosophical Journal: I herewith submit the following narrative...

Question: Can you describe your spirit home to me in such a manner that I may take it down in writing?

Answer: Let me first attempt to describe my home you would smile, for such is the nature and character of my present abode.

Now in describing my spirit home I am obliged to use terms in some instances as foreign to actual facts as is the foregoing illustration...

My spirit home is to me located near the bend in the river Endearing. The river is skirted by suitable habitations for such as the banks of the Endearing slope gradually for some distance to the water's edge.

Such a charming pastime as it affords in sailing through the blue and crimson waters, is indescribable. It inspires one to holy conduct, and draws from the soul that sublime reverence which is stimulated by the beauties of celestial scenery.

My present habitation is not an exception to this rule, nor will it so appear until I have fully atoned for the mispent time of an opportune life.

It is idle to refuse to admit that the modern Spiritualist has learned much of that moderation in hypothesis, that care in observation, and that precision in recording facts...

It is not to be denied also that attention on the part of the Spiritualist to the theories and observations of those who have dealt

desires for social purity. The dark shading of my faults is emblematic of unholy social desires in life, and teach the inconsistencies of an ungovernable propensity.

The beautiful boundary of life's social purity, is an emblem of fraternal affection. It demonstrates that though one have the power, it is no wise to go beyond the bounds of strict chastity.

The Modern Spiritualist.

While writing on the development of mediumship we have had in view many letters of inquiry which reach us from time to time. It has been said that the number of circles held in private families has diminished; that those to which an inquirer can gain access are fewer than in past years; that those where an investigator could meet with even the most elementary facts are hard to be found.

It is not yet too late to do what we can to make the best of the present opportunity, though it is too early yet to estimate what we have already done.

It is idle to refuse to admit that the modern Spiritualist has learned much of that moderation in hypothesis, that care in observation, and that precision in recording facts, which honorably distinguishes him from the methods of modern science.

It is not to be denied also that attention on the part of the Spiritualist to the theories and observations of those who have dealt

with his subject in previous generations have been of service to him. If it be for no other reason, his study in that direction has borne fruit in enabling him to see the weak points in his own position, while he has been concerned in exposing the flaws in the arguments of his predecessors.

Henry Slade in Brazil.

The Rio de Janeiro Disappointed. In the month of January last, Mr. Henry Slade expressed a desire to go to South America, and letters were written for him to Montevideo, Buenos Ayres, and Rio de Janeiro.

The only favorable response came from Buenos Ayres, and the JOURNAL announced the fact in May last. A private letter from the editor of the Revista Espiritista of that city among other matters contained the following:

Mr. Alexander Sorendo, sub-secretary of the Senate, has taken upon himself the pleasant task of defraying the cost of Dr. Slade's voyage in the manner solicited, assisted by several of his intimate friends.

Mr. Slade expressed a willingness to accept of the conditions; the means for his transportation arrived sooner than expected, and he sailed on the 23rd of May last for South America. The last heard of him he was in Rio de Janeiro, Brazil, the Reformador of July 1st announcing his arrival as follows:

On the 20th of June last the celebrated North American medium, Dr. Henry Slade, accompanied by his niece, Miss Agnes Slade, arrived in our port on board the Finance. His name was already favorably known to us on account of the labors which gave him notoriety in England, France and Germany.

On the night of the 22d our illustrious guest went to the hall of the Federation to return the compliment paid him by this body of his arrival in this city.

As we stated in our last number, the Spiritualist Federation of Brazil appointed a committee to investigate the phenomena of direct writing upon slates and other physical effects produced through the mediumship of Dr. H. Slade, and with sorrow we are obliged to report that according to the opinion of this committee, the works with him performed are in complete antagonism to the results we had expected, giving rise to serious doubts as to their metaphysical origin.

tions exacted by scientific observation. But we lament, most heartily do we lament, that in these eclipses of his faculty, the medium (doubtless through malignant suggestion) should endeavor to simulate the phenomena which he obtains under normal conditions, a fact which has here been fully demonstrated.

For the Religio-Philosophical Journal. Theosophy and Helen P. Blavatsky. J. RANSOM BRIDGE, F. T. S. PART TWO.

A considerable number of Spiritualists will congratulate Mr. W. E. Coleman upon his two articles in the JOURNAL against Madame Blavatsky and Theosophy. His "reply" undoubtedly represents the opinion of many who stand in the same relation to theosophy that the average orthodox minister does to Spiritualism.

Through the statement we come across an expression of the highest and purest thoughts of the age in which they lived. They have been the teachers of the races among which they labored, so long as the people grasped the significance of the truths they uttered.

This is the history of religion as taught by history. The ministers of our Christian churches are surely following in the footsteps of the priestly hierarchies who have held dominion in things sacred during the flower of former Aryan civilizations.

Mr. Coleman may not thus interpret the signs, or seeing in Spiritualism one face of the new truth, he may consider that he has found the knowledge necessary for salvation. Close students of the bible, equally close students of our present human progress, others who give voice to their intuitions, those who read the present and future by the light of the past—all these voices, and they are surprisingly many, declare that the time is ripe for a change in the present condition of humanity.

score of chance acquaintances, the most of whom were spiritualistic investigators, and tells them of her travels in the East, of wise men she met there, and of the ethics they taught. She tells them that there is a real science of living of which the West has no comprehension.

Many of her solutions to the questions of future existence were as simple and logical as some of Euclid's solutions in Geometry. This woman had nothing to personally recommend her. Her general health was poor. She seemed to abhor the bondage of our social customs and to take almost a delight in shocking such prudish people as came in contact with her; yet she brought a message which the very winds seem to repeat. She made no attempt at propaganda, yet the words she has uttered have since been re-echoed in nearly every language on the face of the civilized portion of this planet.

Now am I ready to meet Mr. Coleman upon his own ground. He has, to the best of his ability, hounded Madame Blavatsky to earth. He pronounces the woman a fraud, giving as his reasons (and please mark them carefully) that she smokes, swears and has been accused of lying.

The next step is where men stop. The intellect is no longer a guide. What is my soul? I listen to my fellow men and I hear my words echoed and re-echoed until they are lost in a babel of sounds which mean nothing. I naturally turn to the religious teachers, to those who are supposed to make a life study of this question. I find them disputing and quarreling among themselves.

It is in this dilemma that I meet Madame Blavatsky. She surprises me beyond description by telling me that she has actually met those who claimed to know what the soul of man is and what death means. I perhaps laugh at her. But remembering that it is the heel of a woman which is to crush the head of the serpent, and my curiosity being aroused, I put a few questions and listen to her statements. For the arguments I have acknowledged this woman to be a fraud; yet she tells me of a code of ethics, a scientific system of life, which, in spite of what I may think come home with a force that is extremely aggravating, especially if I am inclined to make fun of it.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. 6 months, \$1.25.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter of Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are retained as a guarantee of good faith.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, October 6, 1888.

Emotional Unbelief.

Emotion, sentiment and poetry have their place—a very important place in life; but in excess, or unregulated by reason they become a nuisance.

There are strong men—men of impressive personality, who are emotional, poetic, sentimental; they are sure to be more or less erratic, inconsistent, changeable and unreliable; but people come to know them, to overlook their weaknesses and, in spite thereof, to discuss their real worth.

The man with an excess of emotion, be he a speaker, writer or reformer, reaches the multitude. All feel while but few think, and an appeal to the emotions touches the hearts of the thoughtful and the thoughtless, the cultured and the uncultured alike.

The great revivalist is an emotional man, and those whom he affects first are persons, generally women and children, whose lives are most emotional.

knotty question, the great revivalist at once begins to pray for him, asks the brethren to pray for him, and requests the skeptic also to bend his knees in prayer.

With the increase of intelligence and education appeals to the emotions, still common, have been less relied upon by the clergy and by speakers in general.

The opponents of Christianity, and of religion generally, have in the past deprecated the prominence of the emotional element in the life and the worship of devotees, and have pointed to the fact that the most uncultivated people are the most religious; that religion is most active, powerful and demonstrative among the savages as evidence that it is fundamentally compounded of animal instincts and passions.

Of late years there has been going on a rapid decay of theological beliefs, and among those who have discarded some of these beliefs are men who are so largely products of them, with, of course, other co-existent influences, that they are more like the preachers of the old faith than like those who have been conspicuous in undermining this faith.

There is really a demand for lectures and literature which combine the emotional element of religion with denial and disbelief of religious doctrines. Hence the large proportion of men who were formerly clergymen representing the "infidelity," the "liberalism," the "secularism" and "free thought" of the day.

There is a large class of Liberals who have given up their old religious belief, but are no longer entertained by hearing it opposed in the style in which they used to hear it preached.

Interest your friends in the JOURNAL, especially if they have an interest in Spiritualism. They need the paper and the JOURNAL needs their patronage.

Spiritualism Permanent.

The whole world are neighbors; all people that dwell on the wide earth get sight of each other. "From Dan to Bersheba," in the old Jewish phrase, had wide meaning, but from Chicago to St. Petersburg is five hundred times as far, and a thousand go that distance to every Hebrew who travelled from end to end of his pent-up little Judean province.

Nations meet and mingle, trade, think and steady together. They dread the old game of war, for trade and travel thrive ill where soldiers march and cannon shake the earth.

Even "the untutored savage" gets glimpses of the world. The Sioux chief moves about in Washington hotels, in all the majesty of moccasins and deerskin leggings, and wampum and feathers—the court dress of his home, which he may fitly display in the capitol.

Very manifest, too, is the domination of mind in this age; plainly revealed in the sway of the invisible over the visible. What an engineer man is! Out of his brain, from his inner and invisible thought, come all these marvels of power and performance.

Do not telescopes tell us of order and plan in the starry heavens? Is there not mind ruling all? The more we see the rule of mind the less hold materialism has on us.

Spiritualism is the inevitable result of the growth of man's thought and the ripening of his inner life. When the law of evolution dies, and man's growth ceases, Spiritualism will die, but that law is eternal, it is the beneficent decree of the Soul of Things, and therefore Spiritualism has come to stay and to gain.

Subscribe as liberally as you can to the stock of the Religio-Philosophical Publishing House! We have hundreds of readers who share with little effort take each a single share—fifty dollars.

be able to do good and at the same time benefit themselves. Don't delay, but attend to the matter at once, while it is fresh in your mind.

It is said that Mrs. Jennie Robinson, of Gosport, N. Y., has recovered her sight, after having been blind for a year, in a manner that seems miraculous. She is a comely, dark-haired little lady, 27 years old, and her bright, black eyes show no signs of having ever been blind.

Mr. and Mrs. J. S. Drake and daughter passed through Chicago last week from Lake Pleasant, en route for California where they expect to winter.

Several complaints of non-receipt of the JOURNAL have come in from subscribers during the past few weeks. The fault is not ours, of that we are sure. The Chicago post office has been in a demoralized condition, but is now in better shape.

Mr. James Redpath was lately the guest of Jeff Davis at his home at Beauvoir, and the stalwart Abolitionist and the leader of the gigantic revolt in the interest of slavery enjoyed each other's society immensely.

Hon. A. B. Richmond of Meadville, Penn., whose analysis of the Report of the Seybert Commission and other contributions to the literature of psychical research, has in preparation an article for the JOURNAL detailing his later experiences and conclusions.

Mr. Jesse Shephard lately gave a reception and musicale at his residence, Villa Montezuma, to Mrs. Senator Sargent of San Francisco, and three other visiting notables.

Thursday evening of this week, the Young Peoples' Progressive Society will give their semi-monthly sociable, at Martine's south-side hall, Indiana avenue and 22nd street.

Miss Susie M. Johnson is lecturing with good success for the First Spiritual Society of San Diego, Cal.

CONSENSUS OF THE COMPETENT.

Good Words for the Journal and Encouragement to the Editor and Publisher in his efforts to Establish the Religio-Philosophical Publishing House as a Stock Company and to do a Constructive Work.

Agnostic, Theosophist, Christian and Spiritualist Unite in Commendations and support of a Fearless and Judicially Fair Newspaper and of the Plan Outlined for Future Work Along the Lines of Psychic Science, Ethics and Religion.

LETTERS FROM B. F. UNDERWOOD, DR. ELLIOTT COUES, REV. GEO. H. HEPPORTH, D. D., AND M. C. C. CHURCH.

During the past week a number of correspondents have subscribed for single shares (\$50) and others have expressed their intention to subscribe for larger lots at an early date.

Our readers are familiar with the name of that scholarly agnostic, B. F. Underwood, whose lectures and literary work place him at the head of his school of thought in America.

DEAR COL. BUNDY: Although not a Spiritualist, I am, as I have been for years, an interested reader of the JOURNAL, in which I find a great deal to approve and admire. Many articles that you publish are excellent in thought and spirit.

Sincerely yours, B. F. UNDERWOOD.

The breadth of interest in the JOURNAL will astonish those accustomed to the thought that such a paper can only appeal to the narrow, partisan spirit of a particular cult, sect or party.

GNOSTIC THEOSOPHICAL SOCIETY, WASHINGTON, D. C., Sept. 21, 1888. EDITOR RELIGIO-PHILOSOPHICAL JOURNAL: Dear Sir: Permit me to say how much I admire your candid, clear and forcible prospectus.

Though I have allowed my name to become in some measure identified with theosophical cult which is now widely known, under the name of "Theosophy" and though I have acquired through this association some knowledge concerning which I think it inexpedient at present to take the public into my confidence, I am far from insisting upon the superiority of theosophical doctrines for all persons or all purposes.

Everybody with any claim to being well informed knows of the brilliant pulpit orator, author and journalist, Rev. George H. Herd...

My Dear Bundy.—In your Publishing House scheme you are really taking the bull by the horns. Now we shall find out whether Spiritualists mean business...

As you know, while I am not a Spiritualist, I have leanings that way; for all that is good, beautiful and true in the theory that our friends are not "lost, but gone before"...

You have helped by your able JOURNAL to expose and drive these fiends, who coin cash out of bleeding and stricken hearts...

All right! You have done, and are doing, a good work. Now then you propose by means of this publishing house to strike as hard for the truth as you have been striking against the false, men and bad...

Thirty-five years ago in Nashville, Tenn. there was a select circle for the study of spirit phenomena. Rev. J. B. Ferguson was the leader of this circle...

PARKERSBURG, W. VA., Sept. 28, 1888. My Dear Col. Bundy.—Although still suffering from my rheumatic troubles, I cannot resist the impulse to pen a few lines of heart-cheer to you in your heroic efforts to bring to the world the higher life of Spiritualism...

You must be sustained; and not only sustained by our heart-sympathies, but by our hand-treasures. You have been tested and tried in the fire of bitter and thankless experience...

We can assure Bro. Church that there is a host of noble souls who know not of, whose hearts beat in unison with our own and whose sympathy and aid have been our strength through the trials of the past...

Correction: In the 34th line of J. G. Jackson's letter to Hudson Tuttle, of September 22nd, for "animal life" read "universal life."

GENERAL ITEMS.

Subscribers in arrears or whose subscriptions are about expiring will please settle their indebtedness and renew this week.

Giles B. Stebbins has an engagement to speak in Missouri, Illinois and Indiana on political subjects.

After finishing her work at the camps, Mrs. Carrie E. S. Twing filled an engagement at Albany, and has returned to her home at Westfield, N. Y.

Dr. Whitney, the physician with whom Mr. Rowley, the telegraph medium, is associated, writes that they have been extremely busy this fall.

Prof. Cones' widely-commended lecture, "The Signs of the Times," will soon be issued in pamphlet form from this office, in response to hundreds of requests.

"Heaven Revised" by Mrs. Duffey, which created such intense interest while running through the JOURNAL will be published in book form before Christmas.

B. R. Anderson, a contributor of the JOURNAL, sends us an illustrated Hand-Book of Concordia, Kansas. If the city looks as well at home, as in the Hand-Book at Chicago, it must be a desirable place to live in.

A Bridgeport (Conn.) inventive genius has perfected a locomotive attachment in the nature of a phonograph, whereby every blast of the whistle is recorded, together with the exact time at which it occurs.

The Chicago Tribune says that what seemed a dead man lay in the bottom of an express wagon as the driverless horse jogged down Clark street a few days ago, and came to a halt in the gutter, leaving the wagon in such a position as to block the street.

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Some remarkable cranks find their way to Washington. There was a time when the White House was their Mecca, but now most of them seek the capitol. A few days ago an ancient and venerable specimen of this kind found his way into the Senate wing of the capitol, and, proving the old adage that "fools rush in where angels fear to tread," accosted Senator Edmunds.

The Young People's Progressive Society. A. L. COVERDALE. Mrs. Foy's engagement with the society ended very successfully last evening. A large audience than usual was present, there not being sufficient chairs to seat all. The five meetings during the month have created a good deal of interest among skeptics and the thinking people of the church generally.

Jack and Jill each took a pill, Old-fashioned kind—full grown; Jack went down—but with a frown—Jill died from "cause unknown."

Mr. J. W. Fletcher will speak in Providence, R. I. in October; in Williamstown, Conn., and Springfield, Mass., until January, '89; in New London and Norwich, the Sundays of January; in Boston and Lowell in February; in Boston in March; in Norwich in April; Providence in May. Address 6, Beacon street, Boston, Mass.

"Courteous and thoughtful" is the word of the Newark News on G. B. Stebbins' Progress from Poverty; sold here. 50 cents cloth; 25 cents, paper, post paid.

General News.

Mrs. Gen. Sheridan will return to Non-quitt another season after building an extensive addition to her new cottage, King Ja-Ja, late of West Africa, has 200 wives.

Mrs. James Nader of Salt Lake City is the mother of twenty-two living children, the youngest being a few months old.—King Humbert is so ill that two physicians are in constant attendance upon him.

The Empress of Austria is said to own twenty-two horses and twice as many dogs, after whose proper entertainment she personally sees every day.—The Prince of Wales attended the jubilee races at Vienna Sunday, but had the newspapers suppress the fact.

Novella Higgs of Greenville, N. C. is the youngest teacher of dancing in this country. She is 12 years old, and is said to be unexcelled in her profession.—The Czar, as a memorial to his late parents, has devoted 1,000,000 rubles and an estate worth 300,000 rubles a year to the foundation and maintenance of an institution for the blind at St. Petersburg.

Only \$15 Chicago to Richmond and return via Monon Route. Three Grand Excursions to the Virginia Exposition. The Virginia Agricultural and Mechanical Exposition will be held at Richmond, Va., October 24 to November 1st, 1888, and the Monon Route being the direct line will sell round trip tickets at Land Grant rates.

CATARRH. A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness and Hay Fever. The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper passages of the nose and throat.

Meers, Lee & Shepard, Boston, have ready a new edition of Elias A. Sayer's "Problems." The work contains seven profound essays, which are intended as a contribution to the natural history of those outlying regions of thought and action, whose domain is in the debatable ground of brain, nerve and mind.

Our Heraldy from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death.

Immortality Inherent in Nature is a poem of which the high scope and purpose may be judged by the title. Its author, Warren Sumner Barlow, was moved by high spiritual convictions in writing it. His picture given in this elegant little volume, by a costly steel-plate portrait, preserves the fine person appearance of Mr. Barlow.

LOG CABINS are fast going out of style as fashionable residences. Log cabins will, however, always have a place in American history, as they were the most prominent feature of our country's early social life.

FREE Sample Dr. X. STON'S BRONCHIAL WAFERS. Special Rates to Preachers and Teachers. Agents Wanted in all Sections. Send for Free Sample.

WORK FOR ALL. \$80 a week and expenses paid, samples worth \$5 and particulars free. P. O. VICKERY, August 24, Me.

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RADWAY'S READY RELIEF. Not only gives instant ease to all who suffer from colds, coughs, congestions and inflammations, whether of the Lungs, Throat, Bowels, etc.

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Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's article on Modern Spiritualism, by Judge A. H. Delley, an able antagonist to Talmage. Price only five cents.

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INGERSOLL'S INTERVIEWS ON TALMAGE. By ROBERT G. INGERSOLL. This is the well-known Author's latest work—being six interviews with him on six sermons by the Rev. T. De Witt Talmage, D. D., to which is added a Talmagean Catchword.

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Orthodox Christianity vs. Spiritualism.

(Continued from First Page.) as the champion of immortality—the only form of religious belief which claims to be supplemented by positive knowledge.

Do we dictate to God when we look for messages in signs and seasons, in dreams and visions, or in the signs and seasons of the language in which God chooses to speak to us?

"Need I refute the foul charge of mercenaryness hurled against the Spiritualists and mediums of to-day? Take the mediums and the clergymen of the country and compare them."

Now what shall I say in regard to the charges of ignorance and shamelessness, evil and selfish lives, on the part of Spiritualists? The day has gone by when such charges can harm.

We speak within bounds when we declare that a belief in this "superstition of the nineteenth century" is pestering all ranks of society and even the Christian churches.

Let Mr. Townsend take care. He may be unwittingly slandering some of his own congregation.

"Where are the organized charities of Spiritualism?" Where were the organized charities of Christianity in its first half century?

Does the certainty of immortality lessen the importance of this life, or decrease our interest in it? Does it not rather give it a new meaning and a new interest?

Let the subject of coincidences be mentioned in any company of persons who may casually meet, and three out of five of them will be unable to find a satisfactory explanation, and yet the literature of the subject is very meagre.

you'd where there shall be no more tears; if these are its effects, which will you choose, my friends, Christianity or Spiritualism?

If Spiritualism be true, then Christ will no longer satisfy, and men will seek the shades of departed friends, and their voices will cheer and comfort."

Then when we sit in the gloaming, and imagine that unseen presences are around us, guiding and protecting, creatures real to us, tending to calm our restlessness and bring us quiet, let us recognize the love which thus tries to make itself felt; open our hearts and our souls for the spiritual light which is ready to flood us; and thank God gratefully for the priceless boon of spirit intercourse.

The bigotry of the nineteenth century degrades humanity; religions freedom ennobles it. The one stunts the growth of the spirit; the other develops it. Orthodox Christianity is darkness and doubt and uncertainty; Spiritualism is certainty and peace.

The countless hosts of the departed gather round us all, unseen, yet felt, and earth, and heaven are one."

May the spirit of investigation be yours, and the love of truth abide with you, and at last make you truly free.

COINCIDENCES.

The coincidences recorded in the RELIGIO-PHILOSOPHICAL JOURNAL of Sept. 22d, doubtless recalled many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 488 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL.

George M. Beard, M. D., in the Popular Science Monthly for April, 1879, says:

The subject of chance and coincidences seems never to have received the attention from men of science that its direct and practical bearings on experimental research, and the principles of evidence would long have demanded.

Professor F. Max Muller, in The Athenaeum for May 14th, 1887, echoes the same thought as follows:

We have heard much of coincidences lately, and the impression which the discussion has left on most minds is that the chapters of accident and coincidence is larger than we expected. The subject, however, deserves a fuller treatment than it has yet received.

Professor Muller then gives a couple of examples, and on referring to the three or four succeeding numbers of The Athenaeum, we find that one of them leads to quite a correspondence from distinguished persons in various parts of Europe.

Let the subject of coincidences be mentioned in any company of persons who may casually meet, and three out of five of them will be unable to find a satisfactory explanation, and yet the literature of the subject is very meagre.

mitting that many do make them a part of, and use them as proofs of, their superstition by claiming many of them to be miraculous, yet denying that they are miraculous, does not prove that there are no coincidences, or that materialistic philosophy can explain them.

Believing that they form an important factor in psychology, and "deserve a fuller treatment than they have yet received," we desire to collate the most striking coincidences of history, and also those happening within the remembrance of persons now living, from which some wiser mind than ours may detect the scarlet thread that runs through them all and thereby formulate a theory of the law which governs them.

Of that class of coincidences which could be mathematically calculated upon as likely to occur, the following is an excellent example.

A lady who was leaving Chicago for a few days last spring, sent her trunk to the depot, following it later in the day. She went to the baggage room just before time for the train to start to get it checked; presenting the check given her by the expressman who took it to the depot, the baggageman selected a trunk bearing a check corresponding to the one she had, and asked if it was hers.

In the Chicago Tribune of Sept. 17, 1888, is the following:

WASHINGTON, D. C., Sept. 15.—Judge Ezra B. Taylor, who represents the Nineteenth Ohio District in the House, is one of the best known members on the Republican side, and is ranked among the ablest. He is a man of striking characteristics, and would arrest the attention of a stranger as being above the ordinary run of men.

Judge Taylor did not understand the letter. He wrote to Mr. Garfield telling him so, and saying that he was right in supposing his law practice was worth more than any position under the State Senate.

Not long afterward the State Convention assembled. Judge Taylor was walking down the corridor of the principal hotel. There were mirrors on the walls in which he could see his reflection. As he approached the end of the corridor he thought there was another mirror directly in front of him in which he could plainly see his own face and form.

They were the same in name, in form, in face, in age, voice, carriage, manners, and general appearance. Judge Taylor was then known as Colonel. He had been named after a distinguished clergyman, Ezra Booth. The applicant was also known as Colonel, and said he was Ezra Booth, but he did not know after whom he was named.

A few weeks ago Judge Taylor got a letter from a lady in Wisconsin stating that she had noticed the name of Ezra B. Taylor as voting against the Mills bill; that an Ezra B. Taylor, formerly living in a certain part of New York, had been an intimate friend of her father, who was now dead. They had, she said, lost sight of this friend soon after her father's death, and they were anxious to find him. They hoped the Representative might be he.

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A prominent Chicago journalist, who is an avowed agnostic, relates the following: His wife asked him one morning soon after rising, while still engaged in dressing, and before either of them had left their sleeping room, if he knew any one named Edsall or Edsalle. A negative reply was given, and then a "Why do you ask?" She replied: "During the night I dreamed that I was on the lake shore, and found a coffin there with the name of Edsall or Edsalle on it, and I am confident that some one of that name has recently been drowned there."

This statement was published editorially in the Chicago Times, October 14th, 1885, whereupon the all-wise editor of the Milwaukee Sentinel remarked: "The probability is that a careful investigation by persons accustomed to make thorough inquiries and with good knowledge of evidence, would show that the facts are not as stated, and this without any deliberate intention to deceive."

This is a very broad statement, and one that has been proven false all along the world's history, and yet those making it, are determined to maintain it, though all men are proven to be liars. The gentleman who reports this case is as clear headed and critical a skeptic as there is in the west, whose journalistic experience for over thirty years has well fitted him to make careful investigation, with a full knowledge of how to sift evidence; he said then, and says the same to-day: "This is a bona fide occurrence, just as related."

A well known Chicago lady whose husband is a contractor and builder with a national reputation, testifies as follows: Her father went west into the mining district nearly thirty years ago, when she was so young that she scarcely remembers him at all. After remaining there some time he started to return home, since which time nothing has been heard of, or from him; he mysteriously disappeared in the mountains. The shock was a severe one to her mother, and its recollection is so painful that the subject is never mentioned, and consequently her father does not seem to her to have ever come into her life experience, and as rarely, if ever, in her thoughts.

On retiring to rest a few weeks since, weary and longing to sleep, she was very much surprised to find herself in a very little while wide awake, and thinking of her father. She lay for some time vainly trying to change the current of her thought, and go to sleep, and then got up, lit the gas, and read until three o'clock in the morning, before she could compose herself to sleep again.

During the following day, she mentioned the peculiar experience she had had, to her mother and expressing her surprise, both at her inability to sleep, and the fact of her father being so prominent in her thoughts. Her mother took up the subject, and then said: "I did not sleep much last night either. After going to my room, I recollected that it was the anniversary of my marriage to your father. This, with remembrances thus recalled, kept me awake until long after midnight."

The mother's room was the front one on the second floor, and the daughter's a rear room on first floor. With all due deference to those scientists whose superior knowledge leads them to deride as a superstition "the delusion that mind can act on mind without the intervention of the senses," to the average intellect, it would appear to be a greater superstition to believe that the mental action in the mother's brain, had a direct functional relation with some molecular action in the daughter's brain some 30 yards away.

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"NASAL VOICES, CATARRH AND FALSE TEETH."

A prominent English woman says the American women all have high, shrill, nasal voices and false teeth.

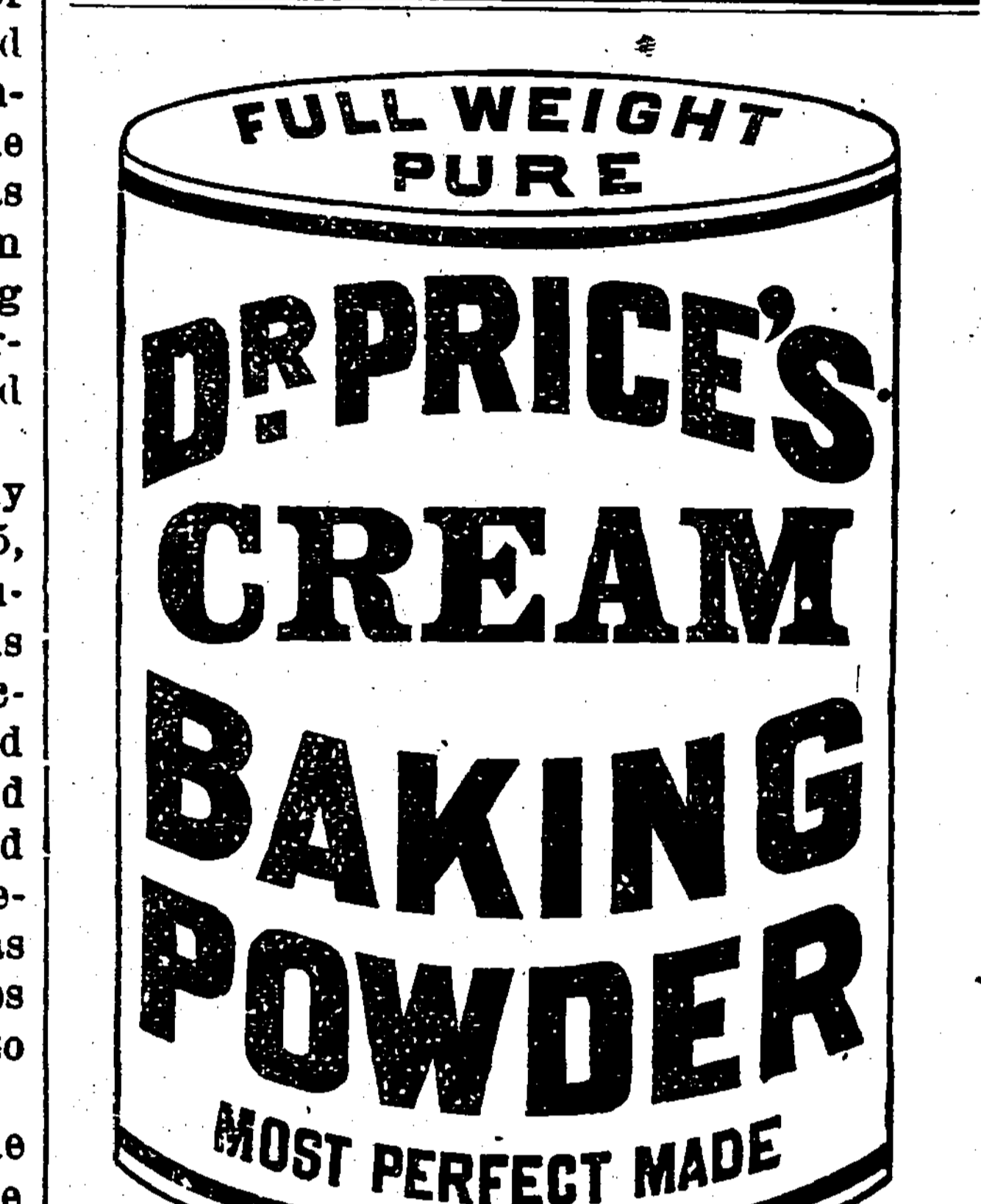
Americans don't like the constant twitting they get about this nasal twang, and yet it is a fact caused by our dry stimulating atmosphere, and the universal presence of catarrhal difficulties.

Both conditions are unnatural. Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by mal-nutrition induced by deranged stomach action.

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Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin cough and consumption remedy, he was cured on Jan. 19th, 1888: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells."

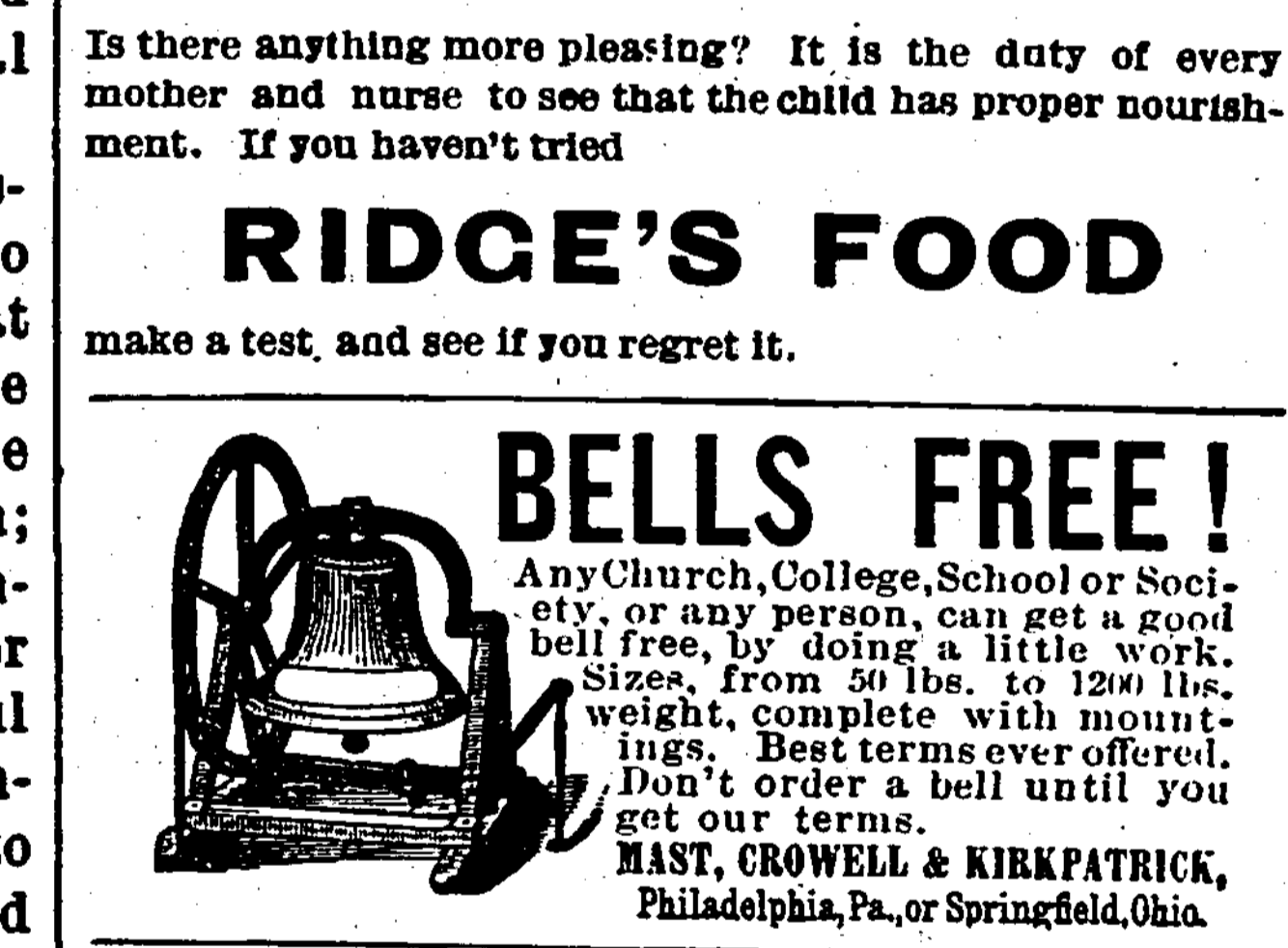
Of course we do not like to have our women called nose talkers and false teeth owners, but these conditions can be readily overcome in the manner indicated.



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